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THE CHRISTIAN

AMBASSADOR:

A Quarterly Review,

AND

JOURNAL OF THEOLOGICAL LITERATURE.

EDITED BY

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PREFACE.

THE first volume of our new series may be confidently left to speak for itself; and, indeed, if its intrinsic merits are not sufficient to command the approbation of its readers, prefatory laudations are worse than useless. However, without offending modesty, we may venture to say that, while the "getting up" of the work shows a vast improvement on that of the previous volumes, its intellectual tone and literary character are correspondingly improved.

Although the Christian Ambassador is a denominational organ of opinion, working on behalf, and in the interest, of the Primitive Methodist church, it scrupulously eschews a sectarian spirit. High above all mere party concerns, it appreciates and aims to serve the general interest of Christianity,—that interest which is equally dear to Christians of every name; and we are much mistaken in our judgment if a line occurs in this volume which can reasonably give umbrage to any section of the Evangelical brotherhood.

To defend the cause of Evangelical godliness against hostile assault, to aid in the diffusion of religious truth throughout the world, to stimulate thought upon subjects of everlasting importance, to kindle holy emotions, to constrain to practical conformity to the image of Christ:—these have been, and by the help of God, will continue to be, the leading objects of the Christian Ambassador.

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THE

CHRISTIAN AMBASSADOR

ART. 1.—MIRACLES OF FAITH; OR, GEORGE MÜLLER.*

NO one who has read the Bible with the smallest degree of attention will have failed to perceive that faith holds a high place in the scheme of salvation. Indeed, it is the realizing agent of every promised conditional blessing. Without it, God cannot be pleased, and man is lost; but with it, the world is overcome, pardon and holiness are secured, and the crown of life is finally obtained.

Faith is belief, and the power to believe is a faculty natural to the human mind. Any one not possessing this power would not have a perfect mind, and non-belief on his part would be as innocent as non-vision in him to whom is denied the organs of sight.

Faith or belief has for its object any statement or fact brought before it in spoken or written language. The believing faculty which is brought into exercise when a man-spoken or man-written statement is presented to it, is the same as that which is called into play when God says: "Believest thou this?"

The readiness with which the statement is believed depends on two things: first, the kind and amount of evidence with which the statement is supported; and secondly, the favour with which the mind regards it. For practical purposes the latter requirement is all-important; for should the mind be predisposed towards the statement, the smallest possible amount of evidence will generally suffice to induce the mind to credit it; but should the mind dislike it at the time it is made known, it is next to certain that it will be rejected, or at least held in doubt, although the evidence be of the clearest and most convincing kind.

This will account for a vast amount of the scepticism which marks the present age: men's hearts are set in them to do evil; therefore the truths of the Bible, though not capable of logical refutation, are either professedly or practically ignored. On the other hand, in every case where the heart is constrained to harmonize with the ways of God, the crediting faculty finds little or no difficulty in regarding the records of the Bible as authentic.

* Six shillings worth of post stamps sent to Mr. Geo. Müller, Kingsdown, Bristol, will secure for the sender a copy of "God's dealings with Geo. Müller," a work of marvellous interest to the spiritual Christian.

The readiness of the mind to believe God's word increases with its knowledge and love of Him. Whenever, therefore, the consecration of the heart to God, and the acquaintance of the mind with Scriptural knowledge, keep pace, there is a quiet resting on God; neither difficulties, trials, nor temptations move it; yea, rather, faith rejoices in their multiplication, as then its work is more heroic, and its triumphs are more signal and complete.

The heading of this paper includes the word *miracle*.. The reader need scarcely be told that a miracle is an event for which a natural cause cannot be assigned. The parting of the waters of a sea, and their standing up in heaps as a wall, thus making a highway for vast multitudes to pass over; the stilling of a raging tempest; and the restoration to life of a dead and buried man, all at the utterance of a command or the waving of a rod, are events of the kind alluded to. Now these occurrences, and all such as these, are obviously miraculous; for not only can no principle belonging to the established order of nature be assigned as their cause, but they are even in opposition to everything we daily see transpiring around us.

But although these occurrences are far above the order of things in the natural world, there is a sphere to which they belong, and in which they are quite natural,—namely, that of spiritualism, of which God is the immediate agent, regenerated man the object, and faith the connecting link between the two. In making their calculations, in building up their hopes, or in shaping their course in life, Christians do not consult simply nor primarily the operations of nature, but the teachings of revelation. They know that in nature God lives and acts; that man is the Lord of this part of his dominions; that to him God has revealed himself as the All-Governing and All-Providing Power, watching over all men, and blessing such as put their trust in Him. Resting with child-like confidence on the word which He has spoken, they look for events in accordance therewith. When those events occur, they are not surprised, but grateful. To them the non-occurrence of the expected event would be literally astounding. As is God's promise, so is faith's expectation. When Moses smote the rock in Horeb, and from its rifted side the cooling flood gushed out, he did not start back appalled at the sight, but calmly looked upon it as an expected occurrence. So of all who, through faith in God, have been the instruments of miraculous phenomena. Miracles are therefore events foreign to the region of nature, but indigenous to that of faith.

It is not necessary that miracles should bear one given type of character, in order that they should deserve that lofty appellation. When Christ directed his disciple to a fish in whose mouth the coin was found wherewith he was enabled to pay the required tribute, there was wrought as real a miracle as when he stood by the tomb

of the dead Lazarus and called him into life. And so now when, in answer to the prayer of faith, any of God's people experience a deliverance which bears no marks of naturalism, that deliverance is truly and really a miracle of faith. Should the child of nature, who knows nothing about the mysteries of the kingdom of grace, be asked to account for it, he might either profess to discredit the fact altogether—a very convenient way of getting over a difficulty—or class it among what are called singular coincidences. But it is otherwise with the child of God. To him the occurrence is no mystery; he knows in whom he has believed; he looks upon it as the answer to his believing prayer; and regarding second causes as simply the instruments by which his Heavenly Father deigns to work, he pours forth the grateful homage of his heart to Him who worketh after the counsel of His own will.

The above remarks receive abundant and striking illustration and support in the life of George Müller. That life is replete with events as wonderful—speaking according to nature—as any of those which are recorded in the eleventh chapter of Hebrews. And this we believe the reader will acknowledge when its principal events have been laid before him.

Müller was born in Prussia in the year 1805. Educated in worldly principles, and indulged when quite a child with much money, he formed habits so expensive as led him, when but ten years of age, to pilfer funds which had been entrusted to his father, and otherwise to act deceitfully. As he grew up, idle and dissolute practices were indulged, which led to various acts of fraud, for which he was at last put into prison. This had little or no effect upon him; for afterwards he grew so wicked that he could tell lies without blushing, and resort to the most scandalous means to raise funds for the gratification of his passions. It seems, however, that the Spirit of God kindly followed him through those dark and devious paths, for he says: "I had in the midst of all a desire to renounce this wretched life, for I had no enjoyment."

About this time he chose as his friend a man named Beta. This person had been a religious man. "I," says Müller, "sought his acquaintance because I thought it would lead me to a steady life, and he gladly formed my acquaintance, as he told me afterwards, because he thought it would lead him into gay society." Whatever was the effect of this friendship on Beta we are not told, but it led to the conversion of Müller. Beta, it seems, was in the habit of attending a private weekly meeting of Christians—a rather singular practice for a religious apostate. To this meeting Müller accompanied him. Referring to the services, he says: "The whole made a deep impression on me. I was happy, though if I had been asked why, I could not have clearly explained it. That night I lay peaceful and happy in bed. The next day, and Monday, and once or twice

besides, I went to the house of this brother, where I read the Scriptures with him and another brother, for it was too long for me to wait till Saturday came again. I now no longer lived habitually in sin, though I was still often overcome. I read the Scriptures, prayed often, loved the brethren, went to church from right motives, and stood on the side of Christ, though laughed at by my fellow-students. Apprehending, in some measure, the love of Jesus for my soul, I was constrained to love Him in return; and constrained by the love of Jesus, I was enabled to renounce a life of sin and profligacy." Such is the story of his conversion—a conversion to be judged of by its fruits rather than by its manner.

Soon after this, his mind was directed to missionary enterprise; but being at that time a University student of Divinity, he could do nothing more than preach, where opportunity presented itself, in and around the place of his abode. By and by his attention was directed to the subject of becoming a missionary to the Jews; and having made up his mind to that, he left Prussia for England in 1829, where, in a seminary set apart for the education of young men intending to labour among the Jews, he began to study the Hebrew language. His health failing, he proceeded to Teignmouth. This visit was the turning point of his life; for, becoming acquainted with some Christians whose religious views he adopted, and whose spirit he imbibed, he dissolved his connection with the Jewish Missionary Society; and in connection with these Christians, he preached the Gospel in and around Teignmouth. Here he married. Soon after this, he began to trust entirely in the Lord for the supply of his temporal wants. Thus he learned, little by little, the sweet truth that "The Lord will provide;" and it was, doubtless, in connection with his trusting for the supply of his own personal necessities, that he realized that large and all-prevailing confidence in God as a provider which led to those wonderful acts of daring faith which have filled a large part of the Christian world with astonishment.

It is interesting to read his experiences at this time, but space forbids our doing more than to give the following extract:—"Since the time I began living in this way (a life of daily trust) I have been kept from speaking, either directly or indirectly, about my wants at the time I was in need. But whilst I have refrained, and do still habitually refrain, from speaking to my fellow-creatures about my wants at the time, I desire to speak well of the Lord's goodness after He has delivered me, not only in order that He may thus get the glory, but also that the children of God may be encouraged to trust in Him."

In 1832 he removed to Bristol, where it appeared to him the Lord had opened for him "a great and effectual door." In conjunction with a Christian brother, named Craike, he began his

labours in connection with two chapels in that place. As we may not have occasion to refer to Müller as a minister after this, it may be well here to shew the success which crowned his efforts in this capacity. Writing at the close of 1856, he says: "Since my beloved friend (Craike) and I first came to Bristol, 1586 believers have been received into fellowship, which number, with the 68 we found in communion, makes 1654." A goodly array of living epistles.

In June, 1832, the thought first entered his mind to care for the spiritual condition of neglected persons by establishing day and Sunday schools, where they might be taught to read and be instructed in the things of God. But it was not until March, 1834, that the "Scriptural Knowledge Institution" was formed, the objects of which were to assist day and Sunday schools, and adult schools, to circulate the Holy Scriptures, and to aid missionary efforts. This institution has now been in existence 27 years, and from the report for 1861, we find that £9,759 9s. 9d. has been expended in the various schools: 27,524 Bibles, 18,244 New Testaments, 806 copies of the Psalms, and 2,168 other small portions of the Bible have been circulated at a cost of £6,251 3s. 9d.; whilst in missionary doings, the sum of £39,768 10s. 10d. has been expended. All this money has been raised, be it observed, without the usual appliances of boxes, books, cards, public meetings, or solicitations of any kind. Müller and his fellow-labourers simply make their wants known unto God; and although they are often brought to suffer keen trials of faith, they have not yet in one instance lacked needful supplies.

We cite this fact not as a model for the carrying on of all religious enterprises by the various Christian Churches of this and other lands, but simply for the same purpose as that which led Müller to the adoption of the course he has pursued, viz., to convince the world that God answers prayer now as in Bible times, and to encourage all Christians to trust in the Lord.

We now come to a still more striking phase in this honoured man's history. As a German, he had long been acquainted with the history of another German named Franke, who, about 150 years ago, established an asylum for orphans in Germany, trusting in the Lord for the means of supporting it. Writing on the 20th November, 1835, he says: "This evening I took tea in a sister's house, where I found Franke's life. I have frequently for a long time thought of labouring in a similar way, though it might be on a much smaller scale. May God make it plain!" Five days after he thus writes: "I have been much in prayer yesterday and to-day about the orphan-house, and am more and more convinced that it is of God. May He in mercy guide me!" His motives in designing this God-like project were—that it might be seen that it is not a

vain thing to trust in God, and that thus the faith of His children might be strengthened; and to promote the temporal and spiritual welfare of destitute children. Speaking in reference to the former object, he says: "Now if I, a poor man, simply by prayer and faith, obtained, without asking any person, the means for establishing and maintaining an orphan-house, there would be something which, with God's blessing, might be instrumental in strengthening the faith of the children of God, besides being a testimony to the consciences of the unconverted of the reality of the things of God." Shortly after he says: "I was now led to ask the Lord for premises, £1,000, and suitable persons to take care of the children." Again he writes: "Dec. 7th, to-day I received the first shilling for the orphan-house." Two days afterwards, the first piece of furniture, a large wardrobe, was given, and a sister offered herself for the work. Shortly after, £50 was given. Thus the hand of the Lord appeared much more clearly; whilst the day following a brother promised to give 4s. a week as long as the Lord gave him the means.

In an account of the establishment of the institution, written some years afterwards, he says: "So far as I remember, I brought even the most minute circumstances concerning the orphan-house before the Lord in my petitions, being conscious of my own ignorance and weakness. There was, however, one point I never had prayed about, viz., that the Lord would send children, for I took it for granted that there would be plenty of applications. The nearer, however, the day came which had been appointed for receiving applications, the more I had secret consciousness that the Lord might disappoint my natural expectations, and shew me that I could not prosper in one single thing without Him." He now began to ask heartily for applications, and the very next day his prayer was answered in one application, and soon after forty-two more were made. He then rented a house, furnished it for thirty children, and on April 11th, 1836, began to take them in.

Soon after this, he was led to establish an infant orphan-house, which was opened in the November following. Writing on the 18th of the ensuing May, he says: "There are now sixty-four children in the two houses, and two more are expected, which will fill them."

On June 15th, he writes as follows: "To-day I gave myself once more earnestly to prayer respecting the remainder of the £1,000. This evening £5 was given, so that now the whole sum is made up. To the glory of the Lord, whose I am and whom I serve, I would state again that every shilling of this money, and all the articles of clothing and furniture which I have received, have been given to me without one single individual having been asked by me for anything." Writing in December, 1837, he says: "Two years ago this day, I stated my intention of establishing an orphan-

house, if God should permit. What hath God wrought since! Seventy-five orphans are under my care, and several more are daily expected. During the last twelve months the expenses have been about £740, and the income £840. Our good Lord has supplied all without one person having been asked for anything!" Again in July, 1838, he says: "From the commencement of the establishment of the orphan-houses, up to this time, the hand of the Lord has been seen in the abundance with which he was pleased to supply me with the means for maintaining nearly 100 persons. Now, however, the time is come when the Father of the fatherless will shew his especial care over them in another way. The funds, which were this day twelve months about £780, are reduced to about £20. But we have given notice for seven children to come in, and purpose to give notice for five more, hoping that God will look upon our necessities. £30 will be needed in a few days, but I purposely avoided saying anything about our present necessities, and spoke only, to the praise of God, about the abundance with which our Heavenly Father has supplied us."

To those who calculate only on worldly or rational principles, the above will seem very much like presumption and folly; but faith, directed by the Word and the Spirit of God, has a ratiocination of its own. Practically Müller has often said, in the language of the great Methodist poet,—

> "The thing surpasses all my thought,
> But faithful is the Lord;
> Through unbelief I stagger not,
> For God has spoke the word."

But faith has its struggles that it may have its triumphs; and in the case before us the history of a few weeks will exemplify the difficulties and deliverances which the pious and enterprising Müller has had in his care for orphans. Hear him:—

"Aug. 18. I have not one penny in hand for the orphans. In a day or two again, many pounds will be needed. My eyes are up to the Lord. Before the day was over I received from a sister £5. She had some time since put away her trinkets to be sold for the benefit of the orphans. This morning, while in prayer, it came to her mind, 'I have £5, and owe no man anything; therefore it would be better to give this money at once, as it may be some time before I can dispose of the trinkets.' She therefore brought it, little knowing that there was not a penny in hand."

"Sept. 1. The Lord, in His wisdom, has not yet sent help. Whence it is to come need not be my care; but I believe God will in due time send help. Sept. 5. Our hour of trial still continues. The Lord mercifully has given enough to supply our daily necessities, but He gives by the day now, and almost by the hour, as we

need it. As I was praying this afternoon respecting the matter, I felt fully assured that the Lord would send help, and asked Him to encourage our hearts through it. A few minutes after, Brother T—— came and brought £4 1s. 5d., which had come in in several small donations."

"Sept. 18. Brother T—— had 25s. in hand, and I had 3s. This enabled us to buy the meat and bread which was needed. Now, however, the funds are exhausted. But observe how the Lord helped us. A lady from the neighbourhood of London, who brought a parcel with money from her daughter, arrived in Bristol four or five days since, and took lodgings next door to the boys' orphan-house. This afternoon she herself kindly brought me the money, amounting to £3 2s. 6d. We had been reduced so low as to be on the point of selling those things which could be spared; but this morning I had asked the Lord, if it might be, to prevent the necessity of our doing so. It is, indeed, a precious deliverance. I burst out into loud praises and thanks the first moment I was alone after I had received the money."

"Nov. 21. Never were we so reduced in funds as to-day. There was not a single halfpenny in hand. When I came to Kingsdown I felt that I needed more exercise, being very cold; wherefore I went round by Clarence-place. About twenty yards from my house I met a brother, who walked back with me, and after a little conversation, gave me £10, to be handed over to the deacons towards providing the poor saints with coals, &c.; also £5 for the orphans, and £5 for the other objects of the institution."

"Feb. 7th, 1839. This has been one of the most remarkable days as it regards the funds. There was no money in hand. I was waiting on God. I had asked Him repeatedly, but no supplies came. Just before I went out to preach, 5s. was brought to my house, which I took as a token for good. After the meeting was over, I went to the girls' orphan-house to meet with brethren for prayer, and to give the 5s. which had come, and to see what could be done. When I arrived there, I found that a box had come from Barnstaple. The carriage was paid, or we could not have paid it. The box contained £10, from a sister; from brethren at Barnstaple, £2 11s. 2d.; and from another brother, £5. (Besides this, there were several articles of clothing and trinkets.)

"Nov. 22. Our poverty had now become very great, yet the Lord be praised I was as comfortable as ever; for I was sure we were only for the trial of our faith in this state. I knew we must have some help in some way, as now it had come to the greatest necessity, there being in none of the houses anything for dinner, except potatoes, of which we had abundance. At ten this morning I was informed that a large box, bearing my address, had arrived at one of the orphan-houses. It contained £12 for the orphans

£1 11s. 10d. for the other funds, 4 yards of flannel, 9 yards of calico, and many other things, including brooches, bracelets, earrings and other valuable trinkets. The joy which I and my fellow-labourers had, when all these things were laid before us, cannot be described.

Here let us stop to admire one or two points in this good man's character which the Lord had graciously enabled him to maintain. 1. Look at his enlightened faith. "Seasonably," he says, "the Lord sends help as our need is; so he remembers us. As surely as we stand in need of anything he sends it. We may be allowed to be poor, yea very poor; we may have to pray again and again to our Father before the answer comes; we may be reduced so as to have from meal to meal to wait on him; yea, according to all outward appearance the Lord may seem to have forgotten us; but amidst it all as surely as we really need anything, in his own time and way does he send help. Perhaps you may say: 'But how would you do in case there were a meal-time to come and you had no provision for the children, or they really wanted clothes, and you had no money to procure them?' Our answer is, such a thing is impossible as long as the Lord shall give us grace to trust in him, and as long as he shall enable us to carry on the work in uprightness of heart; for 'whosoever believeth on him shall not be ashamed.'"

2. Admire his unflinching integrity. Writing at a time of great need, he says, "I have about £220 in the bank which, for other purposes of the Lord's work, has been entrusted to me by a brother and sister. I might take of this money and tell them that I have taken it in these my straits, and they would be quite satisfied; but this would be a deliverance of my own, not God's deliverance. Besides, it would be no small barrier to the exercise of faith in the hour of need." Again, in March, 1840, he says, "On the 17th of this month I received the following letter from a brother, who several times had been used by the Lord as an instrument in supplying me in our need, and who also, two months since, sent me £30:—'I have received a little money. Have you any need? I know you do not ask, except indeed of Him whose work you are doing; but to answer when asked seems another thing, and a right thing. I have a reason for desiring to know the present state of your means towards the objects you are labouring to serve, viz.: should you not have need, other departments of the Lord's work may have need. Kindly then inform me, and to what amount you at this time need, or can profitably lay out?' What a temptation; "for," says Müller, "at the time when this letter came we were indeed in need." Nevertheless, he answered the letter as follows:—"Whilst I thank you for your love, and whilst I agree with you that in general there is a difference between asking for money and answering when asked, nevertheless, in our case, I feel

not at liberty to speak about the state of our funds, as the primary work in my hands is to lead those who are weak in the faith to see that there is reality in dealing with God alone." This integrity was rewarded by the brother forwarding £100 at a time when there was not a penny in hand for the orphans.

The history of subsequent months and years is simply a repetition of the foregoing. Frequently was this devoted man brought to bear sharp trials. Often when morning awoke him from sleep he had not wherewith to supply the needs of the day; and not unseldom has he had to wait until within a few minutes of a meal-time without having the means wherewith to purchase food; but in no one solitary case did the meal-time fully arrive without deliverance coming; in no instance had the orphans or their guardians a portion of a day without a sufficiency of nourishing food; never did he tell any one of their need, or depart from his established principles in carrying on his work; and never was he otherwise than in a state of peace as to the coming in of supplies. To him their non-arrival would have been overwhelmingly astonishing. He knew he had undertaken the work at the Lord's bidding, and in the Lord's way; therefore he knew that in His own way and time the Lord would amply provide. And so He has done up to the present time.

In 1843, he was led to the establishment of a fourth orphan-home, which, of course, involved increased expenditure. This was met by increased supplies. In 1845, he was moved to the building of an orphan-house capable of holding three hundred children. He knew the cost would be £10,000 at least, but he says, "I was not discouraged by this, but trusted in the living God." His wife and he began to meet for prayer about this matter; this they did for fifteen days, but not a single donation came in; "Yet," he says, "my heart was not discouraged." At length, on the thirty-sixth day after having begun to pray, he received £1,000 for the building-fund. "This is the largest donation," observes Müller, "I had received up to that time; but when I received it my heart was as calm and quiet as if I had only received one shilling, for my heart was looking out for answers. Yea, if £5,000 or £10,000 had been given instead of £1,000, it would not have surprised me." Shortly afterwards another £1,000 was given. By and by land on Ashley Down was sold him at £80 an acre less than its real value; an architect in London hearing of his benevolent work, offered his services gratuitously; and donations, large and small, and of all kinds—money, goods, and trinkets—rolled in upon him, among which was a donation of £2,000. "It is impossible," he says, "to describe my joy in God when this donation came in. I was neither excited nor surprised, for I look out for answers to my prayers. I believe that God hears me. Yet my heart was so full

of joy that I could only sit before the Lord and admire Him, like David, in 2 Sam. vii. At last I cast myself flat down upon my face and burst forth in thanksgiving to God, and in surrendering my heart afresh to Him for His blessed service."

He goes on to say, in the triumph of faith—"How I shall be supplied with the means which are yet requisite, and when, I know not, but I am sure that God will help me in His own time and way. In the meantime I have abundant reason to praise God that I am not waiting on Him in vain; for since this day twelve-months He has given me, in answer to prayer, a most suitable piece of ground and £6,304 for the building-fund, besides about £2,700 for the present work." A few weeks after he again writes:—"It is now fourteen months and three weeks since, day by day, I uttered my petitions to God on behalf of this work. I rose from my knees this morning in full confidence not only that God could but would send the means, and that soon. And now, dear believing reader, rejoice and praise with me. About an hour after I had prayed thus, there was given to me the sum of £2,000 for the building-fund. Thus, I have received altogether £9,285 3s. 9½d. towards this work. I cannot describe the joy I had in God when I received this donation. It must be known from experience in order to be felt."

In August, 1848, the foundation-stone of the new orphan-house was laid, and on February 12th, 1849, he writes:—"The building is now almost entirely finished. In six weeks, with the help of God, it will be completed. A brother in the Lord came to me this morning, and after a few minutes' conversation, gave me £2,000 for the fitting-up of the building. The total amount which came in for the building-fund was £15,784 18s. 10d. Of this sum £14,914 5s. 8d. was received in money—the remainder by the sale of articles given for the purpose."

Writing in December, 1850, he says, "It is now sixteen years and nine months, this evening, since I began the Scripture Knowledge Institution for home and abroad. This institution was in its beginning exceedingly small; now it is so large that I have not only distributed, since its commencement, about £50,000, but its current expenses, after the rate of the last months, amount to above £6,000 a year. The new orphan-house is inhabited by 300, and there are altogether 335 persons connected with it. My labour is abundant. But, notwithstanding this, I have again and again thought about labouring more than ever in serving poor orphans. It has passed through my mind to build another orphan-house large enough for 700 orphans, so that I might be able to care for 1,000 altogether. This did not arise on account of abundance of money having lately come in, for I had of late to wait for about seven weeks upon God, whilst very little came in. The

especial burden of my prayer is, that God would be pleased to teach me His will. Sure I am that I shall be taught. There are a vast number of orphans to be provided for, and I desire to be allowed to care for 1,000 instead of doing so for 300."

For five months he pondered this project in his heart, when, being fully satisfied that God meant him to enlarge his care for orphans to the extent already named, he made his intention known. He received a sovereign for the work. Twelve months afterwards he had received £3,530 [we omit fractions]; the next twelve months increased it to £12,531; the next year made it into £17,816; another year brought it up to £23,459; and in the year following, he says, "The total income for the building fund is £29,297; so that only about £5,700 more will be needed, so far as I am able to see, in order to accomplish to the full my purpose respecting the accommodation of 700 more orphans."

Ultimately his desire was gratified.

Not long afterwards, his faith, winged by love, took another and even more adventurous flight; for, writing last year, he says, "It is now ten years when, as by an unseen hand, I was led to that enlargement of the orphan-work which is now, with the Lord's blessing, all but completed. I have now to inform the reader, that as ten years ago, so again during the last months, day by day, my spirit has been exercised about a still further enlargement of the orphan work, so that there should be TWO THOUSAND destitute children, bereaved of both parents by death, cared for." And at this very time, Müller, with a heart full of love for orphan children, and a soul capable of trusting God for anything according to His word, is looking in confidence for the means of accomplishing his God-like purpose. And shall he look in vain? No. That God, who, having put it into his heart to care for—first 40, then 60, next 100, afterwards 300, and finally 1150 orphan children, and who has, in a way diverse from ordinary ways, enabled him to feed and clothe them all these many years, will most assuredly give him the desire of his heart.

It does one good to hear Müller speak as follows:—"Whilst preparing those extracts from my journals for the press, I remember to have heard the following remarks made with reference to the time about which I am just now writing, I mean the season of dearth, during the winter of 1846-7; 'I wonder how it is now with the orphans. If Mr. Müller is now able to provide for them, as he has, we will say, nothing is impossible.' When I heard such remarks, I said nothing, except this—'We lack for nothing;' or, 'God helps us.' Should this fall into the hands of any who have had such thoughts, let them remember it is the very time for *faith* to work when *sight* ceases. The greater the difficulties the

easier for faith. As long as there remain certain natural prospects, faith does not get on so easily (if I may so say) as when all natural prospects fail. But the gold and the silver are the Lord's. To Him we made our prayer. In Him we put our trust. And He did not forsake us. For we went as easily through that winter as through any winter since the work had been in existence."

Hear him again:—"The reader might say, 'You are continually in need. No sooner is the one demand met, than another comes. Do you not find it a very trying life, and are you not tired of it?" My reply is, it is true I am more or less continually in need in connection with this work. And if I were to tell out all my heart to the reader concerning it, he would have still more reason to say that I am continually in need." And then he enumerates his many necessities, which form a mountain, the sight of which would appal the weak in faith. Nevertheless he says—"Should the reader say that he thinks I must find this a very trying life, and that I must be tired of it, I beg to state that he is entirely mistaken. I do not find the life in connection with this work a trying life, but a very happy one. It is impossible to describe the abundance of peace and heavenly joy that often has flowed into my soul by means of the fresh answers that I have obtained from God after waiting upon Him for help and blessing; and the longer I have had to wait upon Him, or the greater my need was, the greater the enjoyment when at last the answer came, which has often been in a very remarkable way, in order to make the hand of God the more manifest. I am not in the least tired of this life. Before I began this service I expected great trials and straits, but cheerfully for the glory of God, and the profit of God's dear children, did I desire to pass through them. The longer I go on in this service, the greater the trials of one kind or another become, but at the same time, the happier I am in this my service, and the more I am assured that I am engaged as the Lord would have me be."

Let us now pay a mental visit to the Ashley-Down Orphan Asylum. The first room we enter is the wardrobe-room. There each boy and girl has a separate shelf, and three sets of everything, not merely clean, neat, whole, and suited to the season, but pretty and becoming, in an almost elegant simplicity. There is not one thing out of place in these wardrobes. Everything is marked and numbered, even to girls' bonnets, and boys' caps. In the nursery are infants as tenderly and as fondly nursed, and looking as happy and cozy as in our own homes. The dormitories have three rows of little white beds, all numbered. The boys' are small single beds, the girls' are larger, to hold two. We must hurry through the lavatory and baths, the refectory or dining-hall, the

kitchens, the huge ovens, the wash-house, and the ironing-rooms, in all of which the girls are learning every household art, and only linger for a few minutes in the school-room—the elder girls' school-room. There is not one sickly, depressed, or unhappy countenance. The universal appearance of all these young faces—many of them very pretty, and all pleasing—is blooming, bright, contented, modest, and amiable. The girls are most willing to exhibit their proficiency, while the bearing of the teachers towards them is gentle, almost affectionate. Every child has also a supply of toys, while the elder children have things suited to their years. There are also play-rooms, and an extensive play-ground. More than 1,000 orphan-boys and girls are fed, clothed, educated, reared as Christians, cherished as children of one Christian family, and made good and happy while inmates of the orphans' home; and so trained are they in the way they should go, that when they are old they do not depart from it.

"And," says one from whom we have gleaned the above particulars, "this extensive and wondrous asylum has no government endowment. No committee of great and wealthy men originated it. It arose like faith in the heart; at first as a grain of mustard seed, and grew to be like the tree in which the fowls of the air build their nests. No list of noble, wealthy patrons and subscribers, secure its income. But what need has that asylum of the lords of this world as its supporters, when the Lord of Hosts is its patron; and in one moment a ray of His divine grace can thaw the miser's heart and bid him give of his abundance?"

What is the lesson which all this teaches? Hear it in the language of George Müller himself: "The expenditure for all the various objects of the institution amounts to about £6,000 a year. To obtain this, year by year, simply by prayer and faith, without regular subscribers, without agents for collecting, without asking any one, without visible prospect whatever, seems a large sum indeed, looking at it naturally. Yet I need not despair. The living God is my partner. What I have therefore to do is this—in simplicity to spread my case before my Heavenly Father and the Lord Jesus, and expect help from the Lord, and as assuredly as I do so, I shall have it. The joy which such answers to prayer gives cannot be described, and the impetus which they thus afford to the spiritual life is exceedingly great. The experience of this happiness I desire for all my Christian readers. Nor is there anything to hinder any believer from having those joys. If you believe, indeed, in the Lord Jesus for the salvation of your soul; if you walk uprightly, and do not regard iniquity in your heart; if you continue to wait patiently and believingly upon God, then answers will assuredly be given to your prayers.

"By going our own way we bring, in many instances, guilt into

our own consciences or we weaken our faith; and each time we work a deliverance of our own we find it more difficult to trust in God, till at last we give way entirely to our natural fallen reason, and unbelief prevails. How different when one is enabled to wait God's own time, and to look to Him alone for help and deliverance. Be encouraged by this. Go for yourself, with all your temporal and spiritual wants to the Lord. Bring also the necessities of your relations and friends to the Lord. Only make the trial, and you will perceive how able and willing he is to help you. Few comparatively of the children of God are called to serve the Lord in the way of establishing orphan-houses; but all of them are called upon to trust God in their various positions and circumstances. Only let it be trust in God, not in man, not in circumstances, not in any of your own exertions, but real trust in God, and you will be helped in your various necessities."* J. S.

ART. II.—THE PENTATEUCH: QUERIES AND AVERMENTS.

NO. I.

THE various and numerous printed and manuscript copies and editions of the ancient, and declaredly, holy books of the Hebrews invariably begin with five different productions attributed to the pen of Moses. Together, the ancient Jews called them the five-fifths of the Law; each separate production was styled, one-fifth of the Law. The Greek name, *Pentateuchos*, is of somewhat similar import, *pente*, five, *teuchos*, implement or volume. See Rosenmuller's Prolegomena. The Hebrew name of each book is the first word or utterance of each book. The name of each book in the English authorised translation is derived from the Seventy, or Greek Septuagint translation, and each name is considered as being indicative of the contents of the book.

Now, can the books of Moses be satisfactorily traced to the period when their declaredly inspired writer teaches that God revealed their contents to him? Are they the manifest offspring of that age, to which they assign the Hebrew Exodus from the slavery of Egypt? Have they, from that time, been received as the work of Moses?

Assuming that the New Testament is genuine and authentic, it certainly affords conclusive proof, that its authors were conversant with the contents and claims of the Mosaic writings; along with the

whole Jewish nation, they admitted and revered their Divine authority.

Is not the Septuagint translation of the Jewish sacred writings, into the Greek language at Alexandria, evidence, that at the conclusion of the third, or the commencement of the second century, anterior to the Christian era, they were existing in sufficient notoriety and importance to demand translating? The translation is extant; scholars admit, and announce, that the Jewish writings are, without controversy, the original of the Seventy.

Is it not equally obvious, that the Pentateuch was extant, during the fifth and sixth centuries before the days of Jesus Christ?

When the Jewish remnant assembled at Jerusalem, on their return from the captivity of Babylon, did they not request that the words of the book of the Law of Moses might be read in their hearing? Must not the reality and claims of the law have been acknowledged, before such request could be uttered?

Did they not speak, most conclusively, of the Law of Moses, not as a novel and fictitious production of their own age, but as the ancient basis and constitution of their national and religious existence?

Do not the recorded prayers of Nehemiah assume the reality, and reiterate the history, of the leading features of the rescue of the Abrahamic race from bondage in the land of Ham? Does he not even dare the avowal of these things in the presence of the monarch, who swayed the sceptre of that empire, whose fiery legions over-ran and conquered the land of Israel, leading captive or destroying its population?

Would any ruling prince be imposed on with such averments under such conditions? Do not the avowals and their reception present enough of evidence to produce conviction of the validity of the indicated transactions?

Nehemiah, of a captive and disreputable race, had arisen to influence and position in the kingdom and council of Babylon. Is it at all likely that any statesman would base such, requests, as his, on fabricated history? Assuredly the ruler was well satisfied of the unimpeachable veracity of his cup-bearer, before complying with his strange and expensive requests.

Certainly, the Jewish chief men and their less notable brethren of the captivity, would be in no mood to accept fabulous and spurious writings respecting their national origin, and the foundation of their civil and religious laws.

When the circumstances related in the books of Ezra and Nehemiah began, several living persons had, avowedly, witnessed the disastrous struggle with Nebuchadnezzar, which issued in national discomfiture and disruption, and in the demolition of their renowned

and much-loved temple. They were familiar with the land of Canaan, and the city of David; they had seen the temple of Solomon; the furniture and worship of the house of the Lord had been familiar to them. "And when the builders laid the foundation of the second temple, all the people shouted with a great shout, when they praised the Lord, because the foundation of the house of the Lord was laid. But many of the priests and Levites, and chief of the fathers, who were ancient men, that had seen the first house, when the foundation of this house was laid before their eyes, wept with a loud voice; and many shouted aloud for joy!"

Would those ancient and venerable men have received the Law, which was afterwards desired to be read, as that of Moses, if, instead of his veritable production, it had been the spurious offspring of some designing and upstart person, during the Babylonian captivity? Did they not publicly recognize its Mosaic authorship, and Divine claims and authority? Was not such recognition a sentence of fearful condemnation on themselves and their fathers for heedlessness and violation of its requirements? Was not their subjugation, by the men of Chaldea, according to their own expressed and recorded convictions, in consequence of their transgression of the Law? Did not the intimacy manifested with the writings, when their public production and reading were required, show their knowledge of them before the captivity?

Would not many of the people know the certainty of the existence of the written and declaredly Divine Law? Were not parents expressly commanded to teach the Law to their sons? Is it not presumable that many, even in the most degenerate times, would pursue this course? It is true, that there were seasons of great declension from true religion in Israel; but at one of the saddest of such times, when Elijah thought himself the only stedfast servant of God, God declared that, even then, he had seven thousand faithful servants.

In such families would not the Law be known and taught? Such are the nature and tendencies of the Mosaic writings, that they would gender impressions and convictions likely to issue in inquiry and investigation. Presuming the inability of many to peruse the writings, yet still they must have had knowledge of their existence.

If Ezra and Nehemiah were educated, certainly many of their contemporaries of the higher classes would also be educated.

The Law was read in the hearing of the assembled people. Whence came the copy then produced? Was it the original and preserved production, carried away when the Chaldeans sacked the house of God, and appropriated its riches? The vessels taken away were returned; may we not also fairly presume that the Temple copy of the Law was also returned?

Certainly the congregated people admitted the genuineness of the work produced and read, no matter whether it were the original writing or a copy of it.

Can we conclude the possibility of craft and deceit so complete on one part, and folly and credulity so rampant on the other, as to induce an assembled people to welcome, under the conditions indicated, a book of their own times, by a living and present person, as the work of one, who well-nigh one thousand years before had liberated their ancestors from slavery in a distant, but still existing kingdom, and amid unparalleled transactions, during forty years, prepared them for the possession and exercise of freedom and dignity, in a land which they afterwards inhabited, to which they, their descendants, were then returning, after an exile of many years; which exile, with all its concomitant and lamentably ruinous circumstances, had transpired, because the nation had violated the law, then publicly read and proclaimed to be the production of their ancient leader, had the whole been fabrication and imposition?

Presuming the possibility of the re-construction of the kingdom of Poland, and the consequent return of the Polish exiles to the land of their fathers; could a modern and fictitious book be received by them as the charter of their ancient but outraged equality and freedom, and their guide in the election of a monarch?

Think of the conditions embodied in the demolition of the Turkish empire in Europe, and the re-construction of the Greek empire, with its seat of administration and power, in the city of the Great Constantine; could a fictitious and spurious Justinian Code be passed as genuine and authentic?

Suppose, that amid the mutations of the closing part of the nineteenth century, the dream of the re-organization of a Hebrew kingdom, in the land of Palestine were realized, in the actual condition of the descendants of Abraham; could any modern book be imposed upon them as a veritable production of antiquity?

Could any scribe Ezra, or political Nehemiah, pass the production of his own pen, as that of Gamaliel, Solomon, Samuel, or Aaron? Impossible!

Candour must conclude, that it was impracticable for the ancient Ezra and Nehemiah to pass their production as that of Moses.

If the Pentateuch had no real existence during the captivity, how very absurd must many of the sayings and prayers of Daniel have appeared; certainly both Jews and Gentiles must have regarded him with contempt.

That the Mosaic writings existed anterior to the carrying away into Babylon, must be conceded, except a denial be given to the whole history of the Jewish race.

The history, recorded in the twenty-second and twenty-third

chapters of the second book of Kings, and reiterated in the thirty-fourth and thirty-fifth chapters of the second book of Chronicles, affords conclusive proof of the existence of the Mosaic writings prior to the captivity.

The Law, then found, could not be traditionary and verbal statements, first consolidated and published by Hilkiah. Was it not most probably the old and veritable, but lately neglected, work of the renowned leader of the children of Israel, who, amid the lightnings and thunders of Sinai, received the commandments of God by the disposition of angels?

He who can conclude that Hilkiah reduced the traditionary poetry and antique legends of Canaan into legal and historic form, persuading king, court, and population, that his work contained the historic basis of their peculiar national existence, and a Divine code of laws, received by their fathers for upwards of twenty generations, as the work of Moses, is much more credulous than he who views the events as issuing in a reformation, produced by the legitimate influences of the book of Divine enactments, which, after neglect and violation, was then causing its voice to sound powerfully in their stricken hearts.

This portion of Jewish history is worthy of prolonged attention, and is very properly regarded as presenting indubitable evidence that the Mosaic books existed in written and acknowledged authority during the seventh century before the advent of the Son of God.

That they were also in being before the days of the good king Josiah, is evident from Samaritan history. Were they not existing, and acknowledged as authoritative and Divine, when the Samaritans assumed a constituted form of national existence?

Is it not known and widely admitted, that early in the seventh century before Christ, that singular people began to present something like national and distinct organization, under Assyrian sway and protection? Originally, they were diverse races, of several lands, sent by the triumphant Assyrian monarchs to occupy the lands and homes of the ten conquered tribes of Israel. Their affairs were disastrous; multiplied evils gathered around them; they assumed that their perilous condition was the product of their ignorance of the worship which the God of the land demanded.

A priest of the Israelitish and expatriated race was sent back to the land of his fathers, to instruct its heathen occupants in the nature and worship of the God of Jacob. Thus they acquired information respecting the Israelitish Law. Did not that priest possess a copy of the Law? If he did not, certainly about the period indicated the Samaritans did obtain the Law, and subsequently in the most tenacious manner retained it.

The Samaritan version of the Mosaic Law is still extant. Europe has received it. Scholars tell that its alphabetic character is such as fell into desuetude about the days, or perchance previous to the days, of Ezra.

It is acknowledged, that so intense and increasing was the dislike between the people of Judea and Samaria, that at no period after the first days of Samaritan existence, was it probable that the Law could be obtained directly from the Jews. Du Pin has not hesitated to declare that the Samaritans must have received the Pentateuch at the time when the Israelitish priest was sent to instruct them in the manner of the God of the land.

Does it not likewise appear that the ten tribes acknowledged the existence and authority of the Mosaic Law? Was not that Law the ancient, admitted, and proclaimed Directory of the whole of the children of Israel?

The kingdom of Judah not only performed the required service of the Law in the temple of Solomon, but the kingdom of Israel also, or the ten tribes, constituted a separate kingdom, when they renounced allegiance to the house of David, admitted the existence and the Divinity of the Law, and the necessity of conformity to its prescribed requirements for acceptable worship.

The revolt of the ten tribes was a huge political blunder, producing multiplied difficulties and ultimate ruin; yet affording conclusive proof that, as both divisions of the Abrahamic race acknowledge the Law, it was existing when the national division transpired, under the son and immediate successor of Solomon.

Do not the different positions, the diverse and rival pretensions, of the two kingdoms show the utter impossibility of serious alteration, or corruption of, or any kind of addition to, the Law; and also present enough of evidence to tell that neither Jew nor Israelite fabricated the work; that it existed in avowedly revealed and published perfection, while Solomon swayed his potent and peaceful sceptre over the whole of the land, anciently promised as the possession of Abraham and his seed?

Certainly, when Rehoboam ascended the throne, nine hundred and seventy-five years before the coming of Him in whom all the nations of the earth shall be blessed, the Law was acknowledged in Israel as the Law of God and the work of Moses.

Judah acknowledged it; Israel did not attempt to impeach it. Each nation did frequently violate it, although it raised its awful voice in fearful accents, distinctly denouncing vengeance and malediction as the issue of transgression; yet so strong was its hold of their rebellious hearts that they never dared to deny its claims, or avowedly cast off its pretensions to Divine origination and supreme and unimpeachable authority.

From the revolt of the ten tribes, till the triumph of Nebuchad-

nezzar over the kingdom of Judah, the whole Biblical record, corroborated by Josephus, not contradicted by the monuments or records of any contemporaneous or surrounding people, received as veritable by each subsequent generation of the Jewish race, testifies that Moses was the author of the Pentateuch. And although its requirements were frequently neglected, its ordinances slighted, its commands broken, and frequently national disaster did issue as the certain and revealed consequence, never did the nation attempt to dispute, much less deny, the Mosaic origination and Divine authority of the record. And was not every reformation which transpired an acknowledged effort to return to practical compliance with its requirements?

Did not every prophet who wrote or spoke—true prophet or lying prophet—assume and tell the existence of the Law, and the paramount importance of supreme and constant obedience to its demands?

Did not every psalm sung, and every oblation presented, loudly speak of its validity? Did not every anointed priest, and every child circumcised, announce its Divinity? Did not every legitimated object and transaction witness of its reality?

The temple destroyed, under those redoubtable legions who with hands of clay, feet of iron, and hearts of fire, went forth from the city and empire of Rome to the conquest of the world, when, eighteen centuries ago, they captured and demolished Jerusalem, laying its glory in the dust, and driving the ploughshare over its disrupted foundations, was proof that in the days of Solomon the books of Moses were the directory of the kingdom. True, the second temple, burned by the infuriated Roman hosts in defiance of the orders of Titus, was but a duplicate of the first temple which the enraged Chaldeans demolished; yet the returned Jews constituted it, as far as practicable, according to the original plan; and during the last century of its existence, Herod beautified and completed it.

To deny the historic credibility of the reign of Solomon would manifest total ignorance of oriental tradition and history. To dispute the acknowledged existence and supremacy of the Mosaic Law during the days of Solomon would be well nigh as outrageous as the denial of the now existing condition of the Jews. There are Jews now; there were Israelites then. Fourteen millions of them, it is computed, survive on the earth this day. They declare themselves the descendants of the men over whom the son and successor of David held peaceful and renowned ascendency.

Amid all the vicissitudes consequent on national disruption by Rome, conquest by Macedon, and captivity by Babylon, they have retained and practised, as far as possible, the commemorative rites

and typical ceremonies which characterized their national existence and religion, when the ancient Tyrians were in alliance with their forefathers in the days of king Solomon.

In all lands, and in all times, since Vespasian and Titus laid their national honours in the dust, they have held position, and not unfrequently exercised subordinate authority, in various departments of the earth; living amongst all peoples, they have amalgamated with no people; unanimously avowing themselves the descendants of the men who witnessed, or completed, the erection of the temple, and who witnessed the Divine manifestation when the temple was consecrated to the worship and presence of Jehovah, in harmony with the then existing Mosaic code.

Solomon's reign affords evidence that David ruled, not in mythic abstraction, or poetic imagination, but in wide-spread influence and majesty, one thousand and fifty years before his long-foretold Son and Lord appeared, amid the godless multitudes in the days of Herod.

The deeds and songs of David proclaim the existence of the Mosaic Law.

Was not Samuel the well-accredited announcer and executor of the declaredly revealed commands of God contained in the Law? Does not Samuel's history bind together the reigns of David, and Saul the son of Kish? Had the Pentateuch been the joint device of Saul and Samuel, would not the former have divulged the hypocrisy of the latter when denounced by him as a traitor against Jehovah's authority for preserving the life of Agag? Did the king, in any stage of his long career, evince sufficient force of character to induce confidence that he would have kept the prophet's counsel after their departure from each other? Saul never did attempt the repudiation of the Law, although he frequently most grossly violated it. His whole reign shows the impossibility of any one now candidly concluding that the Law did not exist during his reign, or that it was the production of his times.

Had the prophet and the king produced it, as the product of the days and hand of Moses, might not the king have scowled successful defiance to the prophet when denounced by him as a traitor to Jehovah in the affairs of the Amalekites?

Would Samuel have dared such denunciation of the victorious Saul had he not been fully confident of the written and published existence of the Law and its Divine authority?

During the times of the Judges, each Israelitish tribe, in occupation of its own allotted territory, under the direction of its own elders, would be but little disposed to allow the elders of any other tribe to promulgate a spurious code; under such circumstances, a successful attempt at imposition, if even the elders had

been united for and capable of the attempt, was well nigh, if not altogether, impossible.

During the days of the Judges, as well as during every other period of its subsequent existence, the Israelitish nation was held fast in bonds stronger than iron, in isolation from the surrounding nations, by the proclaimed and acknowledged claims of the Law; each tribe was tenacious about the conservation of the Law; each tribe regarded the Law as perfect and Divine; the whole nation possessed and revered the Law; and although it was frequently broken, no part of the nation ever attempted to refute its claims to Mosaic authorship and Divine origination.

The Levites, whose existence the Law originated, and whose claims it enforced, were dwelling amongst all the tribes.

The country's wealth was equally distributed, or rather, it might be said, none of the people were wealthy, but competence was general: there was no very marked distinction in possessions.

When peculiar national circumstances demanded that ruling power should be confided in some person or persons, he or they were invested therewith, either by the concurrent choice of all the tribes, or avowedly by Divine appointment; and the process of investiture was to be in harmony with the admitted requirements of the declaredly written and existing Law; or the procedure was regarded as contravening the acknowledged principles of right, and traitorous to the nation and to God. Under such conditions, imposition and forgery were impossible; addition of anything material would be as impracticable as original construction; alteration might not be attempted without national consent, and that could not possibly transpire.

The references to Moses and the Law, contained in the book of Joshua, are marked and numerous. Joshua was the successor of Moses, after being his servant, attendant, and companion, during his marvellous career from Egypt to Jordan; and he was one of the original witnesses of the promulgation of the Law on Mount Sinai.

[Other circumstances corroborative of the authenticity and genuineness of the Pentateuch we reserve for a second paper.]

T. S.

Art. III.—THOUGHTS ON THE INSPIRATION OF THE BIBLE.

NO. I.

ARE the Scriptures inspired? Is the Bible a verbally infallible record of the mind of God to man? These questions are among the most important and difficult with which the mind of the earnest thinking Christian has to grapple. He that properly

believes the truth of God, also reasons and investigates in order that faith may be exercised where reason is incompetent, and that reason thus finding its proper sphere and limits may aid to establish and perfect faith; but even the Christian who thus believes, reasons, and investigates, will find difficulties in connection with the great fact of moral existence, the solving and unravelling of which will tax the highest powers of his nature. To struggle with those spectres of error and evil which arise and appear at almost every turn of the path that must be pursued in attaining the true and the good is no child's play, but a struggle in which giants are engaged, and in which many have fallen, though more, we hope, have attained a triumphant and glorious victory. Difficulties exist, and they are not always removed even when the true and the good are sought in the most docile and humble spirit. There are difficulties arising from the nature of things which are not in every instance overcome even when we seek the true and the good through the medium of the Bible itself. On the contrary, here they arise, if not in every chapter and verse, yet in almost every book; and why not, we may ask, if similar difficulties are entwined with every question in nature, touching upon life and morals? Why should we expect them to be excluded from that Book which alone teaches the infinite value of the one right way to attain the true and the good? When we refer to, and acknowledge the difficulties existing in the path that leads to the true and the good—the supernaturally true, the supernaturally good,—it is not because we have not faith in their attainment, but the contrary. We answer in the affirmative the two questions at the beginning of this article. We believe the Scriptures are inspired; we believe that the Bible is a *verbally infallible* record of God's mind, and the belief we hold to be in accordance with the highest reason, the most inflexible logic, the deepest and surest facts of human consciousness. Though when we assert that the Bible is an infallible record of the mind of God, we make the assertion with limitations (limitations that will be considered at the proper time in these "Thoughts"), but limitations which neither existed in the matter communicated, nor in the manner or words of communication as at first made and given by God to man, but limitations that have necessarily arisen since then, limitations that have limits which are understood, and which by the labours of biblical critics grow beautifully less, and which do not destroy the infallibility of the Bible as given by God to man.

When we assert that the Bible, as an infallible record, is in accordance with the highest reason, the strictest logic or science, we do not of course mean science that embodies the *natural* only. As well might we try to explain astronomy and optics on the principles of the Newtonian Philosophy, to that individual who

studied those sciences by the light of the moon and stars only, as to explain the subject of supernatural inspiration by the principles of natural science. It is true that by that midnight process we might arrive at many facts, yet these facts would be isolated, and their proper relations misapprehended. To understand the above-named sciences according to the principles of Newton, the sun, the great centre and foundation of the solar system, as well as the source of its light, must not only be seen and studied in his reflex glory and midnight relations, but in the relations and effulgence of his own direct mid-day splendours and emanations. The sun can only be known through the medium of his own light, and to attempt to study the sun and the solar system without this light is attempting that which is impossible. Now, this philosophy is true in relation to the investigation of the inspiration of the Bible. We assert that the Bible is divinely, supernaturally inspired; and why? Well, because in the Bible the supernatural is contained and revealed. The premise we lay down is this:—Divine and supernatural elements are incorporated and interwoven with the constitution of the Bible; therefore we infer the Bible is a supernatural or inspired Book. We do not infer the supernatural from the natural, but the particular form of its manifestation from the fact of its existence. The contents of the inference do not exceed the sum of the premise. In the premise, we have the supernatural in the fulness of its existence. In the inference, we have the manifestation of the supernatural in the form of inspiration; and it is only when the Bible is seen in the light of the supernatural that it is in harmony with itself. Take away the divine element from the Bible as some are now attempting to do, and what have we left? Nothing but absurdities. The Bible claims to be divine, above nature, and when viewed in the light of this claim, it is not only consistent with itself, but also with reason, science, and the universe of God. But when reviewed from the stand-point of nature only, its statements, doctrines, and pretensions, seem not only absurd, but an imposition. The Bible, if not divine, is the greatest imposition ever palmed on the world. Is the Bible an imposition? lacks it proof of divinity? No; it is effulgent with light divine, and this is the proof of its divinity; for as Bengel says, "Every divine communication carries (like the diamond) its own light with it, thus showing whence it comes; no touchstone is required to discriminate it," so is the Bible seen in its own light, through the medium of humility, and a sincere love of the truth; it is its own witness, its divinity streams from every page.

We have now reached the truth which we intend to be fundamental in these "Thoughts," viz., *That the Divine is alone the proof of the Divine; that the Divine or supernatural can only be seen in its own light.* Before entering upon the investigation of the two

questions which we propose to discuss, viz.,—First, "How can I know that the Bible is inspired?" Secondly, "How can I know that every part or book of the Bible is inspired?" we shall close this first paper with a few observations deemed necessary by way of explanation and definition.

1. These papers are not to be regarded as exhaustive of the subject, or to be viewed as formal or systematic. Men immersed in business have not opportunity of sustained and continuous thought; such is the position of the writer: hence the heading of these papers, "Thoughts upon the Inspiration of the Bible;" not an "Essay," or "Treatise." But, as even a spark from real caloric, when it comes into contact with its kind will produce combustion, so it is hoped that the thoughts embodied in these papers will act upon the thoughts and thinkings of others; and as thought is productive of thought, these thoughts may become true, "Aids to reflection," reflection by which that thought of thoughts, truth of truths, the full and complete inspiration of the Bible may be realised and possessed. And as truth is harmonious though diverse, and as the consequent will always agree with its antecedent, though these thoughts may lack system in their arrangement and combination, yet it is hoped that they will find their corresponding truths, either as antecedents, or consequents in the minds of the readers of the "Ambassador," and thus truth in its unity and harmony be realised.

2. The writer feels that an apology is due from him as explanatory of his boldness in taking up this subject. Has not the subject of inspiration been investigated, and written upon by some of the highest intellects? Yes: why then investigate again? why not go at once to the works of Whitby, Doddridge, Gaussen, Lee, Dick, Henderson? For two reasons. First, perhaps, many of the readers of the "Ambassador" are wholly unacquainted with some of these writers, or are unable to gain access to them. Secondly, as there is a peculiar adaptation of mind to mind, perhaps these "Thoughts" may be better adapted to some who are yet only learning the alphabet of theology, than the higher and more elaborate productions of the great minds referred to. The subject of inspiration is an awfully important subject, and had it not been for the above considerations, the present writer would not have ventured to enter upon the investigation of it. May the Lord guide and direct to the attainment of the truth.

3. When we say that the Bible is pregnant and radiant with divinity, we only state a half truth in relation to that Book. The Bible is divine, but it is human as well. In it the human and divine elements are combined, though distinct. Both elements stand out with clear and unerring contrast, they yet combine and compose one beautiful whole. The combination, like many more

combinations in the universe, is so perfect, that at some points it is difficult to say which is the divine and which the human, yet the divine is never lost in the human. The first and abiding impression produced by the Bible on the mind of the penitent "truth-seeker" is, that it is a divine Book, though exhibited in human settings.

4. Inspiration is that power which God communicated to Prophets and Apostles, by which they were enabled to convey to man an infallible record of God's will. This exists and is manifested as a fact, and whether viewed in relation to the persons inspired, or to the record given, is a *supernatural fact*, consequently it is one and indivisible. There may be different manifestations of the supernatural, but the power is one and indivisible in all these manifestations. The power of inspiration is one power; it is the power of God.

5. Inspiration is the power to communicate not only natural but supernatural truth in an infallible form. Revelation is the truth communicated, stamped by the seal of infallibility. The Bible is a revelation by God to us. What we mean by the Bible being inspired is, that it contains truth in an infallible form as given by the power of God to us, through the medium of Prophets and Apostles; consequently inspiration is the active *cause*, revelation, the *effect* produced, so the distinction that would separate revelation from inspiration as cause and effect is proper; but that distinction which would separate them as independent things is improper and false. We can have no revelation in the sense under discussion, without the previous or antecedent inspiration. Even Prophets and Apostles could receive no revelation of supernatural truth, without the previous power of inspiration to perceive it; for inspiration not only implies the power to communicate, but the power to perceive in the same form as communicated, which perception of form does not always imply a perfect understanding of the truth contained in the form. But a formal communication of truth always implies power to perceive the form in which it is to be communicated, and *vice versâ* power to perceive (all other things being equal), implies power to communicate. To perceive and to communicate are but two different manifestations of one power—inspiration. To this law, the fact of St. Paul, when in the third heavens, hearing things impossible to be revealed, is no exception; here the power to communicate was not equal to the power to perceive. The perceiving spirit was lifted above, if not out of its connection with the body or organ of communication.

6. Inspiration being developed to us not only as a fact but a supernatural fact, viz., as the direct operation of the power of God, necessarily by its very nature rises above the conditioned and can only be referred to the unconditioned; consequently, to predicate or reason as to its nature and essence is to set aside those safeguards

and limits which philosophy has reared and placed for our well-being. To assert for instance that there are different degrees of inspiration is to predicate that which it is impossible for us in the nature of things to know; for inspiration in the lowest manifestation of its power is above the natural; the form is supernatural, and though to us it may exist as a fact, yet it is ultimate and consequently cannot be analyzed, is not a proper subject for philosophy; so those that talk about degrees in inspiration, the degree of "suggestion," of "guidance," &c., &c., are setting at defiance the clearest rules, teachings, and limits of science. To reveal the supernatural requires an exercise of supernatural power. To record even the natural *infallibly* requires an exercise of the same power, the power of God. Therefore to assert that there are in the Bible many things which appear trifles and which a man by the aid of his memory alone could record with infallible exactness independent of inspiration is pretentious, if not impious. To record anything infallibly, even the most trivial things and events, and to place them in perfect harmony with all the manifestations of infinite truth requires a wisdom that is infinite, and a power to which the finite cannot lay claim. Therefore to predicate degrees in inspiration is to predicate concerning that which by its nature is above the limits of reason, the laws and rules of logic; it is sowing to the wind and the infallible power ignored declares it shall "reap the whirlwind."

7. Revelation, whether defined as containing only those facts, doctrines, and precepts peculiar to Christianity, or in the more comprehensive and proper sense as including the whole Bible, is a subject marked and distinguished by degrees of importance, clearness, purity, &c., for that which combines facts, doctrines, precepts, and incidents even from the most simple occurrence (such as leaving a cloak at a certain place by St. Paul) to that most solemn and stupendous of all facts, the fact of the incarnation; that which records and contains the simple and sinful doings of humanity as well as the doings and works of God; that which contains the most clear and simple of all human duties as well as the shinings forth of Infinite truth, must necessarily be distinguished by degrees, degrees rising from the trivial to the important, from the sinful to the holy, from the expedient to the imperative, from the axiom to the mystery, from the demon to the archangel, from the human to the Divine; so to predicate degrees in revelation is unnecessary, inasmuch as they exist clear and apparent to all readers and in a manner that cannot be denied. But though there is in the Bible all the difference, variety, and degrees referred to, yet this does not destroy the unity of the Bible. The Bible is one, one whole, one perfect thing, a thing that wanteth nothing; even the simple incident of Paul leaving his cloak at Troas is necessary

to the perfection of the Bible. To us the *relation* and *use* of this incident in reference to the completeness of the Bible may not be apparent, but it was placed there by God, and He never adds that which is unnecessary or takes away that which is requisite. In the Bible there is not more than we want, neither is there less; the Bible is perfect. G. R.

JOHN FOSTER.

ART. IV.—1. *Life and Correspondence of John Foster*, Edited by J. E. Ryland, A.M. II vols. H. G. Bohn, Covent Garden, London.

2. *Critical Essays*; contributed to the "Eclectic Review," by John Foster. II. vols. H. G. Bohn, London.

3. *Essays, in a series of Letters.* By John Foster. H. G. Bohn, London.

4. *Essay on Popular Ignorance, and Prefatory Essay to Doddridge's Rise and Progress.* H. G. Bohn, Covent Garden London.

5. *The Broadmead Lectures.* By John Foster. II vols. H. G. Bohn, London.

6. *The Life and Writings of John Foster.* By Dr. Cheever, British and Foreign Evangelical Review. Vol. I. Johnston and Hunter, Edinburgh.

THE Baptist denomination had, at the latter end of the last century, and the beginning of the present, a galaxy of remarkable men, who, for power of mind, elevation of character, and extraordinary zeal in propagating Christianity, have seldom been equalled. Not the least noteworthy among them was Andrew Fuller, whose practical sagacity, great power and acuteness as a logician, prodigious efforts to extend the Christian faith, and whose willing sacrifice of every selfish interest to God's cause, will be held in everlasting remembrance. Then there was Dr. Fawcett, a beautiful example of virtuous industry,—occupying, as a tutor, a preacher, and a scholar, no mean position. We next meet the sturdy, eccentric, learned, and devout Dr. Ryland: a man of quick perception, amazing power of retention, and vigorous understanding. Robert Hall said of him: "Dr. Ryland's all piety, sir; all piety together, sir. If there were no room in heaven, God would turn an archangel out for him."

The revered name of Joseph Hughes comes next into view: the founder and first secretary of the British and Foreign Bible Society; an apostle in piety, intelligence, and enterprise. Occupying a prominent place in our galaxy are the three of Serampore

—Carey, Marshman, and Ward, who were the first to translate the New Testament into the Hindoo tongue; the first to repudiate native caste, to establish a native college, to print a native newspaper and periodical in the north of India. But the most remarkable of any we have named is that prince of modern preachers, Robert Hall. When only nine years of age, he had read and mastered the two books, of all others in the English language, the most profound and argumentative—Edwards on the Will, and Butler's Analogy. Although his first attempts at preaching were failures, he became the foremost preacher of his age. All he said was instinct with power. "His intellect was peculiarly potential, and his imagination robed without obscuring the colossal form of his regal mind." He preached as one inspired, assailing the sinner's lying refuge with the sweep and awfulness of a tempest. Yet he had no tricks of oratory, no studied gesture, no commanding voice, no fascinating manner.

Contemporary with the distinguished men here referred to, and the most famous of them all, was the subject of our present sketch—John Foster, whose fame as a Christian moralist is with the lapse of years increasing, and whose name is more and more a power amongst us. His birth-place was Hebden Bridge. His father was a clear-headed, strong-minded man, much given to reading and meditation. Many were the hours he used to spend in these exercises, and a cleft in a neighbouring rock, from his frequent resorting thither for reading and prayer, is yet called John Foster's cave. He was the principal member of a small Baptist interest in Hebden Bridge, and where the supply for the pulpit failed, his wont was to read from "Gurnal's Christian Armour;" and when any passage struck him he would exclaim, "Author I am of thy opinion," or, "That's sound divinity." It was not till he was forty years of age that he entered the marriage state. His wife was his equal in sound sense, and vastly his superior in energy and decision of character. Their son John was born September, 1770; and under the parental roof-tree, he spent the first seventeen years of his life. He was a reserved, pensive, and sentimental lad. This inborn shyness and morbid reserve were fostered by the formal *régime* of home.

Till he was fourteen he worked at the spinning of wool thread for weaving, and for three years following he wove "double stuff and lastings." During these years he was a voracious reader, especially of books of travel and adventure; and in poetry, "Young's Night Thoughts" was a special favourite. The gloomy grandeur of the "Night Watcher" had something to do in dyeing with deeper hues his already sombre sentiments, as it had also something to do in forming his cast of thinking and writing all through his life. When about fourteen, he became decided upon

the all-important question of personal religion, though it was not till he was seventeen that he joined the Baptist Church at Hebden Bridge. Shortly after this, he was led to devote his life to the service of the ministry. Not having had the advantage of regular scholastic training, it was deemed necessary that he should receive some instruction of a classical nature and general mental improvement. For this purpose he became an inmate of Brearly Hall, a scholastic establishment conducted by Dr. Fawcett. The plan pursued was that part of each day should be devoted to weaving, and the rest devoted to study. Most intense and consuming was Foster's thirst for knowledge, and so slow was the action of his mind, and so exhausting his application, that many feared for the result. To improve himself in composition, he took paragraphs from standard authors, and recast and remodelled them into as many forms of expression as he possibly could. His manner on these occasions was to sit with a hand on each knee, and moving his body to and fro, silently shaping his materials into their desired form. This process he used to call *pumping*. During the three years he spent in Brearly Hall, he frequently preached in the surrounding villages. He tried in these early efforts to invest old subjects with new interest by his method of treatment. This was one feature in all his subsequent preaching and all his writing—fresh charms thrown around old themes.

When twenty years of age, he was admitted a student into the Baptist College at Bristol. Here commenced a life-long friendship with Joseph Hughes, at that time classical tutor to the college. It is hardly possible to say how much Foster owed, and how much the world owes, to that friendship: for Hughes had no little to do in preserving him from the dismal swamps of Socinianism. His influence over him was only equalled in its power by its salutariness. To the curriculum prescribed in the college he seems to have industriously devoted himself; and yet it appears that habits of desultory thinking and musing prevented him from making the most of his time and his means. At the end of the year he deplored this, and sadly says: "I have been a trifler all my life to this hour." The next four years were the least happy of any in his life. His opinions, sentiments and intentions, were all unsettled. He was driven with the wind and tossed. His reading and study were loose and rambling. Sometimes we see him eagerly preaching, then for a year he is driven home to weaving. Sometimes holding out hopes of success to himself as a preacher, but invariably emptying every place he went to of its congregation. Sometimes he wore "clerical cloth, then tails and coloured clothes." His first engagement as a preacher was at Newcastle-on-Tyne. A very old room, formerly used as a Mayor's chapel, at the top of Tuthill Stairs, was the scene of his labours. He speaks of it as "so black

and dark, just like an old conjuring room, and accordingly the ceiling is all covered with antique, curious figures, to aid the magic. That thing they call a *pulpit* is as black as a chimney; indeed, there is a chimney-piece, and a very old fire case behind it. There is nothing by which the door of this same pulpit can be fastened, so that it remains partly open to invite some good person or other to assist you when you are in straits." A few appreciative spirits gathered round him, struck by his caustic humour, by his originality and brilliance, but a very few months served to show him and the managers of the Church that small as it was when he first settled there, it was becoming smaller every month. So he returned again to Hebden Bridge.

His next attempt at preaching was to a small Baptist society in Swift's Alley, Dublin. He continued there for twelve months, during which time he preached most of the small congregation away from the chapel. A dull year was this. He preached with little interest, and the people heard with as little. His unpleasant manner of enunciation, his unguardedness in giving publicity to some opinions not strictly orthodox, and his manly refusal to purchase the patronage of a few wealthy families by cringing and sycophancy, were the causes of his failure in Dublin. He attempted a scholastic enterprise for eight months and failed, and once more returned to his loom in Yorkshire. All this time he revolved many projects of a literary character, and resolved to strive to attain acceptability as a preacher, yet he *did* nothing. He was the slave of a purposeless, vagrant musing. It was during these years that he rather summarily discarded the doctrine of the eternal punishment of the impenitent; but he still clung—tenaciously clung—to the great doctrines of evangelical Christianity. It is evident that in deciding against the eternity of hell punishments, he was governed by his deep sympathies and repugnance to the doctrine, rather than by the express and repeated declarations of the Bible. At this time he espoused, and maintained through all his future life, an opinion disapproving of organized religious communities; and Baptist as he was, he contended that the only ordinance binding upon Christians was the Lord's Supper. He indulged some visionary views about erecting a chapel, and preaching to whosoever would come and hear him. All this might do for a man of Foster's temperament and resources, whose piety was meditative, imaginative, and self-enclosed. He would feel little need of the social element in religion; he would rather shrink from the companionship and sympathy provided in the exercises of religious worship. The only success that could follow the general adoption of his views would be the entire demolition of the fabric of Christian enterprise.

Foster's removal to the quiet city of Chichester commences a

happier era in his history. He seems to have bridled his "vagrant" speculating musings, and to have devoted himself most energetically to the work of the ministry, being called to the pastorate of the General Baptist Church in that city. This was in 1797, and he remained there about two years and a half. His religious opinions became settled, and he avowed himself to be a moderate Calvinist. He had gone near the "brink of a gloomy gulf;" well was it for him that he simply and fully returned to the Shepherd and Bishop of his soul. He now ardently longed to take on him "with stricter bonds, and more affectionate warmth, the divine discipleship;" his labour to him now was a pleasure, very often a luxury and delight. But despite all his labours the congregations lessened, and the church declined. There was an "unnatural and accommodating mixture with the world" among his people; and his efforts only "encountered a cold and discordant sympathy" on the part of the leading members of the Church. He saw that it was hastening to dissolution and that no efforts could restore it. So in the midsummer of 1799 he went to reside with his valued friend, the Rev. Jos. Hughes, at that time pastor of the Battersea Baptist Church. He seems never to have met with that good man without receiving the "highest excitement" to his intellectual and spiritual nature. So that towards the end of Hughes' life Foster called him his "old, and dear, and invariably, and unalterably respected friend." In Battersea, he mingled with many persons of cultured intelligence and taste, and a very elevating and refining effect it had upon his nature. His manners are described at this time as being vivacious, his society captivating, and his conversation ardent, intellectual and romantic. It was here that he first met Miss Snooke, the "friend," to whom his "essays" were addressed, and who ultimately became his wife. She possessed a well informed and vigorous mind, and was well qualified to excite, and sustain him in his intellectual exercises. He speaks of her and a companion of hers, as "greatly beyond the common order of intellect and taste;" in their society he would pour forth all that his imagination or knowledge could supply, "while his fair critics called him proud, enthusiastic, cynical or singular, as they thought fit." His delight was, with every variety of language and illustration to dissect, examine, ridicule and execrate the fashions, parade, ceremony and follies of modern society. But he was not idle while here, for we find him making regular preaching tours out among the heathens, as he calls them, of Surrey, and for some months he was engaged in the tuition of some twenty African boys brought to this country for education. But receiving a call to take the spiritual oversight of a small Baptist Society in Downend, a village some three miles from Bristol, he essayed again to assume the duties of the ministry; this was in 1800, and he remained here till 1804, the longest period he remained in any one

of his ministerial stations. In 1804, through the "high testimony" of his friend Robert Hall, he was invited to the pastorate of the Baptist Church, Sheppards, Barton, Frome. He speaks of this Somersetshire town, as a "large and surpassing ugly" one; the chapel was considerable in size, but the congregation was "reduced to nothing;" there were many in Frome who valued and loved his ministry, yet here, as in other places he was not popular. Now he was in the prime of his physical and mental manhood, what an intellectual feast it must have been to hear many of his sermons at this time! Forgetting the awkwardness and unpleasantness of the preacher's manner, what power in argument, what rich and striking and sublime imagery, what originality and suggestiveness of thought and what freshness in handling and treating his subjects! Sometimes he would ascend like an expert and experienced traveller, some steep before untrodden, getting dangerously near some fearful brink, or poising himself on some giddy height, never once losing his foothold, or missing his way, exciting in those who had soul enough to follow him emotions of wonder and delight. Like all truly great souls he had a deep and loving sympathy with nature; hence, while he nauseated the ugly town of Frome, he loved to ramble through the beautiful valleys, glens, and hills in its neighbourhood. The still, solemn moonlit scene had peculiar charms for him; when the refulgent lamp of night through the wide expanse of heaven spread her hallowed light, when not a cloud o'er-cast the scene, and not a breath of wind disturbed the deep serene, then he loved to roam and muse and pray. His journal contains numerous entries describing these walks. In one he says:—"Had a most beautiful evening walk. From an eminence, overlooked a wide extent of wood, the soft moulded forms of the superficies of which were inexpressibly beautiful; distant country, remote hills and horizon; setting sun; the *White Horse*, a memorial of Alfred who dwelt and fought in the woods and on the hills, which I looked upon with an emotion that few monuments could excite. There was a most enchanting softness spread over the whole view of heaven and earth, which gradually deepened into the sombre, and then into the gloom of evening." On one occasion he wandered for an entire night, with a friend, under the open sky, that he might note the varying features and changes of twilight, darkness, and particularly of dawn, while during these wanderings he closely and lovingly, ay, often passionately interrogated nature as she opened to him her ten thousand "witcheries of beauty."

It was in 1805, while he was in Frome, that his celebrated essays were given to the world. It is on these essays that his fame principally rests, and they form a foundation which no time, however remote will shake. When the legion of popular and "sensation"

books of his day and of ours shall be buried in deep oblivion this "grave and profound classic" will continue to be highly prized. The most popular of the four essays composing the work, is the one on Decision of Character, which abounds with well selected examples of what iron-willed men have done. It holds up to contempt the fitful and pusillanimous. It shows that in the absence of decision, an otherwise noble character is vitiated, fine prospects are blasted, and high hopes and opening opportunities turned into disappointment, misery, and death. By the common consent of critics, the most luminous, searching, and original of the series, is the essay on a Man's writing memoirs of himself. Although not so finished in execution as the others, it has far greater depth and energy of thinking. Who does not remember the triumphant logic of the third paragraph in the fifth letter in which he for ever silences the blatant boast of the Atheist? All that the Atheist can now say is, "I am not certain or convinced that there is a God." The essay on the "Aversion of Men of Taste to Evangelical Religion" is acknowledged to be the most elaborate and finished of all his productions. Yet this very elaborateness is a fault of his style; making writing slavery, and leading to those involutions, and that unwieldiness in his sentences that sometimes make the reading of him difficult, and a weariness to the flesh. The length of his sentences is something terrible; often have we numbered from one hundred and fifty to two hundred words in one of them. He makes too much in this essay, as it seems to us, of the "peculiarity of language" among evangelical Christians, as a cause of aversion to religion. True there are many unmeaning, antiquated and silly phrases used in sermons, prayers and religious discourse; for these no defence is set up; yet the terminology current in Christian circles is for the most part Biblical; and for terseness and expressiveness cannot be surpassed. In the essay "On the application of the epithet Romantic" he denounces the countless, mongrel, and visionary schemes which have engaged the attention of men who look for the social and religious regeneration of the world by the "omnipotence of truth." Our essayist maintains that this is purely and simply visionary and romantic, and maintains that if the vast social and degraded wastes of our earth are to be overtaken and reclaimed it must be by the application of the truth by the Holy Spirit.

These essays were addressed in a series of letters to the lady who afterwards became his wife; they originated in conversations with her, and her suggestions and approbation afforded him no little help. The labour involved in their preparation for the press was extraordinary. He spent often many hours upon one sentence; sometimes a whole day upon the choice of terms, often blotting out to-day the whole work of yesterday. So that every paragraph,

every sentence, and every word, were laboriously hammered out. When at length the work appeared in 2 vols. 12mo., he was doubtful of success. He feared the form of his work was not attractive, and besides he was unknown to fame. But chiefly through the exertions of his devoted friend Hughes, the first edition was soon sold, and another called for. Laudatory critical notices appeared on all hands in the best reviews and periodicals of the day; the most acute, valuable, and discriminating came from the great preacher, Robert Hall. Concerning the second edition Foster says:—"I am busy mending and botching up bad sentences, paragraphs and pages; the book had quite five thousand faults, and most of these I am trying to mend." It went rapidly through successive editions. The copy we have now before us is of the twenty-first edition. He was obliged in midsummer of 1806 to resign his pastorate owing to the swelling of the "thyroid gland," "one of the cartilages of the larynx." It commenced while he was in Downend, and grew in spite of all the remedies applied; he says in a letter to a friend:—"The progressing complaint of my neck will, I am persuaded and certain, in a few months, silence me for ever." Under the affliction he was the more consoled as he saw that the vocation of his life was his pen; not that he ever wrote with facility or pleasure, far from it; writing, the manual part of it, was the veriest drudgery to him; whenever he wrote it was from sheer necessity. At this time he became one of the reviewing staff of the Eclectic, and for the next thirteen years he wrote only for its pages. The two volumes of Critical Essays named at the head of this article are selections from his contributions of very unequal merit and ability. There is a great deal of dreary and "leaden" writing in these volumes; while there are articles equal to anything he ever wrote. Among these may be mentioned his articles on Indian Missions. With what force he explodes the flimsy sophistries of the Scotwaring advocacy of the monstrosities of Hindooism! His painting of the tragedy, as he calls it, of Hume's death-bed, has been justly applauded. His articles on antiquities and the arts show the refinement and culture of his taste. If taste be sensibility to the various degrees and kinds of excellence in the works of nature or art, then our author was a man of taste. Though ignorant of painting as an art, his criticisms on the landscapes of Claude Lorraine, the countenance of Da Vinci, and a Magdalen of Guercino, were treated with respect by those who are authorities in such matters. His articles of an historical nature are for the most part good. The one on Horne Tooke deserves to be mentioned, as does also the one on Chalmers' Astronomical Discourses. These literary labours opened to him additional sources of income which warranted his entrance upon the marriage state, in May, 1808, with Miss Snooke. Most remarkably did her tastes and preferences coincide with his own. For

nearly a quarter of a century was this devoted and intelligent lady his "domestic associate." From Frome Foster removed to Bourton-on-the-water, a village in Gloucestershire; where for the next nine or ten years he enjoyed much domestic happiness and performed much work. The malady in his throat abating somewhat it was his delight nearly every Sabbath to occupy "pulpits, desks, stools, blocks, and all sorts of pedestal elevations," holding forth the word of life to villagers all about his residence. During these years his children, five in number, were born, two of whom died in infancy. In 1817 he attempted the work of a minister again at Downend, but a few months showed him he was not going to succeed any better than previously, so he resigned his work never to resume it, excepting in his lectures, and in a few occasional sermons. On two notable occasions did he appear in the pulpit; once when he delivered his celebrated discourse on Missions. For the greater part this sermon is written in Foster's best style, has the "deepest dye of his philosophy" and is radiant with all the sympathy and poetry of his nature. His other appearance in the pulpit was when he preached the sermon on Popular Ignorance, which he afterwards expanded into a treatise of between three and four hundred pages. This work was published in 1820, and has excited a great variety of opinions, one critic describes it as "clumsy in structure, cumbrous in style, obscure in purpose, and spasmodic in movement; requiring a martyr's patience to read it through." Another eminent writer says, "It is in many respects Foster's greatest work; it shows to best advantage the comprehensiveness of his views, the prodigous power of his mind, and the intense energy with which it works." And bating some strength of epithet, both of the foregoing opinions may be affirmed; for the discourse has assuredly the principal faults and excellences of the author. How he thunders out his indignation against those who deny education to the people, how massive are his thinkings, how vivid his description of the soul without knowledge, what a sense of power pervades the entire book! And yet how cumbrous, involved and irregular in composition! Robert Hall said in his strong way "that Foster had run a race after obscurity and had gained." Many men are obscure through not taking pains; Foster was obscure through too much pains. On revising it for the second edition he says, he was treating nothing with ceremony, but was hacking, splitting, twisting, pruning, pulling up by the roots everything he did not like. It passed through a great many editions, and Sir J. Mackintosh says that it is one of the most valuable and original treatises in the language.

From Downend, in 1821, he removed to Stapleton, a quiet village within three miles of Bristol. He settled here partly on the score of health and partly from a dread of those

pests and plagues of the student, idle morning visitors. He was induced the following year to engage to deliver a week evening lecture in Broadmead chapel, Bristol; his audiences though not large were select. Never did he appear to greater advantage as a public teacher than here. What would one not have given to hear some of those lectures! Of one of them he says:—"I had a splendid subject—the three *Methodists* of Babylon in the fiery furnace; and perhaps I thought and perhaps some of the auditors thought, I did it tolerable justice;" the notes of the lectures are published in 2 vols. by Bohn, and few published sermons can compare with them for original and suggestive matter. It has been complained that they lack the evangelical element; no one would condemn this lack more than ourselves did we think the charge true. It must be admitted that there is in them an absence of approved orthodox phraseology, but they abound with evangelical sentiment. His rooted dislike to unctuous cant, and even hackneyed phrase was, no doubt, often carried to excess; but in these lectures subjects directly evangelical are very frequently dwelt upon with great comprehensiveness and earnestness. It is understood that great store is set upon them by not a few eminent Christian thinkers, and in our judgment well do they deserve it.

Foster's last work of importance was his prefatory Essay to Doddridge's Rise and Progress. On his promise to write the introduction at once, Mr. Collins, the Glasgow publisher, proceeded to print a large edition of Doddridge, but his characteristic and ruinous delay allowed two years to elapse ere he touched his pen for the work, the publisher suffering great loss by having the whole edition on his shelves, and his credit suffering as well. At last goaded and stung by remonstrances and self reproach he performed his work. Though produced as a preface it is a rival volume, differing greatly from Doddridge's. In sheer intellect Foster's was immeasurably superior, but Doddridge lived and wrote to prove the might of tenderness, while Foster calls upon the sinner in thunder-tones to leave his sins, or they will prove his ruin for ever. How he dogs the sinner's steps, and tracks his way, and ever points *down* to the end of his course! How he grapples with his excuses, appeals to his conscience, and lays bare his breast, and all this in "thoughts that breathe, and words that burn!" Except to write his letters, and a kindly tribute to the memory of his revered friend Robert Hall, his pen stirred not again.

A terrible blow fell upon this loving household, in 1826, by the death of the first-born, John, a youth of 17 years. He was a lad of great promise, and bright were the parents' hopes concerning him. But death, by pulmonary disease, dashed all their anticipations to the ground. Foster was stricken down by the blow, yet his consolation was abundant in the youth's triumphant death. His

last words on earth were "I know that my Redeemer liveth." Henceforth the bereaved father shrunk still more from the world, and passed the remaining years of his life in the quiet of his own home. He never freely mingled with society, though often sought for in social gatherings, he seldom appeared to advantage in them. A celebrated American writer describes him, as he saw him in company with Coleridge, Southey, Savage Landor, and others. He says: "Foster looked anything but a magnate in the literary world, dressed as he was in an old blue coat, with bright brass buttons, corduroy small clothes, much worn, and top boots. His face was wrinkled and plain, but I never beheld such keen little eyes: his head was surmounted with a brown old wig, and, taken as a whole, he would be adjudged a farmer, rather than an author whose works have been styled, by high authority, magnificent. During the evening he seldom opened his mouth, and when he did it was to utter some eccentric remark." Some one asking him after spending an evening in the company of Coleridge, why he spoke so little, he replied, who "dared speak while *he* was talking?" In the company of the esoteric few, he loved a "stout evening's talk." He did not monopolise the talk. He was not "admirable in monologue." But he greatly excelled as a conversationist. Often would you hear his "animated no." On these occasions his opulence of thought and imagery was princely. He was instinctively keen in detecting the sophism of the "other side." Never in these gatherings would he tolerate the small talk and petty scandal that form the staple subjects of many misnamed social parties. He was always apt at starting, and able in sustaining some useful topic.

This is the fitting place to allude to his principles and views on political questions. He lived in the time of great social and political upheavings, when old landmarks were roughly and suddenly removed. At the outburst of the French Revolution his hopes beat high; he hoped the time was nigh when tyranny and misery should sink into a common grave. And though revolted and horrified at the issues of that outburst, his hand never let go, as many did, the standard of freedom. In England he demanded that the Government should be in harmony with the national mind, that the rights of citizenship should be extended to the citizen. We see in his letters to the Morning Chronicle how candid and honest was his dissent from the church established by law. He also advocated the Catholic Emancipation Act, upon grounds of policy and imperious necessity; their claim of *right* he regarded as dubious, from the deadly and treacherous tendency of popery towards the Common-wealth. But he was no blind partisan, he knew that the affairs of the state could not be carried on without parties, but he likewise knew that his love to his party was best

shown by elevating its character, by the love of truth, and the charities of life.

But it is time to view the man in the decline of life. How fast his friends left him for the better land! Robert Hall died in 1831. Then in September, 1832, he lost his noble minded wife, the union with whom had brought him so much happiness, and whose intellectual sympathy and admiration had inspired those efforts of his genius that had brought him world-wide fame. She had been ailing for some years, and at last sunk into the arms of death without a struggle, and apparently without pain. He mourned her loss with intensity of grief, and yet he loved to think "how transcendently great her advancement in the condition of existence" must be. In 1833, another blow fell on him in the death of his intelligent and genial friend, the Rev. W. Anderson, Classical Tutor in the Bristol College. In October of the same year he mourned the departure of Hughes, the friend of his youth and life. How full of pathos and power is the last letter written to him. His only brother Thomas also died about this time; thus friend after friend left him behind, struggling and toiling on towards the home they had reached. He was prevailed upon to take a second tour into North Wales; twenty-one years before had he, with "superlative delight," witnessed a sun rise from the "imperial eminence" of Snowdon, and a second only served to deepen and intensify the admiration and wonder first created by the monarch of Welsh mountains. The remaining years of his life were spent in close seclusion. Towards the end of 1841 he was seized with bronchitis, which he never shook off. During the winter of 1842, he was reduced to very great weakness; he saw his end drawing on. It is cheering to observe his simple and entire reliance upon Christ in all his affliction. Towards the last he was delighted as his daughters read to him many of the Psalms, and some of Doddridge's Sermons. So he lingered until the night of the 13th of October, the last he spent on earth; his attendant desired to remain with him all night, but he peremptorily refused. When on the Sabbath morning, the 14th, about four o'clock, she just looked into his room, he was communing with God. Again, about six o'clock she looked in, and the calm aspect of the dead alone met her gaze. In solitude, waiting for his summons, the soul of this great and good man was taken to "mansions in the skies."

On the Saturday following his remains were laid in the grave opened seventeen years before to receive those of his son, in the burial ground of the Chapel at Downend, where he formerly ministered.

If our estimate of the man, his position and work, is to have any completeness, we must record the following things:—

1. *The nobility and manliness of his Character.* The true stamp,

of manliness and honour was upon him. A sham, a make-believe roused his fiercest indignation, and bitterest sarcasm. He gloried in stripping off pretences, and exhibiting men in their true colour. But while the egotist and make-believe found him without mercy, his giant arm was ever ready to defend, and assist real merit and worth. He abhorred driving bargains with poor tradespeople. Sometimes when he afforded help to very poor persons his injunction was that he had "never to be mortified by hearing any mention made of it." His love for young people and children distinguished him all through life; he could become a child with children; he had also a quick and powerful sympathy with the whole circle of animated nature. In all the attributes of a truly noble character we see him adorned; his unflinching integrity, deep sympathy, and true courage, command our greatest admiration.

2. We must note *his intellectual resources.* His memory was not a verbal one, but his wide range of reading supplied him with an inexhaustible assemblage of facts and ideas, and having at command clear, idiomatic language, he could discourse freely upon both ordinary and extraordinary topics, always preferring those subjects that were real and tangible, to those lying in the vast spheres of speculative and abstract truth. His resources would have been greater for use had not his reading, study, and application been so desultory. There is great force in the words of a recent writer. He says:— "Marshal thy notions into a handsome *method;* one will carry twice as much weight, trussed and packed up in bundles, than when it lies untoward, flapping and hanging about his shoulders." No doubt this desultoriness arose from his lack of early school training. In few cases can the loss of education, from ten to seventeen years of age, be made up in after life. While we admit that, considering his disadvantages, he did wonders, yet with his splendid powers, and with nearly fifty years of quiet, we are convinced much more might have been done. He was able to thread his way through the great writers of the Latins, he had also a smattering of Greek, and he could read Pascal in his own tongue, having learnt French from a refugee priest in Chichester. Perhaps something has to be said on the score of the slow action of his mind. Some one asked Dr. Chalmers what John Foster was about? "Why, Sir, he is thinking as intensely as he can, at the rate of about a sentence a week."

3. Our third remark concerns *his letters and journal.* How seldom do the letters of public men appear to advantage if the mass of them be published. Foster's, however, show you the best style of the man. There is in them great freedom and openness with his friends; they abound with pleasure, banter, and playful humour. The style is more elastic and easy than in his Essays. Sometimes they are little treatises, elucidating with clearness and force some

difficult question. These features, cannot, however, be said to attach to his two unfortunate letters to Dr. Harris, and the Rev. E. White. In the one he canvasses the ultimate ground of human responsibility. The great problems of existence and destiny insoluble by human intelligence thronged about him. Indeed the whole hemisphere of his thought was full of inexplicable mysteries. It was "cloud pursuing cloud, forest after forest, and Alps upon Alps." He cast out the "measuring line of his tiny intellect into these abysses" of mystery. For a moment it "seemed to be piercing the darkness, but it was soon swallowed up in the infinitude of night." In groping after truth he sometimes wandered from it. Out on the weltering stormy sea of speculation and doubt he was driven by fierce, howling winds, and tossed about in the raging storm. It was hard for him to "justify the ways of God to man." He could hardly see that—

> "Every cloud that spreads above,
> And veileth love, itself is Love."

His struggling with these great and awful questions reminds us of Laocoon wrestling with the serpent; strong as he was to wrestle, he had to succumb to the stronger power; baffled in his attempt to penetrate through the impenetrable clouds of the present, he turned anxiously his eye towards the future. He stands like one on a high rock, over-looking the vast ocean, steadily, anxiously, fixing his eye upon the dimly seen horizon; would no sail appear, bringing intelligence from that unknown world beyond? Would no traveller return with the tidings he so longed for? He would fain have lent an ear to the reports of ghostly visions, as affording him some light and hope on these questions. The truth is, Foster, while gifted with no common genius, was narrow and one-sided on some subjects. He has been called misanthropic. That in his views he was morbidly gloomy may be affirmed, but that he had any hatred to mankind, or the least tincture of it, is quite erroneous. The fault of his philosophy was, that he merged the rigour and majesty of law in unreasonable sympathy; a tenderer, kinder, more loving heart than his never pulsated in human breast.

The other remarkable letter in these volumes is the long one on the eternity of punishment. His views on this matter were an emasculated universalism. It seems to have been a question of sympathy with him. *His feelings* shrank from the awful subject, and that decided him. The Bible are so numerous and unequivocal, to the most obvious laws of is l

reflections upon natural objects, human character, morals, and religion; there are 810 of them. He arranged them, and called them "A Chinese Garden of Flowers and Weeds." They abound with striking analogies and correspondences in nature. Nothing he has written shows us more clearly how deeply he fathomed the soul of things. We had marked many of them for extraction, but space forbids; the following must suffice:—"Adversity! thou thistle of life, thou too art crowned; first with a flower, then with down." "I desire a character as decisive as that of the lion or tiger, and an impetus towards the important objects of my life, as forcible as theirs towards their prey." "One of the characteristics of genius is the power to light one's own fire." "I feel a necessity of pursuing some grand purpose in life, as the sportsman does the fox—at all hazards, over hill, and dale, and brook; through wood and brake, and every thing and every where, unless it go into the earth, or into the clouds; and here, too, our moral chase must follow, for the body shall enter the dust, the soul ascends to heaven." "No poet or orator can be a better poet or orator than he is a thinker." "Many who have courted in poetry, have after marriage lived in prose." "Spent some time in the company of a young lady and a friendly little cat: the young woman was ignorant and unsocial; I felt I could make better *society* of the little cat than her."

Our final observation is on his *unyielding and hearty trust in Christ the Saviour.* After the closest investigation he pronounces Christianity to be one of the few things that were certain. In his youth his daring intellect would have cast away some of the doctrinal elements of Christianity, but he dared not; there was hope for him only in Christ; only this or "flat despair." He says:—"The Gospel is not a matter of complacent speculation, but of momentous use and urgent necessity." The profoundest melancholy would have possessed him, but for the divine mercy in Christ Jesus. "How dreary," he says, "old age and illness would be without an atonement!" He dared not "die a Socinian." So this mighty and excellent man lived and died trusting in Christ and Him crucified. Now are his deepest questions answered, his yearnings met, and the mighty problems that agitated and bewildered him, solved. Could we now challenge him, how jubilantly would he declare that the Master doeth all things well!

E. H.

Art. V.—SOCRATES THE ATHENIAN.

SOCRATES, the greatest sage of antiquity, is sometimes confounded with other illustrious men of the same name. Those who are not versed in classical history, and who have not been mindful to consult authorities, are very liable to fall into this error. To guard against it it may not be out of place to remark that there were several eminent men amongst the ancients who bore that venerable name. We read of a Socrates who distinguished himself as a leader of the Achæans at the battle of Cunaxa, fought between Artaxerxes and his brother Cyrus. This Socrates was seized and put to death by order of the Persian emperor.

Another, by the name of Socrates, flourished in the reign of Alexander the Great, and by him was made Governor of Cilicia, prior to the Pompeian conquest.

There was also a Rhodian Socrates, who distinguished himself as a literary character in the reign of Augustus, by writing an account of the civil wars; and another known as "Socrates the Painter." And beside these, there was a Socrates born at Constantinople A.D., 389, who is frequently designated, "The Scholastic Socrates." As an ecclesiastical historian he succeeded Eusebius. He commenced with the year 309, and ended with the year 440. His work is characterized by peculiar exactness, and sound judgment, and therefore renders him trustworthy as an ecclesiastical historian. But Socrates the renowned philosopher of Greece is deservedly reputed as the greatest and most eminent individual known by that name. A few particulars therefore illustrative of his character and conduct may not be deemed unsuitable for the pages of the Christian Ambassador.

Socrates was born at Athens, about 468 years before Christ. His father Sophronicus is only noted in history as being the parent of such a distinguished son. He followed the occupation of statuary; and Phenarete, the mother of Socrates, was by profession a midwife. These facts show that this extolled philosopher was of comparatively humble origin. This, however, is not a singular circumstance; many great men cannot boast of either wealthy or noble parentage.

Socrates commenced his eventful career in life in the same occupation as his father; but how long he followed it we cannot safely say. Being endowed with superior natural powers, we may safely infer that he would at an early period instinctively aspire to more lofty pursuits than attending to the duties of this common calling. A strong desire for mental improvement influenced him to abandon every occupation which would infringe on or prevent his advance-

ment in the higher branches of knowledge. And securing the patronage of Crito, who admired his genius and thirst for wisdom, he placed himself under Archelaus and Anaxagoras, both of them distinguished philosophers, and betook himself to the diligent study of the various branches of philosophy. And with the increase of knowledge he laboured to become truly virtuous and wise. His effort was crowned with success, and he soon became highly esteemed and much venerated.

But according to a notion generally held by the Athenians in that age, a man could not become truly great unless he appeared in the field, and figured as a hero in defence of his country. He therefore joined the army. And for that arduous calling, as well as for mental improvement, he was, by nature, eminently qualified. His physical constitution rendered him capable of great endurance; so that "no labour could fatigue him." "In the height of summer, or when frost was thick upon the ground, in the depth of winter, his dress was invariably the same. With a thin cloak on, and unshod, his iron frame was unaffected by any change of temperature; and upon his serving in the army, on one occasion, his powers of endurance during a severe campaign were the wonder and envy of his fellow soldiers." Through his undaunted courage, on one occasion, the lives of two of his friends, Xenophon and Alcibiades, were preserved. While he remained in the army his uniform conduct was that of a soldier of the first order, and frequently accompanied with brilliant displays of bravery and military skill.

But the scenes of barbarity which generally accompany the active operations of a military life, were not congenial with the high-toned moral feelings and enlightened sentiments of Socrates. He had a taste and desire for moral and intellectual advancement, rather than for prowess and military glory; hence his true character was more fully and conspicuously developed in his philosophical pursuits, and as a moral reformer, than in his exploits as a warrior. Having retired from the field, he betook himself more fully to the study of moral philosophy, and a close investigation of the laws of right and wrong, in relation to both the present and future life. As a believer in the immortality of the soul he thought the actions of men, in the present life, would be punished or rewarded in the future. Deeply impressed with this idea, he laboured to be virtuous and useful to his fellow-men.

With a strong penetrating intellect and unwearied diligence, he reached and studied those subjects that lie in the higher regions of thought; which, in the heathen world, previous to his day, none had ever approached; and which but few in our age, with all the aids of modern science and enlightenment, can comprehend without immense labour and great perseverance. According to many

stories related of him he must have possessed two very distinct mental qualities, rarely blended together; viz., the power of prolonged abstraction, and a capacity for conversing on any subject; so that he could follow up one train of thought with unbroken application, without any apparent interruption, or manifest reserve, for hours together, though at the same time engaged in close debate with his opponents. Like Napoleon the First, he could converse, dictate, and study at the same time. The object of Socrates was to enlighten, elevate, and improve mankind; and especially his fellow citizens. But before attempting to do this, he laboured to correct and reform himself. It is said that he was naturally of a violent temper, and licentious disposition; and he confessed on one occasion that his heart was most depraved, immodest, and corrupt, but that all his vicious propensities had been corrected by means of reason.

This confession is a strong proof that he had carefully studied himself, and either by the light of reason or the light of heaven made the same discovery as the inspired prophet who says "the heart is deceitful above all things and desperately wicked." As God has access to the hearts of all men, Socrates was undoubtedly divinely assisted in this great work of self-reform; though he knew it not. The Divine Being approves of virtue wherever it appears, and bestows assistance to aid such as are labouring to be good and to do good according to their ability in whatever region, of the globe they live. (Isa. xlv. 1—5. Acts x. 1—10.)

The labours of Socrates were not confined to self-culture, and the improvement of his own intellect and morals, he appeared as a great national reformer, at a time "when thick and palpable darkness overshadowed the land, when men were in doubt which way they should walk," when Athens, in the superabundance of her accumulated wealth, was beginning to indulge in modes of luxury after the manner of the less civilized oriental nations, when her various philosophical theories were worn threadbare and human knowledge was regarded as a mere phantom; when intellectual life had spent its strength and men began to question the possibility of arriving at any satisfactory evidence of anything in the universe. The moral and intellectual condition of Athens, at that time, has been described in the following clear and comprehensive language. "The time in which Socrates made his appearance as a teacher in Athens, was in the highest degree opportune. The early philosophers of Greece had taught that some one of the elements was the original cause of the universe. This theory could scarcely satisfy an inquiring mind, so that was soon displaced by another, to the effect, that there was some hidden principle working upon matter which had existed from eternity, and that this principle gave to matter the various forms, which we seeit has assumed. Other

theories likewise were invented, by which men, in their ignorance of the true God, endeavoured to account for the existence of his handiworks. But as these all clashed with each other, a sect soon arose among that quick-witted people, who maintained that all these conflicting opinions only proved that they could never arrive at any knowledge at all; and then advancing from the natural world to the moral world, they asserted that neither could man discern right from wrong, truth from falsehood; and there was, therefore, no standard of either." These conflicting opinions Socrates had to contend with at the commencement of his public teaching. Having previously studied what was of the greatest interest and highest importance to man, as a moral and intellectual being, he began publicly to promulgate his doctrines; which though not to be compared with the grand and awful teachings of the inspired prophets of Judea in purity and sublimity were nevertheless vastly in advance of anything previously taught by the learned sages of Greece.

As Socrates expressed himself in clear and explicit language, the substance of his doctrines may be summed up in few words. He descanted on the utter uselessness of vain speculations concerning the origin and formation of the universe, and showed that all such knowledge, if it could be attained, would be of comparatively little importance, and could not make its possessors either really useful or happy. He taught that the great duty of man was to live a virtuous life, and devote himself to real usefulness in promoting the general good of his fellow men—that all other studies and matters were but mere curiosities, or non-essential adjuncts. He maintained that there was an essential difference between right and wrong, and laid down such rules for adjudication as would enable every one to ascertain for himself the true character of his actions. "He taught that each man had within him a moral perception of what was good and just, and of what was evil and unjust; and that every one should train himself to render this perception more and more acute; and endeavour in his actions, to proceed conformably to its dictates."

It will be seen that what Socrates calls "moral perception" is only another name for conscience, or the faculty by which we judge of moral questions, questions of right and wrong. This new teaching caused considerable excitement among the Athenians, and produced a great diversity of opinion with regard to its truthfulness. By some it was violently opposed, while others were filled with admiration of it, and eagerly sought to be instructed by Socrates. The result of his teaching was soon manifest. He was acknowledged by all classes of society as a public teacher of extraordinary ability, and many attached themselves to him, regarded him as their master, and became his disciples.

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shown by elevating its character, by the love of truth, and the charities of life.

But it is time to view the man in the decline of life. How fast his friends left him for the better land! Robert Hall died in 1831. Then in September, 1832, he lost his noble minded wife, the union with whom had brought him so much happiness, and whose intellectual sympathy and admiration had inspired those efforts of his genius that had brought him world-wide fame. She had been ailing for some years, and at last sunk into the arms of death without a struggle, and apparently without pain. He mourned her loss with intensity of grief, and yet he loved to think "how transcendently great her advancement in the condition of existence" must be. In 1833, another blow fell on him in the death of his intelligent and genial friend, the Rev. W. Anderson, Classical Tutor in the Bristol College. In October of the same year he mourned the departure of Hughes, the friend of his youth and life. How full of pathos and power is the last letter written to him. His only brother Thomas also died about this time; thus friend after friend left him behind, struggling and toiling on towards the home they had reached. He was prevailed upon to take a second tour into North Wales; twenty-one years before had he, with "superlative delight," witnessed a sun rise from the "imperial eminence" of Snowdon, and a second only served to deepen and intensify the admiration and wonder first created by the monarch of Welsh mountains. The remaining years of his life were spent in close seclusion. Towards the end of 1841 he was seized with bronchitis, which he never shook off. During the winter of 1842, he was reduced to very great weakness; he saw his end drawing on. It is cheering to observe his simple and entire reliance upon Christ in all his affliction. Towards the last he was delighted as his daughters read to him many of the Psalms, and some of Doddridge's Sermons. So he lingered until the night of the 13th of October, the last he spent on earth; his attendant desired to remain with him all night, but he peremptorily refused. When on the Sabbath morning, the 14th, about four o'clock, she just looked into his room, he was communing with God. Again, about six o'clock she looked in, and the calm aspect of the dead alone met her gaze. In solitude, waiting for his summons, the soul of this great and good man was taken to "mansions in the skies."

On the Saturday following his remains were laid in the grave opened seventeen years before to receive those of his son, in the burial ground of the Chapel at Downend, where he formerly ministered.

If our estimate of the man, his position and work, is to have any completeness, we must record the following things:—

1. *The nobility and manliness of his Character.* The true stamp,

of manliness and honour was upon him. A sham, a make-believe roused his fiercest indignation, and bitterest sarcasm. He gloried in stripping off pretences, and exhibiting men in their true colour. But while the egotist and make-believe found him without mercy, his giant arm was ever ready to defend, and assist real merit and worth. He abhorred driving bargains with poor tradespeople. Sometimes when he afforded help to very poor persons his injunction was that he had "never to be mortified by hearing any mention made of it." His love for young people and children distinguished him all through life; he could become a child with children; he had also a quick and powerful sympathy with the whole circle of animated nature. In all the attributes of a truly noble character we see him adorned; his unflinching integrity, deep sympathy, and true courage, command our greatest admiration.

2. We must note *his intellectual resources.* His memory was not a verbal one, but his wide range of reading supplied him with an inexhaustible assemblage of facts and ideas, and having at command clear, idiomatic language, he could discourse freely upon both ordinary and extraordinary topics, always preferring those subjects that were real and tangible, to those lying in the vast spheres of speculative and abstract truth. His resources would have been greater for use had not his reading, study, and application been so desultory. There is great force in the words of a recent writer. He says:—"Marshal thy notions into a handsome *method;* one will carry twice as much weight, trussed and packed up in bundles, than when it lies untoward, flapping and hanging about his shoulders." No doubt this desultoriness arose from his lack of early school training. In few cases can the loss of education, from ten to seventeen years of age, be made up in after life. While we admit that, considering his disadvantages, he did wonders, yet with his splendid powers, and with nearly fifty years of quiet, we are convinced much more might have been done. He was able to thread his way through the great writers of the Latins, he had also a smattering of Greek, and he could read Pascal in his own tongue, having learnt French from a refugee priest in Chichester. Perhaps something has to be said on the score of the slow action of his mind. Some one asked Dr. Chalmers what John Foster was about? "Why, Sir, he is thinking as intensely as he can, at the rate of about a sentence a week."

3. Our third remark concerns *his letters and journal.* How seldom do the letters of public men appear to advantage if the mass of them be published. Foster's, however, show you the best style of the man. There is in them great freedom and openness with his friends; they abound with pleasure, banter, and playful humour. The style is more elastic and easy than in his Essays. Sometimes they are little treatises, elucidating with clearness and force some

difficult question. These features, cannot, however, be said to attach to his two unfortunate letters to Dr. Harris, and the Rev. E. White. In the one he canvasses the ultimate ground of human responsibility. The great problems of existence and destiny insoluble by human intelligence thronged about him. Indeed the whole hemisphere of his thought was full of inexplicable mysteries. It was "cloud pursuing cloud, forest after forest, and Alps upon Alps." He cast out the "measuring line of his tiny intellect into these abysses" of mystery. For a moment it "seemed to be piercing the darkness, but it was soon swallowed up in the infinitude of night." In groping after truth he sometimes wandered from it. Out on the weltering stormy sea of speculation and doubt he was driven by fierce, howling winds, and tossed about in the raging storm. It was hard for him to "justify the ways of God to man." He could hardly see that—

> "Every cloud that spreads above,
> And veileth love, itself is Love."

His struggling with these great and awful questions reminds us of Laocoon wrestling with the serpent; strong as he was to wrestle, he had to succumb to the stronger power; baffled in his attempt to penetrate through the impenetrable clouds of the present, he turned anxiously his eye towards the future. He stands like one on a high rock, over-looking the vast ocean, steadily, anxiously, fixing his eye upon the dimly seen horizon; would no sail appear, bringing intelligence from that unknown world beyond? Would no traveller return with the tidings he so longed for? He would fain have lent an ear to the reports of ghostly visions, as affording him some light and hope on these questions. The truth is, Foster, while gifted with no common genius, was narrow and one-sided on some subjects. He has been called misanthropic. That in his views he was morbidly gloomy may be affirmed, but that he had any hatred to mankind, or the least tincture of it, is quite erroneous. The fault of his philosophy was, that he merged the rigour and majesty of law in unreasonable sympathy; a tenderer, kinder, more loving heart than his never pulsated in human breast.

The other remarkable letter in these volumes is the long one on the eternity of punishment. His views on this matter were an emasculated universalism. It seems to have been a question of sympathy with him. *His feelings* shrank back from the awful subject, and that decided him. The declarations of the Bible are so numerous and unequivocal, that nothing but doing violence to the most obvious laws of language can lead us to adopt Foster's views. The question is handled with conspicuous ability by Dr. Cheever in his Essay, and to him we refer our readers on this point.

Foster's journal is composed for the most part of profound

reflections upon natural objects, human character, morals, and religion; there are 810 of them. He arranged them, and called them "A Chinese Garden of Flowers and Weeds." They abound with striking analogies and correspondences in nature. Nothing he has written shows us more clearly how deeply he fathomed the soul of things. We had marked many of them for extraction, but space forbids; the following must suffice:—"Adversity! thou thistle of life, thou too art crowned; first with a flower, then with down." "I desire a character as decisive as that of the lion or tiger, and an impetus towards the important objects of my life, as forcible as theirs towards their prey." "One of the characteristics of genius is the power to light one's own fire." "I feel a necessity of pursuing some grand purpose in life, as the sportsman does the fox—at all hazards, over hill, and dale, and brook; through wood and brake, and every thing and every where, unless it go into the earth, or into the clouds; and here, too, our moral chase must follow, for the body shall enter the dust, the soul ascends to heaven." "No poet or orator can be a better poet or orator than he is a thinker." "Many who have courted in poetry, have after marriage lived in prose." "Spent some time in the company of a young lady and a friendly little cat: the young woman was ignorant and unsocial; I felt I could make better *society* of the little cat than her."

Our final observation is on his *unyielding and hearty trust in Christ the Saviour.* After the closest investigation he pronounces Christianity to be one of the few things that were certain. In his youth his daring intellect would have cast away some of the doctrinal elements of Christianity, but he dared not; there was hope for him only in Christ; only this or "flat despair." He says:—"The Gospel is not a matter of complacent speculation, but of momentous use and urgent necessity." The profoundest melancholy would have possessed him, but for the divine mercy in Christ Jesus. "How dreary," he says, "old age and illness would be without an atonement!" He dared not "die a Socinian." So this mighty and excellent man lived and died trusting in Christ and Him crucified. Now are his deepest questions answered, his yearnings met, and the mighty problems that agitated and bewildered him, solved. Could we now challenge him, how jubilantly would he declare that the Master doeth all things well!

E. H.

Art. V.—SOCRATES THE ATHENIAN.

SOCRATES, the greatest sage of antiquity, is sometimes confounded with other illustrious men of the same name. Those who are not versed in classical history, and who have not been mindful to consult authorities, are very liable to fall into this error. To guard against it it may not be out of place to remark that there were several eminent men amongst the ancients who bore that venerable name. We read of a Socrates who distinguished himself as a leader of the Achæans at the battle of Cunaxa, fought between Artaxerxes and his brother Cyrus. This Socrates was seized and put to death by order of the Persian emperor.

Another, by the name of Socrates, flourished in the reign of Alexander the Great, and by him was made Governor of Cilicia, prior to the Pompeian conquest.

There was also a Rhodian Socrates, who distinguished himself as a literary character in the reign of Augustus, by writing an account of the civil wars; and another known as "Socrates the Painter." And beside these, there was a Socrates born at Constantinople A.D., 389, who is frequently designated, "The Scholastic Socrates." As an ecclesiastical historian he succeeded Eusebius. He commenced with the year 309, and ended with the year 440. His work is characterized by peculiar exactness, and sound judgment, and therefore renders him trustworthy as an ecclesiastical historian. But Socrates the renowned philosopher of Greece is deservedly reputed as the greatest and most eminent individual known by that name. A few particulars therefore illustrative of his character and conduct may not be deemed unsuitable for the pages of the Christian Ambassador.

Socrates was born at Athens, about 468 years before Christ. His father Sophronicus is only noted in history as being the parent of such a distinguished son. He followed the occupation of statuary; and Phenarete, the mother of Socrates, was by profession a midwife. These facts show that this extolled philosopher was of comparatively humble origin. This, however, is not a singular circumstance; many great men cannot boast of either wealthy or noble parentage.

Socrates commenced his eventful career in life in the same occupation as his father; but how long he followed it we cannot safely say. Being endowed with superior natural powers, we may safely infer that he would at an early period instinctively aspire to more lofty pursuits than attending to the duties of this common calling. A strong desire for mental improvement influenced him to abandon every occupation which would infringe on or prevent his advance-

ment in the higher branches of knowledge. And securing the patronage of Crito, who admired his genius and thirst for wisdom, he placed himself under Archelaus and Anaxagoras, both of them distinguished philosophers, and betook himself to the diligent study of the various branches of philosophy. And with the increase of knowledge he laboured to become truly virtuous and wise. His effort was crowned with success, and he soon became highly esteemed and much venerated.

But according to a notion generally held by the Athenians in that age, a man could not become truly great unless he appeared in the field, and figured as a hero in defence of his country. He therefore joined the army. And for that arduous calling, as well as for mental improvement, he was, by nature, eminently qualified. His physical constitution rendered him capable of great endurance; so that "no labour could fatigue him." "In the height of summer, or when frost was thick upon the ground, in the depth of winter, his dress was invariably the same. With a thin cloak on, and unshod, his iron frame was unaffected by any change of temperature; and upon his serving in the army, on one occasion, his powers of endurance during a severe campaign were the wonder and envy of his fellow soldiers." Through his undaunted courage, on one occasion, the lives of two of his friends, Xenophon and Alcibiades, were preserved. While he remained in the army his uniform conduct was that of a soldier of the first order, and frequently accompanied with brilliant displays of bravery and military skill.

But the scenes of barbarity which generally accompany the active operations of a military life, were not congenial with the high-toned moral feelings and enlightened sentiments of Socrates. He had a taste and desire for moral and intellectual advancement, rather than for prowess and military glory; hence his true character was more fully and conspicuously developed in his philosophical pursuits, and as a moral reformer, than in his exploits as a warrior. Having retired from the field, he betook himself more fully to the study of moral philosophy, and a close investigation of the laws of right and wrong, in relation to both the present and future life. As a believer in the immortality of the soul he thought the actions of men, in the present life, would be punished or rewarded in the future. Deeply impressed with this idea, he laboured to be virtuous and useful to his fellow-men.

With a strong penetrating intellect and unwearied diligence, he reached and studied those subjects that lie in the higher regions of thought; which, in the heathen world, previous to his day, none had ever approached; and which but few in our age, with all the aids of modern science and enlightenment, can comprehend without immense labour and great perseverance. According to many

stories related of him he must have possessed two very distinct mental qualities, rarely blended together; viz., the power of prolonged abstraction, and a capacity for conversing on any subject; so that he could follow up one train of thought with unbroken application, without any apparent interruption, or manifest reserve, for hours together, though at the same time engaged in close debate with his opponents. Like Napoleon the First, he could converse, dictate, and study at the same time. The object of Socrates was to enlighten, elevate, and improve mankind; and especially his fellow citizens. But before attempting to do this, he laboured to correct and reform himself. It is said that he was naturally of a violent temper, and licentious disposition; and he confessed on one occasion that his heart was most depraved, immodest, and corrupt, but that all his vicious propensities had been corrected by means of reason.

This confession is a strong proof that he had carefully studied himself, and either by the light of reason or the light of heaven made the same discovery as the inspired prophet who says "the heart is deceitful above all things and desperately wicked." As God has access to the hearts of all men, Socrates was undoubtedly divinely assisted in this great work of self-reform; though he knew it not. The Divine Being approves of virtue wherever it appears, and bestows assistance to aid such as are labouring to be good and to do good according to their ability in whatever region, of the globe they live. (Isa. xlv. 1—5. Acts x. 1—10.)

The labours of Socrates were not confined to self-culture, and the improvement of his own intellect and morals, he appeared as a great national reformer, at a time "when thick and palpable darkness overshadowed the land, when men were in doubt which way they should walk," when Athens, in the superabundance of her accumulated wealth, was beginning to indulge in modes of luxury after the manner of the less civilized oriental nations, when her various philosophical theories were worn threadbare and human knowledge was regarded as a mere phantom; when intellectual life had spent its strength and men began to question the possibility of arriving at any satisfactory evidence of anything in the universe. The moral and intellectual condition of Athens, at that time, has been described in the following clear and comprehensive language. "The time in which Socrates made his appearance as a teacher in Athens, was in the highest degree opportune. The early philosophers of Greece had taught that some one of the elements was the original cause of the universe. This theory could scarcely satisfy an inquiring mind, so that was soon displaced by another, to the effect, that there was some hidden principle working upon matter which had existed from eternity, and that this principle gave to matter the various forms, which we seeit has assumed. Other

theories likewise were invented, by which men, in their ignorance of the true God, endeavoured to account for the existence of his handiworks. But as these all clashed with each other, a sect soon arose among that quick-witted people, who maintained that all these conflicting opinions only proved that they could never arrive at any knowledge at all; and then advancing from the natural world to the moral world, they asserted that neither could man discern right from wrong, truth from falsehood; and there was, therefore, no standard of either." These conflicting opinions Socrates had to contend with at the commencement of his public teaching. Having previously studied what was of the greatest interest and highest importance to man, as a moral and intellectual being, he began publicly to promulgate his doctrines; which though not to be compared with the grand and awful teachings of the inspired prophets of Judea in purity and sublimity were nevertheless vastly in advance of anything previously taught by the learned sages of Greece.

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In conclusion, we do not say that Socrates is, in all respects, a perfect model for imitation. The Christian must look to Judea and not to Greece for a prototype. But there are many traits in the character of this distinguished philosopher worthy of imitation. The Author of his being had endowed him with noble faculties, and he made a noble use of th[illegible]nd considering the circumstances with which he [illegible]surr[illegible]served well his generation, and left behind h[illegible]n[illegible]as a benefactor to the human race and a [illegible] unwearied labours, and almost incredibl[illegible] with the most rigid self-denial, [illegible]ties, and rise to a lofty [illegible]ection with this view [illegible]ty of his motives,

shown by elevating its character, by the love of truth, and the charities of life.

But it is time to view the man in the decline of life. How fast his friends left him for the better land! Robert Hall died in 1831. Then in September, 1832, he lost his noble minded wife, the union with whom had brought him so much happiness, and whose intellectual sympathy and admiration had inspired those efforts of his genius that had brought him world-wide fame. She had been ailing for some years, and at last sunk into the arms of death without a struggle, and apparently without pain. He mourned her loss with intensity of grief, and yet he loved to think "how transcendently great her advancement in the condition of existence" must be. In 1833, another blow fell on him in the death of his intelligent and genial friend, the Rev. W. Anderson, Classical Tutor in the Bristol College. In October of the same year he mourned the departure of Hughes, the friend of his youth and life. How full of pathos and power is the last letter written to him. His only brother Thomas also died about this time; thus friend after friend left him behind, struggling and toiling on towards the home they had reached. He was prevailed upon to take a second tour into North Wales; twenty-one years before had he, with "superlative delight," witnessed a sun rise from the "imperial eminence" of Snowdon, and a second only served to deepen and intensify the admiration and wonder first created by the monarch of Welsh mountains. The remaining years of his life were spent in close seclusion. Towards the end of 1841 he was seized with bronchitis, which he never shook off. During the winter of 1842, he was reduced to very great weakness; he saw his end drawing on. It is cheering to observe his simple and entire reliance upon Christ in all his affliction. Towards the last he was delighted as his daughters read to him many of the Psalms, and some of Doddridge's Sermons. So he lingered until the night of the 13th of October, the last he spent on earth; his attendant desired to remain with him all night, but he peremptorily refused. When on the Sabbath morning, the 14th, about four o'clock, she just looked into his room, he was communing with God. Again, about six o'clock she looked in, and the calm aspect of the dead alone met her gaze. In solitude, waiting for his summons, the soul of this great and good man was taken to "mansions in the skies."

On the Saturday following his remains were laid in the grave opened seventeen years before to receive those of his son, in the burial ground of the Chapel at Downend, where he formerly ministered.

If our estimate of the man, his position and work, is to have any completeness, we must record the following things:—

1. *The nobility and manliness of his Character.* The true stamp,

of manliness and honour was upon him. A sham, a make-believe roused his fiercest indignation, and bitterest sarcasm. He gloried in stripping off pretences, and exhibiting men in their true colour. But while the egotist and make-believe found him without mercy, his giant arm was ever ready to defend, and assist real merit and worth. He abhorred driving bargains with poor tradespeople. Sometimes when he afforded help to very poor persons his injunction was that he had "never to be mortified by hearing any mention made of it." His love for young people and children distinguished him all through life; he could become a child with children; he had also a quick and powerful sympathy with the whole circle of animated nature. In all the attributes of a truly noble character we see him adorned; his unflinching integrity, deep sympathy, and true courage, command our greatest admiration.

2. We must note *his intellectual resources.* His memory was not a verbal one, but his wide range of reading supplied him with an inexhaustible assemblage of facts and ideas, and having at command clear, idiomatic language, he could discourse freely upon both ordinary and extraordinary topics, always preferring those subjects that were real and tangible, to those lying in the vast spheres of speculative and abstract truth. His resources would have been greater for use had not his reading, study, and application been so desultory. There is great force in the words of a recent writer. He says:— "Marshal thy notions into a handsome *method;* one will carry twice as much weight, trussed and packed up in bundles, than when it lies untoward, flapping and hanging about his shoulders." No doubt this desultoriness arose from his lack of early school training. In few cases can the loss of education, from ten to seventeen years of age, be made up in after life. While we admit that, considering his disadvantages, he did wonders, yet with his splendid powers, and with nearly fifty years of quiet, we are convinced much more might have been done. He was able to thread his way through the great writers of the Latins, he had also a smattering of Greek, and he could read Pascal in his own tongue, having learnt French from a refugee priest in Chichester. Perhaps something has to be said on the score of the slow action of his mind. Some one asked Dr. Chalmers what John Foster was about? "Why, Sir, he is thinking as intensely as he can, at the rate of about a sentence a week."

3. Our third remark concerns *his letters and journal.* How seldom do the letters of public men appear to advantage if the mass of them be published. Foster's, however, show you the best style of the man. There is in them great freedom and openness with his friends; they abound with pleasure, banter, and playful humour. The style is more elastic and easy than in his Essays. Sometimes they are little treatises, elucidating with clearness and force some

difficult question. These features, cannot, however, be said to attach to his two unfortunate letters to Dr. Harris, and the Rev. E. White. In the one he canvasses the ultimate ground of human responsibility. The great problems of existence and destiny insoluble by human intelligence thronged about him. Indeed the whole hemisphere of his thought was full of inexplicable mysteries. It was "cloud pursuing cloud, forest after forest, and Alps upon Alps." He cast out the "measuring line of his tiny intellect into these abysses" of mystery. For a moment it "seemed to be piercing the darkness, but it was soon swallowed up in the infinitude of night." In groping after truth he sometimes wandered from it. Out on the weltering stormy sea of speculation and doubt he was driven by fierce, howling winds, and tossed about in the raging storm. It was hard for him to "justify the ways of God to man." He could hardly see that—

> "Every cloud that spreads above,
> And veileth love, itself is Love,"

His struggling with these great and awful questions reminds us of Laocoon wrestling with the serpent; strong as he was to wrestle, he had to succumb to the stronger power; baffled in his attempt to penetrate through the impenetrable clouds of the present, he turned anxiously his eye towards the future. He stands like one on a high rock, over-looking the vast ocean, steadily, anxiously, fixing his eye upon the dimly seen horizon; would no sail appear, bringing intelligence from that unknown world beyond? Would no traveller return with the tidings he so longed for? He would fain have lent an ear to the reports of ghostly visions, as affording him some light and hope on these questions. The truth is, Foster, while gifted with no common genius, was narrow and one-sided on some subjects. He has been called misanthropic. That in his views he was morbidly gloomy may be affirmed, but that he had any hatred to mankind, or the least tincture of it, is quite erroneous. The fault of his philosophy was, that he merged the rigour and majesty of law in unreasonable sympathy; a tenderer, kinder, more loving heart than his never pulsated in human breast.

The other remarkable letter in these volumes is the long one on the eternity of punishment. His views on this matter were an emasculated universalism. It seems to have been a question of sympathy with him. *His feelings* shrank back from the awful subject, and that decided him. The declarations of the Bible are so numerous and unequivocal, that nothing but doing violence to the most obvious laws of language can lead us to adopt Foster's views. The question is handled with conspicuous ability by Dr. Cheever in his Essay, and to him we refer our readers on this point.

Foster's journal is composed for the most part of profound

reflections upon natural objects, human character, morals, and religion; there are 810 of them. He arranged them, and called them "A Chinese Garden of Flowers and Weeds." They abound with striking analogies and correspondences in nature. Nothing he has written shows us more clearly how deeply he fathomed the soul of things. We had marked many of them for extraction, but space forbids; the following must suffice:—"Adversity! thou thistle of life, thou too art crowned; first with a flower, then with down." "I desire a character as decisive as that of the lion or tiger, and an impetus towards the important objects of my life, as forcible as theirs towards their prey." "One of the characteristics of genius is the power to light one's own fire." "I feel a necessity of pursuing some grand purpose in life, as the sportsman does the fox—at all hazards, over hill, and dale, and brook; through wood and brake, and every thing and every where, unless it go into the earth, or into the clouds; and here, too, our moral chase must follow, for the body shall enter the dust, the soul ascends to heaven." "No poet or orator can be a better poet or orator than he is a thinker." "Many who have courted in poetry, have after marriage lived in prose." "Spent some time in the company of a young lady and a friendly little cat: the young woman was ignorant and unsocial; I felt I could make better *society* of the little cat than her."

Our final observation is on his *unyielding and hearty trust in Christ the Saviour.* After the closest investigation he pronounces Christianity to be one of the few things that were certain. In his youth his daring intellect would have cast away some of the doctrinal elements of Christianity, but he dared not; there was hope for him only in Christ; only this or "flat despair." He says:—"The Gospel is not a matter of complacent speculation, but of momentous use and urgent necessity." The profoundest melancholy would have possessed him, but for the divine mercy in Christ Jesus. "How dreary," he says, "old age and illness would be without an atonement!" He dared not "die a Socinian." So this mighty and excellent man lived and died trusting in Christ and Him crucified. Now are his deepest questions answered, his yearnings met, and the mighty problems that agitated and bewildered him, solved. Could we now challenge him, how jubilantly would he declare that the Master doeth all things well!

E. H.

Art. V.—SOCRATES THE ATHENIAN.

SOCRATES, the greatest sage of antiquity, is sometimes confounded with other illustrious men of the same name. Those who are not versed in classical history, and who have not been mindful to consult authorities, are very liable to fall into this error. To guard against it it may not be out of place to remark that there were several eminent men amongst the ancients who bore that venerable name. We read of a Socrates who distinguished himself as a leader of the Achæans at the battle of Cunaxa, fought between Artaxerxes and his brother Cyrus. This Socrates was seized and put to death by order of the Persian emperor.

Another, by the name of Socrates, flourished in the reign of Alexander the Great, and by him was made Governor of Cilicia, prior to the Pompeian conquest.

There was also a Rhodian Socrates, who distinguished himself as a literary character in the reign of Augustus, by writing an account of the civil wars; and another known as "Socrates the Painter." And beside these, there was a Socrates born at Constantinople A.D., 389, who is frequently designated, "The Scholastic Socrates." As an ecclesiastical historian he succeeded Eusebius. He commenced with the year 309, and ended with the year 440. His work is characterized by peculiar exactness, and sound judgment, and therefore renders him trustworthy as an ecclesiastical historian. But Socrates the renowned philosopher of Greece is deservedly reputed as the greatest and most eminent individual known by that name. A few particulars therefore illustrative of his character and conduct may not be deemed unsuitable for the pages of the Christian Ambassador.

Socrates was born at Athens, about 468 years before Christ. His father Sophronicus is only noted in history as being the parent of such a distinguished son. He followed the occupation of statuary; and Phenarete, the mother of Socrates, was by profession a midwife. These facts show that this extolled philosopher was of comparatively humble origin. This, however, is not a singular circumstance; many great men cannot boast of either wealthy or noble parentage.

Socrates commenced his eventful career in life in the same occupation as his father; but how long he followed it we cannot safely say. Being endowed with superior natural powers, we may safely infer that he would at an early period instinctively aspire to more lofty pursuits than attending to the duties of this common calling. A strong desire for mental improvement influenced him to abandon every occupation which would infringe on or prevent his advance-

ment in the higher branches of knowledge. And securing the patronage of Crito, who admired his genius and thirst for wisdom, he placed himself under Archelaus and Anaxagoras, both of them distinguished philosophers, and betook himself to the diligent study of the various branches of philosophy. And with the increase of knowledge he laboured to become truly virtuous and wise. His effort was crowned with success, and he soon became highly esteemed and much venerated.

But according to a notion generally held by the Athenians in that age, a man could not become truly great unless he appeared in the field, and figured as a hero in defence of his country. He therefore joined the army. And for that arduous calling, as well as for mental improvement, he was, by nature, eminently qualified. His physical constitution rendered him capable of great endurance; so that "no labour could fatigue him." "In the height of summer, or when frost was thick upon the ground, in the depth of winter, his dress was invariably the same. With a thin cloak on, and unshod, his iron frame was unaffected by any change of temperature; and upon his serving in the army, on one occasion, his powers of endurance during a severe campaign were the wonder and envy of his fellow soldiers." Through his undaunted courage, on one occasion, the lives of two of his friends, Xenophon and Alcibiades, were preserved. While he remained in the army his uniform conduct was that of a soldier of the first order, and frequently accompanied with brilliant displays of bravery and military skill.

But the scenes of barbarity which generally accompany the active operations of a military life, were not congenial with the high-toned moral feelings and enlightened sentiments of Socrates. He had a taste and desire for moral and intellectual advancement, rather than for prowess and military glory; hence his true character was more fully and conspicuously developed in his philosophical pursuits, and as a moral reformer, than in his exploits as a warrior. Having retired from the field, he betook himself more fully to the study of moral philosophy, and a close investigation of the laws of right and wrong, in relation to both the present and future life. As a believer in the immortality of the soul he thought the actions of men, in the present life, would be punished or rewarded in the future. Deeply impressed with this idea, he laboured to be virtuous and useful to his fellow-men.

With a strong penetrating intellect and unwearied diligence, he reached and studied those subjects that lie in the higher regions of thought; which, in the heathen world, previous to his day, none had ever approached; and which but few in our age, with all the aids of modern science and enlightenment, can comprehend without immense labour and great perseverance. According to many

stories related of him he must have possessed two very distinct mental qualities, rarely blended together; viz., the power of prolonged abstraction, and a capacity for conversing on any subject; so that he could follow up one train of thought with unbroken application, without any apparent interruption, or manifest reserve, for hours together, though at the same time engaged in close debate with his opponents. Like Napoleon the First, he could converse, dictate, and study at the same time. The object of Socrates was to enlighten, elevate, and improve mankind; and especially his fellow citizens. But before attempting to do this, he laboured to correct and reform himself. It is said that he was naturally of a violent temper, and licentious disposition; and he confessed on one occasion that his heart was most depraved, immodest, and corrupt, but that all his vicious propensities had been corrected by means of reason.

This confession is a strong proof that he had carefully studied himself, and either by the light of reason or the light of heaven made the same discovery as the inspired prophet who says "the heart is deceitful above all things and desperately wicked." As God has access to the hearts of all men, Socrates was undoubtedly divinely assisted in this great work of self-reform; though he knew it not. The Divine Being approves of virtue wherever it appears, and bestows assistance to aid such as are labouring to be good and to do good according to their ability in whatever region, of the globe they live. (Isa. xlv. 1—5. Acts x. 1—10.)

The labours of Socrates were not confined to self-culture, and the improvement of his own intellect and morals, he appeared as a great national reformer, at a time "when thick and palpable darkness overshadowed the land, when men were in doubt which way they should walk," when Athens, in the superabundance of her accumulated wealth, was beginning to indulge in modes of luxury after the manner of the less civilized oriental nations, when her various philosophical theories were worn threadbare and human knowledge was regarded as a mere phantom; when intellectual life had spent its strength and men began to question the possibility of arriving at any satisfactory evidence of anything in the universe. The moral and intellectual condition of Athens, at that time, has been described in the following clear and comprehensive language. "The time in which Socrates made his appearance as a teacher in Athens, was in the highest degree opportune. The early philosophers of Greece had taught that some one of the elements was the original cause of the universe. This theory could scarcely satisfy an inquiring mind, so that was soon displaced by another, to the effect, that there was some hidden principle working upon matter which had existed from eternity, and that this principle gave to matter the various forms, which we seeit has assumed. Other

theories likewise were invented, by which men, in their ignorance of the true God, endeavoured to account for the existence of his handiworks. But as these all clashed with each other, a sect soon arose among that quick-witted people, who maintained that all these conflicting opinions only proved that they could never arrive at any knowledge at all; and then advancing from the natural world to the moral world, they asserted that neither could man discern right from wrong, truth from falsehood; and there was, therefore, no standard of either." These conflicting opinions Socrates had to contend with at the commencement of his public teaching. Having previously studied what was of the greatest interest and highest importance to man, as a moral and intellectual being, he began publicly to promulgate his doctrines; which though not to be compared with the grand and awful teachings of the inspired prophets of Judea in purity and sublimity were nevertheless vastly in advance of anything previously taught by the learned sages of Greece.

As Socrates expressed himself in clear and explicit language, the substance of his doctrines may be summed up in few words. He descanted on the utter uselessness of vain speculations concerning the origin and formation of the universe, and showed that all such knowledge, if it could be attained, would be of comparatively little importance, and could not make its possessors either really useful or happy. He taught that the great duty of man was to live a virtuous life, and devote himself to real usefulness in promoting the general good of his fellow men—that all other studies and matters were but mere curiosities, or non-essential adjuncts. He maintained that there was an essential difference between right and wrong, and laid down such rules for adjudication as would enable every one to ascertain for himself the true character of his actions. "He taught that each man had within him a moral perception of what was good and just, and of what was evil and unjust; and that every one should train himself to render this perception more and more acute; and endeavour in his actions, to proceed conformably to its dictates."

It will be seen that what Socrates calls "moral perception" is only another name for conscience, or the faculty by which we judge of moral questions, questions of right and wrong. This new teaching caused considerable excitement among the Athenians, and produced a great diversity of opinion with regard to its truthfulness. By some it was violently opposed, while others were filled with admiration of it, and eagerly sought to be instructed by Socrates. The result of his teaching was soon manifest. He was acknowledged by all classes of society as a public teacher of extraordinary ability, and many attached themselves to him, regarded him as their master, and became his disciples.

The mode of his teaching was singularly disinterested, and proved the real earnestness and benevolence of his heart; "he instructed by his exemplary life as well as by his doctrines," he formed no school, nor had he any particular place where to deliver his lectures; neither did he take any rewards for his instruction. His object was to reform the morals of his countrymen, and enlighten their minds on those principles which tend to suppress vice and promote virtue. Hence he seems to have taught incessantly and almost indiscriminately. "Wherever he found one to listen there he stopped and talked; questioned him as to what he knew, and tried to excite in him fresh activity of mind, and to induce him by a rigid self-examination, to explore and correct the most hidden motives of his conduct." Another author, using a simple hyperbole, says "he was present everywhere, and drew the attention of his auditors either in the groves of Academus, the Lyceum, or the banks of the Ilyssus." Such a mode of teaching, by such a man, was sure to succeed; especially so, when we consider that he was actuated by a strong religious feeling. He was not only a philosopher and moralist of the highest type, but his mind was also deeply imbued with the religious element. He had a strong impression of being under supernatural guidance; and we may safely add, his theological notions were in advance of those of any preceding philosopher of his own nation.

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In conclusion, we do not say that Socrates is, in all respects, a perfect model for imitation. The Christian must look to Judea and not to Greece for a prototype. But there are many traits in the character of this distinguished philosopher worthy of imitation. The Author of his being had endowed him with noble faculties, and he made a noble use of them; and considering the circumstances with which he was surrounded he served well his generation, and left behind him evidence that he was a benefactor to the human race and a truly great man. His unwearied labours, and almost incredible perseverance, accompanied with the most rigid self-denial, enabled him to surmount the greatest difficulties, and rise to a lofty position in intellectual greatness. And in connection with this view of his character we must also consider the purity of his motives,

and the simplicity of his aims. He was not, like many who risen to distinction, actuated by ambition and selfishness; his object was not, as some have insinuated, notoriety, or earthly glory. Worldly honour and personal distinction were what he never sought after. His object was to discover truth, and benefit mankind. To secure the grand object of his desire and the purpose of his mind he studied most severely, and laboured most arduously. After sleepless nights, applying himself to the investigation of natural philosophy, the laws of mind and the moral government of the universe, he came forth "like a giant refreshed with new wine" and poured forth his rich and mellow sentiments in the streets and groves, in the market place and Lyceum of Athens, diffusing light and knowledge in every direction, without money or price.

In labour and perseverance let us, who are set apart for a higher and holier work than that in which Socrates was engaged, endeavour to excel. His chief design was to enlighten, elevate and benefit his fellow citizens and his nation—our object should be to benefit the whole world. He laboured to make men wise and moral—we labour to evangelize and convert men from sin and the service of the devil, to holiness and obedience to God. We have the highest motives the strongest inducements, and the greatest facilities to stimulate us to diligence and perseverance in our high and holy calling. Let us look well to our stewardship lest a Socrates rise up in the Judgment to condemn us. J.G.

Art. VI.—THE DIVINE TREASURE IN EARTHEN VESSELS.*

"But we have this treasure in earthen vessels, that the excellency of the power may be of God, and not of us."—2 Cor. iv. 7.

There is a marked contrast between God's method of accomplishing His objects, and men's method of accomplishing their objects. He secures great results by means apparently feeble and insignificant, whereas they bring about small results by great means. They toil, and labour, and get up an ostentatious machinery which shows how short they are of skill and power, being obliged to take

* Our rule is *not* to publish sermons; but we make an exception in favour of this one, owing to its peculiar excellence.—Ed.

such a large compass to reach their point. He goes straight to the goal in the simplest and easiest manner, and many a time accomplishes his aim by means which men would judge utterly unequal to the purpose. He builds with the least scaffolding, and works with the fewest and simplest tools, not being obliged to use agencies at all unless He pleased. Able to dispense with instruments, He often uses such as in the eye of human wisdom are impotent if not adverse. And this He does to win the credit and honour of the work to Himself. The blind man's eyes are first covered over with clay, a sure means of blinding him if he were not already blind; and then he must wash it off and his sight is restored. This done, nobody will glorify the clay or extol its sight-giving quality, but rather all will say, "The Lord openeth the eyes of the blind." Psalm cxlvi. 8. Jesus cures deafness by putting his fingers into the deaf man's ears and taking them out again, and saying Ephphatha; and dumbness by touching the tongue with a finger dipped in spittle. (Mark vii. 32—35.) The axe-head at the bottom of Jordan is got up without grappling or diving by throwing a twig off a bush upon the surface, when presently the twig and the axe are seen floating in company, and so the borrowed weapon is recovered. (2 Kings vi. 5—7.) Nobody supposes that wood attracts iron. The branch was just a sign that a secret divine power was at work. In the grand work of enlightening a blind world, and bringing deaf and dumb souls to hear God's voice and praise Him, and recovering lost sinners, an agency is employed and rendered successful which human wisdom would pronounce unsuitable. God honours an agency which appears disproportioned to the grand result. His will be done. He would else lose the glory of His work. If He be pleased to use us, it is a matter of grace for which we should be thankful. He employs us that He may benefit us, and not because He needs us. We should therefore be ready to do what He appoints us to, and give Him the glory of anything that issues well. As in other things, so in the employment of agents to preach His gospel, He has shown a marked care to stain the pride of man, and to claim all the glory as His own right and portion. "But we have this treasure in earthen vessels, that the excellency of the power may be of God, and not of us." We will divide our thoughts into three points, and consider,

I. The Vessels. They are called *earthen* vessels. This distinguishes them from metallic vessels and vessels of other material which are understood to be superior. "In a great house there are vessels of gold and of silver, also of wood, and of earth, and some to honour, and some to dishonour." (2 Tim. ii. 20.) Pride would dictate the use of the gold and silver vessels. The earthenware may be sweeter, however, and fitter to contain what would take a taint from the precious metals. A Jewish Rabbi who was wishful

to teach a certain female that the law could not abide with a comely man had recourse to a device to make the lesson stick to her. He persuaded her to put the household wine into silver vessels, and not to do as common people did, using earthenware. Acting upon his advice she did so, when lo! the wine was spoiled and turned acid from its contact with the silver. Thenceforward she was obliged to return to the humble earthenware, and her cunning tutor taught her that the comely man, blown and florid with his honours, was not a proper receiver of the precious wine of the law.* How strong our tendency is to keep up magnificent appearances. Our gold must be put into an ornamented purse. We would never think of tumbling rubies, and diamonds, and costly pearls into a coarse casket. We would prefer something neat and ornamental. The Lord has put His treasure into some rough unpretending cases. Earthen vessels Paul calls them, meaning himself and his companion apostles. They were but men, made of the elements common to humanity. Neither were they the most respected of men in what constitutes respect in the world's account. Except the apostle's self they were not men of rank, or marked for literary attainment, or loaded with professional honours. Though he was a chosen vessel to bear the name of Jesus before courts and crowned heads, and to vindicate Christianity in high places, he freely groups himself as one of the twelve earthen vessels into which at first the treasure was put. The term *earthen* carries in it the idea of—

1. *Frailty.* What is more brittle than a piece of pottery? A child can shiver it by dropping it on the floor, or striking it with an instrument. Ministers of the gospel taken from the mass, as they are, are subject to the laws and conditions of humanity, and are in nothing different from their fellow-men, except as it is expected they are under grace, and in that respect other regenerate persons are in line with them, and need not be at all their inferiors in holy attainment. Office gives no advantage to personal holiness. We sometimes see those who stand in no church office, bearing on them the tokens of a high state of grace, whilst some who stand foremost in the Church are less full and clear in the family likeness. We speak not so to apologise for feeble piety in ministers, but rather to deny that their office gives them any privilege in this matter. There is no royal road to personal sanctity. And if their office helps them not in respect of spiritual strength, it must be still more obvious that it allows them no exemption or advantage in physical liabilities. Their flesh is weak and soft like other men's. The summer's heat fatigues them as it fatigues other men, and so the winter's cold freezes them. The wind dare blow on them, and the pitiless storm pelt their faces. They hunger and thirst. Their countenances change, bearing now the ruddy glow of health, and

* See A. Clarke's Commentary.

then the palor of sickness. Even apostles and their helpers were dependent on the attentions of a sick-nurse to get them fitted up anew for their work. Such discipline is valuable for preachers. It teaches them sympathy. It is for the Church's sake that affliction visits the manse. "And whether we be *afflicted* it is for your consolation and salvation, which is effectual in the enduring of the same sufferings which we also suffer; or whether we be comforted, it is for your consolation and salvation." (2 Cor. i. 6). When the earthen vessel receives a stroke and gets a slight chip or crack in some part it is well. The minister will know then what other people are made of, and others will know what he is made of. Though he is an *angel* by office, he is only a *man* in nature, and often has painful evidence that the vessel is none favoured by reason of the treasure it bears. Again an earthen vessel indicates—

2. *Inferiority.* The noblest men are but clay; and what is baser than clay? Even when beautified by the enamelling process the moulded clay is but an inferior article. It is the image of contemptibleness. The beauty is not intrinsic or internal. It is all on the face or exterior part of the vessel, like the wall that is whitened or papered. Break it, and its base nature appears immediately. Its appropriation in imagery is to express what is despicable. "The precious sons of Zion, comparable to fine gold, how are they esteemed as earthen pitchers, the work of the hands of the potter." (Lam. iv. 2). So then the sacred writer passes no compliment upon himself when he says the treasure is in earthen vessels. Had Christ ordained a staff of angels to preach His gospel the reproach would have been wiped away. In such beautiful caskets the jewel of the gospel would have been seen to some better advantage if indeed the shining casket had not engrossed and dazzled the beholder too much for him to mind the treasure. Human nature cannot stand comparison with angelic nature. For personal beauty, for piercing intellect, for moral excellence, for sublime elocution, for physical energy, and for speed of motion, we cannot compete with angels. The lowest angel would shame the highest man. And yet not angels but men have the gospel to preach. Moreover, if you enquire who amongst men are preferred for this work you will not find them drafted from the ranks of the aristocracy or the privileged orders of society. It is rare to find the high-born heirs of titles and wealth at this work. They would not be suitable for it unless they had a due contempt of the gaude and glitter of their social position, and could freely write nothingness on their worldly distinctions and count them dung and dross. The comely vessels are too much enamoured of their own beauty and importance to be made receivers and bearers of this heavenly treasure. The distinguished twelve were men of no figure or name, of no pretension or power. They were taken from the sea-side.

They were men who had gathered taxes and handled nets. The brightest of them all had a humble mind, and was skilful at tent-building. And the most of them were from Galilee, a region that was almost as much a proverb as Sodom, and for a similar reason. To this day it pleases the Master to engage men of hard hands and humble minds to preach His gospel, men from mines and potteries, or from the forge or the field, or from the keel or the counter; some of them sapient and some of them simple, some of them quick-spoken and some of them stammering. "Even so Father, for so it seemed good in thy sight." Once more the epithet "earthen" bears in it the idea of—

3. *Mortality.* Earthen vessels are perishable. The most robust constitution will wear out, especially in a working ministry, which is so unfavourable to longevity. The average life of an active preacher has been rated at ten years less than that of other men. He cannot continue by reason of death. At forty people call him an old man. Study wearies his flesh. If he be an itinerant the turnpike road exhausts much of his strength. If he live in persecuting times he is the butt of public scorn and the victim of block or stake, the shepherd having to die for the sheep. If his life be useful and necessary to the Church it must be spared and prolonged; but if his death will better magnify Christ, and bring the truth into notoriety and esteem, the pitcher must be broken, that the light may shine forth in greater splendour. And if the hand of spiteful violence be not put forth to mar the vessel, it will wear away by natural decay and laborious action, and commingle with the dust from which it was raised, the stone which marks its whereabout (if it be honoured with one) bearing no proud record of a long life. It is time we thought of—

II. The Treasure. We were not anxious to breed or foster high thoughts abont the vessels, but rather to keep down admiration, and check the clamour that some critical fastidious hearers make about the occupiers of pulpits. Now we change our order. We are free to extol the truth we preach, for we preach not ourselves but Christ Jesus the Lord. The facts we publish are worthy of world-wide circulation. The truth we dwell on and deal in is above all valuation. We cannot cry our wares up to their full worth. We presume that the treasure is the truth of the Gospel as distinguishable from the grace, common to all believers. It must not be confounded with the treasure of grace which all believers possess in their hearts, and which Gospel heralds have in common with all the children of grace. The merchant of truth makes pitiful work if he is not under the touch and impulse of grace. The love of the truth, the experience he has of its power and preciousness helps him to proclaim and commend it to the world. There are two notions or allusions under which this treasure may be presented to

our conceptions. The first which is most obvious and popular, is the notion of—

1. *Valuable metals or jewels.* In the East these were greatly valued, as indeed they are everywhere all over the world. But it was very common in the East to have pots full of gold and silver coin and precious stones put into secret places for security. Hence we may have the idea of the contrast in point of value between the containing vessel and the thing contained: the vessel being an earthen pot, and the contents gold coins, or rubies, or diamonds, or pearls, or what not, the pot being a contemptible article when rifled of its treasure. Take it this way, then the Gospel is the pure gold which the preacher takes into the market of this world to sell to impoverished souls. It is the priceless pearl which he exhibits to the attention of a careless multitude, if it may be that a light from heaven may pierce the dark eyes of men to see its beauty and awaken desire for it. This is the jewel that adorns the soul; this the true wealth that enriches the poor. In the darkness of earlier dispensation it was hidden beneath the veils and covers of Jewish symbolism. The very people who were the guardians of it, were many of them blind to its real nature and use, and while they prided themselves about it, lived and died without the good of it. Now the veil is rent, and the treasure exposed and open and offered to the world, as our own Apostle tells us that it is for the Gentiles, "To whom God would make known what is the *riches* of the glory of this mystery among the Gentiles." (Col. i. 27.) "Unto me, who am less than the least of all saints, is this grace given, that I should preach among the Gentiles the unsearchable *riches* of Christ." (Ephesians iii. 8). Let the poor rejoice that to them the Gospel is preached. And in these days there is no lack. The Gospel is as plentiful as it is precious. Come, all poor people, to Jesus from high-ways and by-ways, from low streets and alleys, from garret and cellar! Here is enough for all. The other allusion which is less obvious and remoter from common apprehension is that the treasure is—

2. *A light—a light in the earthen vessel.* If we dig into the context we find references to this, both in the fourth verse and in the sixth. The sixth verse in particular, as it is neighbour to our text, is much to the purpose: "For God, who commanded the light to shine ou tof darkness, hath shined in our hearts to give the *light* of the knowledge of the *glory* of God in the face of Jesus Christ. But we have this treasure," this glorious light "in earthen vessels." Others, besides apostles and ministers, have this light. But it was committed to them at first for the common good. They had extraordinary illumination, that they might be qualified for enlightening the world, as, although they were not the efficient cause, they were the medium or reflecting agency. In all likeli-

hood the allusion is to an earthen vessel or lamp in which a light was carried. Some such thing it was that was used by Gideon's soldiers when that singular victory was obtained over the myriad-host of Midian. Most of the marginal Bibles point to that place as a parallel. Whatever may be said of public men, now when books are multiplied and Bibles are circulated and thrown into hall and cottage by thousands, making the world in some degree less dependent on the living voice than formerly, it must appear that at that time, in the absence of these additional helps, the living preacher was the very hinge on which the truth turned, or the lamp from which blazed forth the light that was to scatter the darkness and misery of a degenerate world. It was a precious light they carried, a reproving light, a revealing light, a healing light, a light of life which was to quicken and revolutionize the world, blessing the individual, chasing away the gloom from his understanding, and purging the guilt from his conscience, and so moulding and influencing social institutions and national politics. This light has shone on to our times. We may well value our Gospel as our highest treasure since it brings light to the dark, mercy to the wretched, and hope to the outcast; and points us to heaven where there is treasure laid up subject to no casualty or accident.

Our attention is due next to—

III. THE REASON WHY SUCH TREASURE IS COMMITTED TO SUCH VESSELS. "That the excellency of the power may be of God, and not of us." God will have the glory. He should have it, for it is His right, His revenue, His prerogative. But He has always had trouble to get it. Our nature is so prone to overlook Him, and exalt itself to His place, that He can only have His due by pushing us out of His way, and confounding our pride. How we stop at second causes! How we praise instruments and tools! If we are the tools ourselves, there is a danger of us swelling with vanity. If the tools belong to our party, and are in our patronage or pay, or if they promulgate our peculiar creed and theological views, we can hardly see anything but these tools. If they are useless tools, or appear so to us, we are ready to frown them out of the church. If they succeed in doing a little, we presently fall to praising *them* instead of giving glory to God alone. The preacher wants to have it, or the church wants to have it, or both. This vitiates our works, and shackles our labours, and thwarts and binds us and covers us often with the shame of defeat. To secure Himself the glory the Lord has to confound our pride and do the work by unlikely agents. It is with Him to save by great means or by small. He can save by many or by few. Only His honour is best promoted when He saves by few. In working out deliverances for His ancient people,

He employed the weak to conquer the strong, and appointed the few to discomfit the many. A notable example of this is furnished in the grand historical fact already referred to. As it is commonly believed amongst commentators that the text bears a covered and couching allusion to the defeat of Midian, we may dwell on the history for a brief space. It is given in the sixth and seventh chapters of the book of Judges. Gideon was the leading spirit in the affair. He was diffident enough about the undertaking, and objected his insignificant standing in Israel, and sought for signs to strengthen his faith and prop up his courage. Such was the captain. The soldiers were thirty-two thousand strong. But the enemy they had to resist were more than four times the number, as appears from Judges viii. 10. They resembled a swarm of grasshoppers. Under such circumstances human wisdom would have counselled an addition of forces. Divine wisdom ordered a reduction, for the purpose of forestalling the soldiers in the glory of the victory. By an old law in the military regulation, no man of a cowardly spirit was obliged to fight. Whoever pleased to act the coward might have the privilege of retiring from the ranks and slipping out of harness. Usually before an engagement was hazarded the ranks of the Hebrew army were weeded of the fearful. (Deut. xx. 8.)

Few as Israel's warriors were, there were many faint-hearts in the little host. Of the thirty-two thousand sword-bearers no less a number than twenty-two thousand took shelter under the coward's privilege, and were on their way home by break of day next morning. Ten thousand remained, all stout men, with hearts of oak, ready to confront an odds of thirteen and a-half against one, showing a courage that did them honour. Surely these are few enough. No! Another reducing process and then! Tried by water, three hundred men who drank in haste like the quick lap of a dog, were preferred for the action, and the rest, who drank more leisurely, were disbanded and dismissed. Three hundred braves and one Gideon—yes, and one—*God!* Now for the harnessing. Let them have superior armour since they have to face an odds so weighty. Well, they might possibly have every man his sword upon his thigh, but the narrative is most intent upon something else. The greatest importance is attached to a trumpet and an earthen vessel, with a torch or fire-brand in it. Every man a trumpet, and every man a pitcher. A dark night set in and enclosed the Midian host, doomed to rout and slaughter. When the night was at its noon, the three hundred encircled the enemy, blew their trumpets, broke their lamps, and stood crying between blasts, "The sword of the Lord and of Gideon!" A panic seized the newly wakened Midianites and they fell upon each other, as in deadly hatred, and slew each other in mistake, the spirit of infatu-

ation confusing their senses, till they could not distinguish friend from foe. It was a grand deliverance for Israel. But who did the deed? The Lord is a man of war. Had the thirty-two thousand, or even the ten thousand, gone into the breach and faced the fiery edge of battle, there would have been songs composed and sung in praise of the noble deliverers of the land. The battle was the Lord's.

So in apostolic times, by means just as improbable in the eyes of worldly wisdom, heathen altars were overturned, systems of religion hoary with age, and associated with worldly interests, were shaken to pieces, and a new religion, based in truth and love, was founded. The agents were twelve men, most of them net-draggers. By the magnates of the world they were accounted fools, and treated as disturbers of the peace. Nothing daunted by opposition they kept blowing the trumpets and holding forth the word of life, and shouting their war-cry—Jesus, and the resurrection. Great was the result. The Roman empire was shaken. The tide of public opinion was turned. Thousands of converts were made to the Christian cause, both from Judaism and Heathenism, and Christianity assumed the aspect of a broad fact.

With the advance of civilization and the march of science, the old order still remains. A plain gospel, preached by plain men, is still efficacious and mighty. Those who publish the word may be drawn from any stage in the social scale. But statistics and facts show that the proportion is much as it was. The mass of efficient ministers are from the lower or middle classes. "For ye see your calling, brethren, how that not many wise men after the flesh, not many mighty, not many noble, are called: But God hath chosen the foolish things of the world to confound the wise, and God hath chosen the weak things of the world to confound the things which are mighty; and base things of the world, and things which are despised hath God chosen, yea, and things which are not, to bring to nought things that are: that no flesh should glory in His presence." 1 Cor. i. 26—29. This passage gives the true view. Some of the sons of the mighty take orders, who yet are no mightier in this warfare than their brethren more humbly born. Some of superior parts are drawn for this service, whose labours, nevertheless, are not attended with larger success than those of their less-gifted companions. If he of the capacious mind and the eloquent mouth, be honoured like humbler vessels, as we deny not but that he may, and as we desire he should be, it is because he stoops to gospel simplicity, and makes the Cross his charm-word. The brightest star of the twelve which adorned the head of the primitive church, said: "And my speech and my preaching was not with enticing words of man's wisdom, but in demonstration of the Spirit and of power. That your faith should not stand in the wis-

dom of men, but in the power of God." 1 Cor. ii. 4, 5. The converting power is of God, as is also the upholding power. And it is excellent power, a power excelling human reason, or human eloquence, or any human device or contrivance bearing on the renovation of degenerate men. Our text says that the *excellency* of the power may be of God, literally the *hyperbole* of the power, because it is a stretch of power that is required to save a sinner, or to sustain a believer to the end of his course. " And what is the exceeding greatness of His power to us-ward who believe, according to the working of His mighty power." Eph. i. 19. This subject furnishes a lesson —

1. *To preachers.* —Successful or unsuccessful, their life-aim should be to please Him who has chosen them to wear the ministerial harness. When success crowns their efforts let them *rejoice.* It would be unnatural to keep down the buoyant up-rising spirit within them, and forbid the expression of satisfaction. The woman rejoices when she finds her lost silver-piece which she has hunted for with brush and candle. The shepherd rejoices when he has recovered the stray sheep which he has followed over moor and mountain. The soul-seeker may rejoice much more, by so much as a man is better than a sheep. But let successful preachers be *humbled* too. And if they be right-minded, they will be humbled, and their success will be tributary to their advancement in grace. They will bless God who gave such power, such excellent saving power to their weak words. Let them be wary lest there be a proud thought in their hearts, causing them to swell with unholy self-gratulation, as if their own wisdom, or elocution, or fervour, had wrought the work. When unsuccessful, the call is to hopefulness and patient labour. Does not success belong to God? Let us spread the sail and invite the wind and wait for it. Let us sow the seed in the morning, and in the evening God will give the increase. Let us hold up our lights, and blow our trumpets, and shout the war-cry. And may God arise and make His enemies flee before Him! The subject has a lesson—

2. *To the people.*—We mean to the people in church-communion, who are helpers together with men in office. Let them not lean too much on preachers, nor burden them with God's work, nor hastily blame them when there is a want of success, nor load them with caresses and praises when the work prospers. A church that talks much about its ministers may be fairly charged with the sin of idolatry, pulpit idolatry. Many church-members spend much of their time in measuring their ministers, and adoring or despising them according to their findings. It would not be hard to find some who talk more about the preacher than about the Saviour. Let all Corinthian boasters and contenders about pulpit ability and display, understand that they hinder rather than help

the good work. Their breath might be better spent, and would be, if they kept it for prayer and praise, or spent it in discussing a Saviour's love.

Let preachers and people pray for each other, and both for a perishing world, and let all be consecrated to the worthiest end and loftiest aim. Glory be to God alone. Amen. T. G.

ART. VII.—THE BIBLE IN HARMONY WITH THE CONDITIONS OF HUMAN THOUGHT.

The Limits of Religious Thought, Examined in Eight Lectures, preached before the University of Oxford, in the year 1858. By Henry Longueville Mansel, B.D. London: John Murray.

FEW books, in recent times, have created more excitement in philosophical and theological circles, than Mr. Mansel's Lectures. These lectures, delivered as the Bampton Course, in 1858, were, as soon as published, subjected to much friendly and unfriendly criticism. The lecturer was generally acknowledged to be a profound and philosophical thinker; and the book was regarded as the result of mature thought and wide research, but considerable alarm was felt and expressed concerning its tendencies, in relation to theological truth and religious life. Many antagonistic criticisms bespoke a very imperfect understanding of the work, and, probably, to this may be attributed their tone of alarm; while others evinced a total misconception of the author's meaning. The notes of alarm were loudest, where the spirit and aim of the book were most imperfectly understood. The author's strain of thought was of too severe a cast, and his philosophy too exact for the loose and superficial mental habits of his unfriendly critics; while, on the other hand, time-honoured traditionalism seemed to be in some danger, and its supporters, like the Ephesian silversmith, apprehending their craft to be in danger, caused no small stir. In our judgment, the book is an exposition of important principles, leads to valuable results, and is a manly, philosophical, and opportune protest against loose speculation and exacting dogmatism.

The relations between philosophy and religion, reason and faith; between what is, and what is not the lawful province of human thought concerning the High Unseen, have occupied the attention of every age. There never has been a period in the history of man when this question was wholly at rest. The remains of Roman, Greek, and other ancient literature, as far as they are accessible to moderns, afford abundant evidence that it stirred the

depths of human thought in long past days. It has enlisted the energies of the master spirits of every nation. Mind and pen have, perhaps, been more employed with this subject than with any other. In many instances, this activity has furnished products of real and permanent worth; in others, the result has proved trifling and evanescent. The literature of this subject has received a valuable addition in Mr. Mansel's work. Neither ancient nor modern times have produced many works equal to it. As a protest against the arrogance of speculative thought, it may be almost allowed to rank along with the famous "Analogy" of Butler. In his preface, the author very gracefully acknowledges his obligations to that distinguished prelate. The germ of this volume, and we may say of the Hamiltonian philosophy as well, in its relations to theological research, may be found in the Analogy. Hamilton's famous declaration, the declaration permeating his entire philosophy, in its theological aspects, is the identical principle expounded by Butler. That "no difficulty emerges in theology but what has previously emerged in philosophy," is a formula which expresses the substance of the Bishop's unanswerable book. Mr. Mansel develops the relations of the Hamiltonian philosophy to theological science, and puts the system of the great Scotch metaphysician to good service in defining the "province of reason," in respect to matters of faith. The unconditioned is to him incognisable, cannot be intelligently apprehended or reasoned about. The infinite cannot be really brought within the sweep of human thought. Man deals with the conditioned and finite, and what lies beyond cannot be realized in consciousness as it really is. But man is not, on this account, to be regarded as cut off from Him in whom he lives, moves, and has his being. The existence of the Infinite God is recognized as a fundamental belief. God is acknowledged as having communicated with man in a manner suited to his intellectual faculties, and the evidences of such communication fill up the legitimate "province of reason."

The philosophy of the book has been held, in substance, by the most distinguished philosophers and theologians, of ancient and modern times, as the copious notes forming the appendix sufficently show. But it was, perhaps, never developed so systematically, or wrought out so exactly before; yet this is done in a manner so reverential, and so thoroughly humbling to the pride of man's intellect and heart, that it is surprising the volume should ever have been regarded as of questionable tendency. Every page of it breathes the spirit of devout philosophy. No book with which we have formed any acquaintance, combines in a greater degree sound and mature thought, with profound reverence and genuine devoutness.

This paper, though not strictly speaking a review of Mr. Man-

sel's book, is, nevertheless, based upon it, and gives expression to an important, though not a leading principle, of its teaching. The purpose of the lectures is definitely stated upon the title-page, and it is never lost sight of for a moment; yet, in working it out, the author exhibits the harmony between the Bible, as a revelation from God, and the conditions of thought under which man is placed. Using the book as freely as our purpose may require, and acknowledging our obligations to it, it is our design to briefly indicate the grounds of this harmony. It may, perhaps, not be amiss to offer some explanatory observations respecting the terms we employ. The term *Bible* is used in its ordinary sense, as representing the whole revelation of God in its book form. It is not regarded as denoting a book merely, nor even a remarkable book, but the book of God, which, while it comes from Him, reveals Him to those to whom it comes. *Human thought*, denotes the capability for mental action which man possesses. Man can think, and think too with greater profoundness, comprehensiveness, and consecutiveness, than any other creature sharing with him his earthly dwelling-place. Intellectual capability admits unquestionably of a higher development than that realized in man; so that, though he occupies a peerless point within the limits of his present existence, yet that point may be comparatively low in relation to others, within the limits of possible or actual existence. The terms human thought, distinguish man from that which is above him, as well as from that which is beneath him. This article has nothing to do with a capability for thought in general, nor with intellectual developments among the various orders of animated being. Its purpose is not with what is either actual or possible in any other state of existence than that in which man now is placed. The phrase human thought determines the thinking subject, and the state of existence in which the subject is found.

Human thought is conditioned. Given such and such conditions, then thought is possible; let them be wanting and it is impossible. Though man, in thought, commands a wide field of vision, it is still a limited one. There are bounds over which he cannot pass. All beyond is to him the indefinite and inconceivable. He cannot but believe that there is existence beyond his limits of thought, though he is unable to form a definite and adequate conception of it. For, if his thought be the measure of actual existence, how happens it that he cannot, in thought, compass the entire sum of existence? Man is conscious that he cannot realize in thoughts all that exists. Restriction and limitation indicate something beyond. To doubt of existence, except it be within the confines of human thought, involves serious difficulties and contradictions.

One condition of human thought is *distinction* or *difference.* The specific object of thought is distinct from other known things. The following quotation, slightly modified, clearly expresses what is here meant. "To think, we must think of something; and that something can only be known as that which it is, by being disguished from that which it is not." When there is no difference there is no duality. But how can thought be without duality? The object as represented in consciousness must be distinct from all other objects. This "distinction is necessarily a limitation; for if one object is to be distinguished from another, it must possess some form of existence which the other has not, or it must not possess some form which the other has." Another condition of thought is *relation.* To say that there is a thinking subject and an object of thought, is to state a relation. A thinking subject is only such in so far as it thinks, and an object of thought is only such in so far as it is thought of; abolish either of these factors and thought itself is abolished. The union of the two is necessary to thought, and "each exists only as it is related to the other." Relation is limitation; and if human thought be conditioned by it, that which is unrelated cannot as such be an object of thought. The inexorable laws, governing the operations of the human mind prevent man cognising, as it really is, that which is unrelated.

It is also a condition of humant hought, that every object of thought *succeed* in order of time some other object, and occupy a from period of *duration.* Man cannot think out of time, nor apart from succession nor continuance. Time implies succession and continuance. Whatever exists in time exists successively and continuously, and may be thought of as capable of becoming hereafter what it is not now. Another condition of thought, closely related to the preceding, is, that in respect to material form man thinks of it as existing in space, and in respect to mind he thinks of it as a personality. Every material thing occupies in his thought a certain amount of space, and every mind stands forth to his apprehension as a distinct personality. "I can conceive no qualities of body, save as having a definite local position; and I can conceive no qualities of mind, save as modes of a conscious self." Under these conditions alone is human thought possible. Difference, relation, time under its forms of succession and continuity, occupancy of space in respect to body, and personality in respect to mind, are the restrictions and limitations bounding human thought, and defining the sphere within which man may safely and legitimately inquire what things really are in themselves. A philosophy of what lies within the bounds imposed by these conditions, is possible; but to attempt a philosophy of what lies beyond, leads to nothing but perplexity and contradiction.

The Bible is a revelation of God and from God. As such it may be regarded as the utterance of the unlimited and unrelated, to the limited and related. Can then the subject of this revelation become known to man? Can He be adequately realized by human thought? To this we reply that the knowledge of God as He is in Himself, transcends the conditions of human thought, and that the restrictions imposed upon our mental faculties render this knowledge impossible. But if all that is meant is a knowledge of Him as He has revealed Himself to us, that is, a relative and regulative knowledge as opposed to what is absolute and speculative, the inquiry may be answered affirmatively. God is to us more an object of faith than of cognition. We know Him as He is revealed in relation to us, but as He is in Himself, the infinite and absolute One, we neither know, nor can know Him. "Canst thou by searching find out God? canst thou find out the Almighty to perfection? It is high as heaven; what canst thou do? deeper than hell, what canst thou know? The measure thereof is longer than the earth, and broader than the sea." Is the Bible, then, as a revelation of God in harmony with the conditions of human thought? Does it speak to man intelligibly? Are its communications made in such a manner as will best serve its professed purpose, and efficiently regulate man's thought and action? To these inquiries we venture to answer, yes; and now proceed to lay bare the ground upon which this answer is given.

The *first* consideration offered is the *representative character* of Bible knowledge respecting God. In thought or speech concerning what transcends his limits of thought, man employs direct negation. The infinite and inconceivable indicate what is not finite, not conceivable. These terms may refer to real existence, but in a negative mode; and they deny on the one hand all likeness to what lies within man's province, and on the other all conditions such as those which belong to the objects of human thought. If any person endeavour to find in these terms what is of positive value, anything underlying them of a positive nature, disappointment will be the result; for they express not the comprehended findings of any process of thought, but rather that which no process of thought can reach. The Bible, as a revelation of God and from God, exhibits its harmony with the conditions of human thought, by what we designate its representative character. Ultimate abstractions, if stated at all, are just stated, and there is no attempt at definition. The future is clothed in raiment supplied by the present. God is represented. The Book speaks not of Him as He is dwelling in light unapproachable, but as dwelling in the midst of men, influencing and regulating them, and being influenced by them. There are in the record statements and allusions to His incomprehensible essence and mode of being, but they are not of frequent

occurrence, at least not of such frequent occurrence as to destroy its representative character. It would have been exceedingly strange had it been otherwise. Had God never spoken but in condescension to the restrictions of human thought, the service and reverence due to Him might have suffered damage. Occasionally the thought so far exceeds the power and value of language, that its verbal covering affords a striking illustration of the poverty of human speech, and of the comparative ignorance of man himself. But generally God speaks in a manner suited to the laws of mind under which man is placed.

The Divine Being is represented as a King, requiring the allegiance and obedience of His subjects. He publishes laws, maintains their authority, brings offenders to His tribunal, and inflicts penalties. The relations and processes here indicated are familiar to men, and in revealing Himself the Highest stoops to cover Himself with them. The paternal relation with its cares, its solicitudes, and the singularly strong outworkings of its love runs through the sacred Volume. The "lofty One" steps into this relation, and under the oversight, pity, and strong yearnings which belong to it, He is manifested to man. "Like as a father pitieth his children, so the Lord pitieth them that fear Him." "How shall I give thee up, Ephraim? How shall I deliver thee, Israel? How shall I make thee as Admah? how shall I set thee as Zeboim? Mine heart is turned within Me, My repentings are kindled together." There are other modes of representation beside the kingly and paternal, but these are the principal; and how beautifully they serve the purpose of revelation, as they are combined with brief sketches of personal and national history! Represented in relations and by processes well known to man; in connection with the ordinary outworkings of personal and national life, Jehovah deigns to speak. His utterance is like that of a man to his fellow. He is, and was, and is to come. He is angry, placable, compassionate, repentant; He listens, hears, and helps; indeed, as a man is to his fellow, so does God represent Himself to be to us. However distant in His nature and mode of being from the province of human thought, He is representatively nigh at hand. It can never be entertained that the kingly position as we comprehend it, may be predicated of the absolute One; or that the paternal relationship, as understood by us, with its conditioned and conflicting emotions can be affirmed of the infinite One. Representations they may be, and are; nay, we may even say that they must be truthful representations; but in what respect He whom they represent is in Himself like to them, we neither know, nor can know.

"In no respect is the theology of the Bible, as contrasted with the mythologies of human invention, more remarkable than in the

manner in which it recognizes and adapts itself to that complex and self-limiting constitution of the human mind, which man's wisdom finds so difficult to acknowledge. * * * * In all that relates to the feelings and duties by which religion is practically to be regulated, we cannot help observing how the Almighty, in communicating with His people, condescends to place Himself on what may, humanly speaking, be called a lower level than that on which the natural reason of man would be inclined to exhibit Him. While His personality is never suffered to sink to a merely human representation; while it is clearly announced that His thoughts are not our thoughts, nor His ways our ways, yet His infinity is never for a moment so manifested as to destroy or weaken the vivid reality of those human attributes, under which He appeals to the human sympathies of His creatures. * * * * It is impossible to contemplate this marvellous union of the human and the Divine, so perfectly adapted to the wants of the human servant of a Divine Master, without feeling that it is indeed the work of Him who formed the spirit of man, and fitted him for the service of his Maker."

Superficially glanced at, this may seem to cut man off from a knowledge of God. From a knowledge of God as He is in Himself it certainly excludes him, but not from an acquaintance with God as He is revealed. To know God as He is, man would not only have to transcend his present limits of thought, but actually become either equal with, or greater than God. Ere he can fathom the depth of the infinite he must himself become infinite, or something more. It is singular that a knowledge of God should be expected different from that which man has of his fellow—"For what man knoweth the things of a man save the spirit of man which is in him?" Man knows man like himself in nature only as he is man, and because he is man; how then can he know him between whom and man it is presumption to institute a strict comparison? If partial knowledge be spoken of, the phrase is objectionable. A partial knowledge of the infinite and absolute cannot well be assumed. If the phrase means anything at all, it means a knowledge of God as He is revealed; with this man ought to be satisfied. The Scriptures nowhere offer material for a "philosophy of the infinite." The Eternal One is surrounded with light unapproachable. What is revealed comes in a representative manner, that it may be of service in regulating human thought and action. The revelation is given for regulative not for speculative purposes; not that man may curiously peer into the region of the unknown, but that he may rightly conduct himself within his proper sphere of existence. It may still be asked, if these representations do not answer to something in the Divine One really correspondent with them? The answer is at hand. Although we instinctively believe that the

Divine nature must in itself correspond with the revealed manifestation, yet it concerns us not to inquire too curiously into this matter. With God as He has revealed Himself we have to do. The revelation so markedly representative in character finds its highest manifestation in the God-man, who being "made in all things like unto His brethren," became a "merciful high priest," that he might instruct the ignorant, succour the tempted, and deliver those who through fear of death are all their lifetime kept in bondage. Without endeavouring to push inquiry along forbidden paths, let us give heed to Jesus' words—"Learn of me, for I am meek and lowly in heart, and ye shall find rest unto your souls."

"The Father has revealed Himself to mankind under human types and images, that he may appeal more earnestly and effectually to man's consciousness of the human spirit within him. The Son has done more than this: He became for our sakes very man, made in all things like unto his brethren; the Mediator between God and man, being both God and man. Herein is our justification, if we refuse to aspire beyond those limits of thought in which he has placed us. Herein is our answer, if any man would spoil us through philosophy and vain deceit. * * * Does human wisdom seek by some transcendental form of intuition, to behold God as He is in His infinite nature; repeating in its own manner the request of Philip, "Lord, shew us the Father and it sufficeth us?" Christ Himself has given the rebuke and the reply: "he that hath seen me hath seen the Father; how sayest thou then, shew us the Father?"

The representative character of the Bible, and its concrete mode of utterance in relation to all that concerns man show it to be in harmony with the conditions of human thought. "The time may indeed come, though not in this life, when these various manifestations of God, at sundry times and in divers manners, may be seen to be but different sides and partial representations of one and the same divine reality; when the light which now gleams in restless flashes from the ruffled surface of the human soul, will settle into the image of God shining upon its unbroken surface. But ere this shall be, that which is perfect must come, and that which is in part must be done away."

A *second* consideration offered is—that the Bible invites *attention and belief upon grounds of evidence.* Revelation being so highly representative in character, and clad in raiment of such earthly texture and form, by what means, or in what manner can man satisfy himself that the communication is of higher than human origin? That there will be some ground upon which man may be satisfied cannot be doubted else the revelation would be of no value. In some way or other it must be established that under these familiar relations—in these affectional experiences—in these processes of thought and action, one speaks whose claims upon entire

heart devotion, and uninterrupted heart services are not to be disputed.

That there is One higher than himself, is a fundamental belief of man. It is not knowledge, for knowledge is the result of a mental process. What man knows he has mentally handled, and the result of his labour, be it little or much, is comprehended in his knowledge. The simple fact that there is One higher than man who claims his allegiance and service, seeing that it neither affirms nor includes anything respecting His nature or mode of being, cannot strictly be called knowledge. It is not discovered; neither is it made clearer by human effort. It is a fundamental belief, and as such, is the common property of the race. There is no necessity to postulate and demonstrate that God exists; none but the fool, the abandoned, and depraved, deny it. The Bible offers no formal statement of, nor attempts formally to demonstrate, the Divine existence. It speaks as the voice of Him whose existence man cannot deny, without doing violence to the profoundest intuitions of his nature. How then may the human mind be satisfied that the Bible is really the voice of the Highest? The answer is, upon evidential grounds. The proper object of thought is not the nature of the Being who speaks, nor what we might conclude would be the nature and substance of his utterance. Neither is it exclusively, nor even principally the contents of the communication; but the evidence offered as a foundation for human faith in its Divine origin. Most of the objections to Holy Scripture have originated in mistakes concerning the limits and province of reason. Men speculate and philosophize upon the nature of God; upon what ought to be the substance and mode of revelation, and then on the ground of baseless assumptions (for what else can they be called?) proceed to reject whatever does not harmonize with their theorizings. It is not surprising that contradiction is found on every side, and that they see little but "confusion worse confounded." "Should a wise man utter vain knowledge, and fill his belly with the east wind? Should he reason with unprofitable talk, or with speeches wherewith he can do no good?" The evidences of revelation are the proper objects of human thought. In his knowledge of the natural and visible, is laid the ground upon which man may be satisfied of the reality of Divine utterance. For the force and value of the evidence depend not so much on supernaturalness as upon man's knowledge of the natural; the really known, contributing most to afford him satisfactory ground of faith, in respect to what he neither does nor can know, except as a represented fact. And the evidence offered may be of such a character, that to doubt the fact affirmed and sustained, would be irrational, a violation of the laws of thought. In relation to the Bible it ought to be remembered, that the simple fact of a Divine utterance, or

revelation, is what is affirmed and sustained by evidence. This fact once established, the whole utterance must be accepted. Unless it can be irrefragably proved upon historic ground that some part or parts of the Book did not belong to the original utterance, that utterance as it now stands, must be accepted. Arbitrary criticism cannot be allowed to reject anything upon its own authority as unfit or unnecessary. What can be shown upon historic ground to have always formed part of the utterance, must continue to form part of it, notwithstanding the protests of a verbal or more general criticism.

The literature relating to Christian evidences distinguishes between the internal and the external. Internal evidence comprehends the harmony and oneness of the system of Christian truth, and of the record which contains it; the character of the sacred writings, together with those incidental and apparently accidental allusions, which bespeak the honesty and truth of the narrative in such a manner, as to command the consent of candid and ingenuous inquirers. External evidence relates to the credentials of those who appeared as the mouthpieces of the Most High. This branch is generally divided into miracle and prophecy. Miracle-working power, or the seer's endowments, or both united in one person, attested the ambassador of Jehovah.

In his eighth lecture, Mr. Mansel points out that internal evidence is chiefly of negative value. This consideration ought always to be kept in mind. Man is not capable of saying what a revelation ought to contain, in what particular manner it ought to be made, or to what extent there ought to be agreement between its various parts. He knows that in himself certain states of mind, and certain courses of action are wrong; that the allowance of the one or persistence in the other, is a violation of right. So that he may say such states of mind and courses of action ought not to appear in revelation, as representative of the Most High. But even here the greatest caution is necessary. Isolated acts can scarcely be judged of this way. A single act may to us appear wrong and deserving reprobation, simply because we fail to perceive its deep-lying relations to other acts with which it may be remotely connected. For the very same reason we may be led to infer incongruity and disagreement where the greatest harmony and fitness prevail. Our reach of vision cannot compass all the relations which action sustains to action, nor penetrate the deep foundations upon which they rest. Up to a given point, and that point supplied by our own moral sense, we may speak with considerable certainty concerning permanent states of mind and settled modes of action; but we cannot speak with the same degree of certainty respecting single actions. The chiefly negative character of internal evidence has been far *too* generally overlooked, and

in consequence, both friends and foes have frequently erred in their treatment of it. In reference to this matter, regard ought to be paid to the proper sphere of thought. It is presumption in man to say what revelation ought to contain, and in what respect and to what degree its several parts ought to harmonize. When man takes up this false position, it is not surprising that he either cries out of contradiction, and impossibility, or proceeds to force a harmony according to his own ideas of what ought to be.

External evidence is of more positive value. The most direct appeals are made upon this ground. "Believe Me for the very work's sake." Man's knowledge of the natural stands him in good stead here. A mode of action differing from all known processes, in which apparent cause and consequent are disproportioned, and when the result is such as to command our most unqualified approval, indicates the sanction of the Highest. The process just completed is the evidence. That process, together with a knowledge of natural operations, and the proportion of causes to consequents, such as belongs to every man of ordinary umderstanding, is the seal and credential by which heaven asks the faith of earth. However different the definitions that may be given of a miracle, they all agree at least in two points, namely, that a miracle is not an ordinary event, nor even merely an extraordinary event; and that it is wrought to attest a divine mission. Whether defined as a contravention of natural law, a suspension of natural law, a deviation from natural law, or the result of a higher law, a miracle is not represented as the consequent of natural law, and it is declared to be wrought for moral ends. But this ground of evidence has been called in question. Miracles, it has been said, are impossible. But this is mere assumption, a begging of the point at issue. One man has as much right to assert them possible as another to assert them impossible, and as assertions they are entitled to equal respect.

Miracles cannot become matter of history, says another class of critics. Their supernatural character forbids it. A miracle, however, is an event, and history has to do with events. Miracles may be called natural events or supernatural events; no matter, history has to do with them, for it concerns itself with every occurrence that is of any moment and can be laid hold of. A miracle, as an event, an occurrence, has historic character, and may legitimately take a place in any narrative or record of the times. But has it not been said that miracles are contrary to the general experience of man? Yes, it has been so said, and the saying has been wrought out in an argument somewhat elaborate and ingenious. But general experience is a vague phrase, to which it is difficult to attach exact value. If it is anything at all, it is but the aggregate of particular experiences, each in itself independent. So that if the case at

issue has to rest upon experience, it cannot well rest upon general experience, but must rest upon some one or more of the separate experiences which the vague phrase comprehends. Even granting to this statement all its weight, it is obvious that the experience of one man may present several points which cannot be detected in general experience. Are we then to say that no man can experience anything except what all others experience? If so, both experience and common sense are against us. Besides, experience is hardly a suitable word to be introduced in such a discussion. Its signification is too subjective. A miracle is an objective thing, an event, and is more properly observed than experienced. However, where a number of separate experiences attest a given event, it is certainly foolish to confront it with a number of other separate experiences, as though we expected the experiences of men in every age and place to be precisely alike. Miracles, as evidence of Divine utterance remain unshaken; and in despite of open attack as well as ingenious explanation, they afford a broad and ample basis for faith in the revelation of God.

With regard to the other branch of external evidence, prophecy, little need be said here. An event was predicted and recorded several centuries before it occurred. It was of such an unlikely and complicated character as to place it beyond the possibility of human foresight and ingenuity to predict. The record was made in a manner forbidding all collusion for its accomplishment by the parties concerned; their circumstances, or the obscurity of the record rendering this impossible. Yet little difficulty was finally experienced in determining its actual occurrence. This is prophecy. And such a pre-historic acquaintance with events is evidently not of man. Any objections alleged against prophecy have been for the most part of a shallow and superficial character. They have amounted to little more than that the events were within the range of human sagacity, or were recorded after their occurrence. Objections like these fall to the ground because of their utter paltriness. Along with miracles prophecy offers breadth and strength of evidential ground for human faith in Divine utterance. Unlike miracles the evidence of prophecy is cumulative. The process of history is the fulfilment of prophecy. Each succeeding epoch adds strength to the already strong foundation of faith which prophecy affords.

Another branch of evidence may be called the historic. It stands between us and the internal and external. It comprehends the results of all such inquiries as relate to the authenticity and genuineness of the sacred Record, the character and trustworthiness of the authors, and whatever other products historical criticism may give. The great Author of the Record has taken care that it shall have a history, and a history wrought into individual and

national life. This history affords evidence of its birth. Reference may also be made to evidence more nearly related to the individual consciousness of man. "If any man will do His will he shall know of the doctrine, whether it be of God." In the actual realizations of his inner life man may come into the most intimate fellowship with the High Unseen; so that he can as easily doubt the reality of his own existence as the reality of Divine utterance for human regeneration, comfort, and guidance. Upon these grounds of evidence the attention and belief of man are invited. No unreasoning or unreasonable yielding is asked; but upon grounds which plainly come within the limits of human thought, men are required to attend and believe. This evinces the harmony existing between the Bible and the laws of man's intellectual constitution.

Another consideration in support of the general position taken in this paper, is, that the Bible offers no *opposition to man's intellectual progress.* However capable man may be of thought, intellectuality, the product of his applied capability, is a gradual and somewhat slow growth. It is no mushroom birth. As in all solid and substantial results the formation is slow. Intellectuality is neither caused nor maintained spasmodically. It is reasonable to conclude that as man is capable of intellectual action, intellectuality proportioned to capability must have been a result contemplated in the human constitution; and whatever is opposed to the production of this result cannot be in harmony with the conditions of human thought. It may also be affirmed in this case, as truly as Christ affirmed it of human action in relation to Himself, that where there is not friendship and co-operation, there is direct opposition. No philosophical or religious system maintains a neutral position in relation to intellectual progress. Where a friend cannot be claimed a foe may be feared.

It has been boldly affirmed, that the Bible is not friendly to intellectuality. But in denying this averment we not only declare it false, but also declare the opposite to be true. A misunderstanding of the Record may in some cases have caused an unwarrantable interference with the outworkings of intellectual life; but the errors of men ought not to be laid to the charge of the Book. There ought certainly to be some discrimination between the actual relation of the Book itself, and the system of truth which it contains to intellectual progress; and that relation as represented in the erroneous exegesis and teaching of men. When the Bible was employed against the liberal-minded persons who were the guardians of intellectual light and moral worth, during the dark ages, when it was employed against the incipient intellectuality of the sixteenth century, when it was dragged in to condemn Galileo, and to oppose the enunciation of any new discovery

made in man's legitimate province of mental action, the Book cannot be blamed. The blame rests with those who so employed it, and with them only. Indeed, if careful inquiry be instituted in respect to these matters, it will be found that the opposition was based not so much upon the Book as upon human tradition. When the Bible has been drawn from its lofty place and lawful work by the ruthless hands of man, the purposes to be served have been purposes originating in the selfishness and lust of the human heart. Careful investigation shows that a depraved human element entered largely into all opposition against intellectual progress which the Bible has been said to sanction. Men have had purposes of their own to serve, and utterly oblivious of God's purposes, they have proceeded to do their work under the alleged countenance of the Divine Word.

It is an historic fact that the Bible has given birth to, and been closely connected with the most intense intellectual action, and the highest forms of intellectual life. Thought, in its majesty and power, seems to live only where the heavenly word purifies and enlightens the atmosphere. In other circumstances, while throwing off scintillations of its glory, it is on the whole, childish and puerile. The unrestrained action of the living word has always awakened thought to a realization of its masculine and godlike character. The descendants of Abraham, with whom the "lively oracles" were first placed, were a thoughtful and contemplative people, and it is at least probable that through them revelation contributed to promote the intellectual activity of other nations. In more recent times, the influence of the Bible upon man's intellectual life, has been still more evident. During the six centuries of darkness and death, which, in consequence of human corruption, overspread the western world, after the first quickenings of life had been felt, the Bible maintained the feeble and flickering flame. The revival of letters and literature, in the sixteenth century, may be traced to the silent but powerful influence of the Divine Word. It is equally evident that where the sacred oracles are most revered, most fully understood, and where their hold of the national mind is strongest, there the most vigorous intellectuality flourishes. How can the Bible be opposed to mental advancement? Man, by its utterance, is not relieved from the mental effort of which he is capable. Its pages do not offer a series of rules to meet every possible case and circumstance in the course of human life, thus rendering thought unnecessary. Man is not contemplated as a piece of machinery, performing evolutions, and producing results, yet in no way co-operatively concerned in their production. The Bible looks upon man, and speaks to him, as a co-worker with the Highest, in accomplishing the great purposes of moral and intellectual life. Hence, the Bible is not so much a

book of rules as of germinant principles, full of vitality, and capable of being applied to any of the perplexities incident to earthly existence. The application is left in a great measure to man himself, yet the principles of action check and guard each other in such a manner, that, upon a careful examination of the whole, man need never be at loss what course to pursue; especially since the Spirit of the Living One, whose word this is, has promised to direct his faltering steps into all truth. Instead of opposing the outworkings of human thought, the Bible sheds a gentle, benign, and quickening influence upon man's intellectual life; calls into vigorous action all in him that is noble and lovely; and thus proclaims itself in harmony with the conditions of human thought.

It may be added that, under his present conditions of being, man will never *outgrow* the Bible. There are not wanting those who affirm it to be antiquated, and suited only for national or individual infancy. Man, mature in growth, they say, requires not its help. It may be of service to him in the first struggles of his life; but when he stands forth as a man, its day of service is past. If this statement comprehended man's future as well as his present state of being, it might be allowed to pass as true; but, as it is given concerning the present only, it must not go unchallenged. Those who deliberately say it, understand not themselves. If they had marked their own limits of thought they would have perceived that, "Man is never so weak as when he seems to be strongest; standing alone in the confidence of an isolated and self-sufficing intellect." The Bible stands within the sphere of human thought upon evidential grounds, yet, in the depth of its utterance, passes beyond them. It invites man to the highest intellectual action; it produces and sustains the highest moral life; but it only does this because it is the Word of God. To out-grow it would be to impeach that wisdom and mercy, which, for the most gracious purposes, have given it. Man is invited to lofty flight and high realization, but he will never transcend the height of the invitation. "I have seen an end of all perfection, but thy commandment is exceeding broad." A. J.

Art. VIII.—THE PURITAN DIVINES.

The Works of Thomas Goodwin, D.D., sometime President of Magdalene College, Oxford, with General Preface by John C. Miller, D.D., Lincoln College, &c.; Rector of St. Martin's, Birmingham; and Memoir by Robert Halley, D.D., Principal of the Independent New College, London. Vol. I. Containing

an Exposition of the First Chapter of the Epistle to the Ephesians.

Vol. II. Containing an Exposition of various Passages of the Epistle to the Ephesians, and * * * an Exposition of James i. 1—5.

Vol. III. Containing an Exposition of the Book of Revelation, &c. Edinburgh: James Nichol. Pp. 564, 467, 528. 8vo.

The Works of Thomas Adams, &c. With Memoir by Joseph Angus, D.D. Containing Sermons from Texts in the Old Testament, &c. Three Vols. Pp. 506, 578, 500. Edinburgh: James Nichol.

THESE are the first year's issue of a series of Puritan works, which are being reprinted by Mr. Nichol, of Edinburgh. Many of these works, being scarce, and in costly, cumbrous folios, were not easy of access to the religious public generally. Mr. Nichol's undertaking will obviate this difficulty. The works are got up in neat handsome, demy octavo volumes, of between 500 and 600 pages each, on excellent paper, and in good clear type. The whole series will be comprised in about sixty volumes, and sold to subscribers for £10 10s., to be paid in annual subscriptions of 21s. each; whereas the present market value of these works is about £60. The series consists of the complete works of Thomas Goodwin, Thomas Manton, Richard Sibbes, Stephen Charnock, Bishop Reynolds, Thomas Brooks, and the practical works of Thomas Adams and David Clarkson; and "if the success of the scheme shall realize the expectations formed of it, the works of Trapp, Swinnock, Gilpin, Traill, Bates, Burgess, Spencer, and others, suggested for publication,—but which could not be included in this series, limited as it is to about sixty volumes,—will be offered as a supplemental series, in probably three additional volumes per annum, for an extra subscription of 10s. 6d. per annum."

A tolerably correct idea may be formed of the merit of these works from the fact, that the scheme has received the cordial approval of many of the most eminent ministers of the present day in connexion with the Established Churches, and the various Dissenting denominations in Great Britain and Ireland. In these writings we have an abundant store of Scriptural truth, and a powerful and suggestive enforcement of practical Christianity. The student who will appropriate the precious ore contained in these mines of wealth, and pass it through the crucible of his own intellect, is likely to become an able minister of Jesus Christ. The authors of these works were men of enlarged understandings, great discrimination, vigorous imagination, indefatigable industry,

and decided piety, and as it regards the great cardinal verities of our common Christianity, they were men of unquestionable orthodoxy. "He who holds," says Dr. A. Clarke, "the doctrine of the fall of man, and through it the universal corruption of human nature; the Godhead of our blessed Redeemer; the atonement made by His obedience unto death; justification through faith alone in His blood; the inspiration of the Holy Spirit, regenerating and renewing the heart, is generally reputed orthodox, whether in other parts of his creed he be Arminian or Calvinist." Since the days of these authors Biblical literature has made great accessions, and we are now in a position to dissipate much of the obscurity which formerly rested upon many incidental circumstances, which it is the province of this science to elucidate. Here we stand on vantage-ground; but on matters of doctrinal and practical Christianity, our authors have but few compeers among their successors. "I have no hesitation," says the Lord Bishop of Durham, speaking of the writings of the Puritan divines, "in avowing my value of these writings. I have often felt there were giants in those days. There is so much matter, so much depth of thought, so clear an exhibition of Christ, that they furnish excellent books of reference, not for the young student only, but even for the more experienced ministers of the gospel." And such, in substance, will be found to be the opinion formed of these writings by all competent judges. Their subjects are so thoroughly thought out, and so profoundly elaborated, that a modern author has but little chance of success in an attempt to exhibit them in a new light. A comparison between a treatise of a modern author, on any subject of doctrinal Christianity, with one on the same subject, by a Puritan divine, will be found sufficient to convince any one of the truth of this observation. But, while perfectly free to speak in general terms of commendation, we are not at all oblivious of the fact, that these writings, like all other human productions, have their defects, defects which will prevent them from becoming popular even among that class of readers they are eminently calculated to benefit. Occasionally we find a little obscurity and bombast. Sometimes we become fatigued in following an attenuated argument to its final issue, through an interminable concatenation of division and subdivision. But what is this, after all, but a repletion of thought, a plethoric condition resulting from indefatigable industry; an evidence of a superabundant supply of material which a skilful manipulator will know how to appropriate, and, fusing the precious ore in his own crucible, and casting it in his own mould, he may honestly and honourably claim the product as his own. But defects of method are not the only drawbacks on these excellent writings; they are, generally, highly Calvinistic in doc-

trine, which will require the exercise of some little discrimination on the part of the reader.

The varied and onerous duties of many ministers in these days prevent them from devoting much time to close consecutive study, and present a powerful inducement to the perusal of light, shallow, theological literature; still, the most of them can find more or less leisure for graver studies. To him who has little time to apply himself to the acquisition of solid theology, the light theological literature of the present day may have its advantages; but it is impossible that abreviated commentaries, sketches of sermons, selections for desultory reading, theological systems retailed in homœopathic quantities, or any amount of the light reading which is incessantly teeming from the press, can yield the pabulum necessary to supply the muscle and sinews of a sound divine. We have heard of a royal road to learning, but have never found it; of a method by which French may be learned in twelve lessons, but have never believed it; and just as little confidence have we in the class of publications here indicated as a curriculum for a divinity student. They lack the authority of logic and the vigour of independent thought. They are fragmental and superficial. They do not give the connection of system nor the security of a foundation.

As it may be reasonable to presume that many of our readers are but little acquainted with the authors whose names stand at the head of this article, it may not be deemed unacceptable to supply some information respecting the men themselves.

Thomas Goodwin was born at Rollesby, in Norfolk, A.D., 1600, and died in London in his seventy-ninth year. From this it will be seen that he lived in the most stirring times of England's history. He was educated at Cambridge, and became a Fellow and lecturer in Catherine Hall in 1619, five years before Milton entered Christ's College, in the same University. In 1620 he became the subject of deep religious convictions; but not until seven years after was he brought into the enjoyment of settled peace with God by faith in Christ. In 1628 he was chosen to the lectureship at Trinity Church, and in 1632 was presented by the king to the Vicarage of the same Church; but, troubled by the interference and restrictions of Archbishop Laud, he resigned his fellowship at Catherine Hall in 1633, and his lectureship at Trinity Church in 1634, and then removed from Cambridge. In those times many pious ministers, persecuted in various ways by the dominant prelatic party, fled from their country to lands where they could worship God according to the dictates of their own conscience. Dr. Goodwin took refuge in Holland, where he undertook the pastoral charge of a small Congregational Church, and continued for two years, when, the civil war breaking out, he returned to England. The

Protector appointed him president of Magdalene College, Oxford, where, in the midst of his onerous duties, he formed a Church on Congregational principles, which included Mr. Thankful Owen, Moses Lowman, Theophilus Gale, Stephen Charnock, and many others, distinguished for their learning, piety and orthodoxy. On the Restoration, he removed to London, where he laboured in the ministry till his death. If in some points Dr. Goodwin was behind some of the gigantic theologians of the Commonwealth, in others he was in advance, and may justly be regarded as one of the most eminent divines England ever produced. In Mr. Nichol's series, Dr. Goodwin's complete works extend to fifteen volumes.

Of the personal history of Thomas Adams little has been handed down to posterity. He was born towards the close of the sixteenth century, and died about the middle of the seventeenth. It is stated that his name does not occur in any college list, and that he is unknown to any historian of either Oxford or Cambridge. He was, however, a clergyman of the Church of England, and, in this capacity, we find him labouring at Willington, near to Bedford, at Wingrave, in Buckinghamshire; and then at St. Gregory's, one of the oldest churches in London; and finally at St. Bennett's, in the same city. In doctrine he was Calvinistic, but as it regards ritual conformity, he appears to have inclined to the *laissez faire* policy. "His scholarship," remarks Dr. Angus, "reminds the reader of that great gulph of learning, Bishop Andrews. In sketching a character, he is not inferior to Overbury or Earle. In fearless denunciations of sin, in pungency and pathos, he is sometimes equal to Latimer or to Baxter. For fancy, we may, after Southey, compare him with Taylor; for wit with Fuller; while in one sermon, at least—that on 'The Temple'—there is an occasional grandeur, that brings to memory the kindred treatise of Howe. Joseph Hall is probably the writer he most resembles. In richness of Scriptural illustration, in fervour of feeling, in soundness of doctrine, he is certainly equal; in learning, and power, and thought, he is superior."

On whatever ground it may be explained, it is a fact beyond dispute, that a great change has come over the animus of Calvinian divines. An Arminian is not now designated, and avoided, as an enemy of truth and righteousness. We do not now hear "that looseness of life, inclination to Popery, and enmity to the power of godliness, are at the bottom of the entertainment of Arminian principles." Never, now, do we hear it affirmed that the two main ends aimed at by the Arminians are first, to exempt themselves from God's jurisdiction,—to free themselves from the supreme dominion of his all-ruling providence; not to live and move in him, but to have an absolute independent power in all their actions, so that the event of all things wherein they have any interest

might have a considerable relation to nothing but chance, contingency, and their own wills; a most nefarious, sacrilegious attempt. Secondly, to clear human nature from the heavy imputation of being sinful, corrupted, wise to do evil, but unable to do good; * * * that the first and chiefest part in the work of salvation may be ascribed unto themselves; a proud Luciferian endeavour!" —Dr. Owen.

Arminians are now better understood, and are regarded with brotherly affection by Calvinian divines, and this feeling we would reciprocate and cherish. But we see another marked change in divines of this school:—the asperities of their creed are, as artists would say, toned down. If the doctrine of unconditional election is occasionally referred to in the pulpit, her twin sister, eternal, unconditional reprobation, is never, or but very rarely exhibited. Whether the Puritans or the modern Calvinists are the more logical is a matter open to debate. The reprobation of the non-elect is now said to be based, not on an eternal decree, but on their wilful unbelief; they have the physical ability to be saved because they have the physical ability to believe, and if they do not believe unto salvation it is simply because they won't, but they cannot believe because God does not give them the grace which he gives to the elect. Their perdition is thus the result of a divine law of non-intervention, which appears to be practically of the same force as a decree of eternal unconditional reprobation. If the modern, inconsequent divine provokes a smile because he involves himself in the meshes of a *non-sequitur*, he nevertheless commands our sympathy, because under the impulses of a principle superior to his creed, he regards, with revulsion, a doctrine which outrages the best feelings of our nature and contradicts our reason. But again, confining the lost within the limits of wilful unbelief, the question respecting the eternal destiny of persons dying in infancy remains untouched: and herein is a great encroachment on the doctrine of unconditional reprobation. What is the difference between the eternal reprobation of an adult, for reasons antecedent to his personal existence and character, and the eternal reprobation of an infant? The adult is reprobated not because of his actual sins, but because of a divine decree, and the infant is reprobated on the same principle. If the decree of reprobation were passed before the man was born, what matters it in point of justice, whether it be carried out in his infancy, or deferred till he be able to reflect on the "horrible decree," which doomed him to perdition before he had done any good or evil? The doctrine of infant perdition was held with logical consistency by Goodwin. Hear him in reply to the question:—"Doth God inflict eternal death merely for the corruption of nature upon any infants?"

"My brethren, it must be said, yes; we are children of wrath by

nature; and unless there come in election amongst them, for it is election saveth, and is the root of salvation, it must needs be so. Sodom and Gomorrah all suffered the vengeance of eternal fire, and surely there were multitudes of infants there; and if they had been righteous as well as others, they might have been put into Abraham's plea, but they were not. The flood swept away infants, and they are called, I mean those that were destroyed with the flood, in 2 Peter ii. 5, 'The world of ungodly.' And God therefore, if you mark it both in Gen. vi. 5, and viii. 21, did put the bringing of the flood upon the original corruption of man's heart; that not only the heart but the formation, the very womb, the *matrix*,—so the word which we translate 'the imaginations of the heart,' signifies,—in which all our thoughts are formed, the very frame in which they are cast and moulded, is evil, and only evil, and evil continually, yea, evil even from his infancy (for what we translate 'youth up,' the same word in Exod. ii. 6, is used for Moses when he was an infant) not only in respect of actual sin, but in respect of original sin. Therefore, saith God, because man is thus flesh * * I will bring the flood; and the flood came * * * upon infants as well as upon others. But in Rom. v. it is more express. Death, saith the apostle, reigned before Moses over children."

"But you will say, Do these perish? Does his wrath seize upon them? Rom. v. is clear upon it, for he goes on to show that the death he intendeth is not only bodily death, but eternal; for, saith he, v. 16, 'the judgment was by one to condemnation.' And what is that condemnation opposed to? It is opposed plainly to justification. Therefore those that have a death opposite to eternal life, and have a condemnation by one man's disobedience opposite to justification, must needs reach to eternal death as well as to temporal. It is true, election knows its own amongst infants, but it must be by grace you are saved, for clearly by nature ye are all the children of wrath. Therefore the Lord, as He will have instances of all sorts that are in heaven, so He will have some that are in hell for their sin brought into the world." Vol. II. pp. 135, 136.

How singular that a man of such calibre as Thomas Goodwin should reason in this manner, and that with Rom. v. 18 before his eyes. "Here we have the sin of Adam and the merits of Christ placed in juxtaposition, and pronounced to be co-extensive. The same terms are equally applied to both, 'judgment came upon all men,' 'the free gift came upon all men,' 'many were made sinners,' 'many were made righteous.' Whatever the words, all men and many, signify, when applied to Adam they must signify the same when applied to Christ." (Bp. Tomline.) If the transgression of the first Adam constitutes us all, by nature, the children of wrath, we are, by the obedience of the second Adam,

constituted the children of grace in so far as we are all thereby placed in a salvable position; and if the condemnation which came upon all men is cancelled by the free gift unto justification of life which has come upon all men, how is the position of children affected thereby? Can anything nullify this free gift in any particular case but actual, personal transgression? But such transgression cannot be predicated of any who die in infancy; the conclusion, therefore, is that all such must, by this free gift, enter the kingdom of heaven: "Of such is the kingdom of heaven."

There are still some who maintain the old doctrine of the *possible* damnation, at least, of an incalculable multitude of infant spirits, but their number is getting "small by degrees, and beautifully less." In confirmation of our remark on the modified views of Calvinistic divines, we give the following from Dr. Anderson's Introduction to Logan's "Words of Comfort:" "Our Protestantism, commencing with the sovereign decree of election, equitably assigned to those who died in infancy their proportional share of the *mercy*, but not less equitably their proportional share of the *judgment*—the judgment of reprobation or preterition; so that, calculating the infants' share by that of the adults', as manifested in faith and a holy life, there was left a vast multitude who perished eternally. Parental affection early demanded, and easily obtained, the modification, that the whole of such children of pious parents as died in infancy should be included in the decree of salvation. * * * With the exception of those born of pious parents, and the proportion saved by the general decree, all the rest, in millions upon millions, were doomed to everlasting woe. For two centuries and a half after the Reformation, this was the prevailing dogma; and when, fifty years ago, COMMON SENSE, warming into life out of its dreadful torpidity, began to vindicate the character of God, the rights of Christ, and the feelings of humanity, it was with hesitancy and bated breath, and amid suspicions of their soundness in the faith, that a few voices were heard suggesting the *possibility* that all who die in infancy are saved." The Doctor then, intimating that the advocacy passed from the *possible* to the *probable*, remarks: "I cast in my lot with the pleaders for *probability*," and the advocacy eventually advanced to the *certainty* of the salvation of all dying in infancy. The opponents of these advocates were at last reduced, says the Doctor, to a feeble protestation that we were wise above what is written,—as if it were not written that God is just, which He would not be were He to consign to hell fire any infant spirit. All Common Sense says, Amen. You need not try by sophistications to reduce the judgment. Common Sense will not now tolerate you in preaching * * * that there are *possibly*, if not probably, a multitude of

infants, "not a span long," *dreeing* the penalty of Adam's sin in the abyss of hell."

So much, then, for the modification of Calvinistic theology. hether Dr. Goodwin, had he lived among us at the present, would have accepted it, we know not, but we opine that he who accepts this, must go a little further. As we reason, the rejection of infant reprobation or preterition involves the rejection of the whole doctrine of unconditional election and reprobation. We had selected several passages, free from the peculiarities of the Calvinian creed, and would have introduced them, had we had space at command, but no mere extracts can enable the reader to form a correct idea of the rich veins of thought that interlace the writings of this author: he must possess and study them for himself.

The writings of Thomas Adams are not distinguished for that profundity of research and elaboration of thought which characterize the productions of Dr. Goodwin; they have, however, excellencies of their own which will amply repay a perusal. The Editor remarks: "The style of Adams, though frequently disfigured by what I must be permitted to call wretched puns and conceits; is exceedingly lively and racy; sometimes rising into pure eloquence, always clear, vigorous, spirited; a style that, in these days, would be deemed more suitable to our light periodical literature than to the conventional formalities of the pulpit. Every reader who can appreciate genuine English manliness, decided sentiments, and frankness in expressing them, will receive a rich treat in the perusal of the works of Thomas Adams. He has been styled the Shakspere of the Puritans; and a claim may be laid to the compliment, as the fertility of his imagination, and his intimate acquaintance with human nature in its graver and lighter moods, are frequently evinced with a power which warrants the comparison." As illustrative of the author's originality of genius, take the following titles of sermons as specimens, with texts appended: "Plain Dealing," Gen. xxv. 27; "The Fatal Banquet," Prov. ix. 17, 18; "The Fool and his Sport," Prov. xiv. 9; "Physic from Heaven," Jer. viii. 22; "The Black Saint," Matt. x. 43—45; "Majesty in Misery," Matt. xxvii. 51; "The White Devil," John xii. 6; "The City of Peace," 2 Cor. xiii. 11; "Love's Copy," Eph. v. 2; "Presumption Running into Despair," Rev. vi. 16. The following selections may be regarded as fair specimens of the author's general style.

We have here the latter end of the backslider worse than the first. "Before, he was quiet in himself, and might have a flattering hope that the night would never come; but now, breaking forth into palpable contempt and obduracy, he finds his conscience open to condemn him, and hell-gates open to receive him. His ulcer seemed

to be fairly skinned over, and in his own sense healed; but now, to come to a new incision is greater terror than ever. The sound of fear is now in his ears, the sense of a dagger at his heart. His body would, his mind cannot rest. The horror of future punishment lies at Cain's door, and is at every noise ready to wake him. There is a fearful conflict betwixt sensuality and reason in him; that he may use Job's words, though in a deeper and direr sense —chap. vii. 20, "I am a burden and trouble to myself."

"Thus, the parasite of the soul that heretofore matched the number of God's threatenings with as many fair promises, and flattered this wretch with the paucity of his sins, now takes him in the lurch, and over-reckons him. He that so long kept him in a beautiful gallery of hope, now takes him aside, and shows him the dark dungeon of despair. He engrosseth his iniquities in text letters, and hangs them on the curtain at his bed's-feet, to the racking amazement of his distracted soul. Before, the devil had put his shoulders under the burden; but now he shifts it off, and imposeth it on the sinner."

Again,—

"The sinner in the devil's keeping is let alone to enjoy the liberty of the prison—that is the world; he may feed his eye with vanities, his hand with extortions, his belly with junkets, his spleen with laughter, his ears with music, his heart with jollity, his flesh with lusts; and all this without control. But if he be won by the Gospel preached to break prison, and thereupon give the devil the slip, let him take heed Satan do not catch him again. If he once recover him into his prison, he will dungeon him, remove him from all means whereby he might be saved; let him see, hear, feel, understand nothing but temptations and snares; blind his soul, harden his heart, load him with heavy irons, and lock him up in bolts and fetters of everlasting perdition." Sermon on "The Black Saint."

Hear how he affirms, that the rich stores of varied learning may be consecrated to the service of the sanctuary:—

"Learning, as well as office, is requisite for a minister. An unlearned scribe, without his treasure of old and new, is unfit to interpret God's oracles. The priest's lips shall preserve knowledge, is no less a precept to the minister, than a promise to the people; we are unfit to be seers, if we cannot distinguish between Hagar and Sarah. A minister without learning is a mere cypher which fills up a place, and increaseth the number, but signifies nothing. There have been some niggardly affected to learning, calling it man's wisdom. If the moral says of a poet, or a philosopher, or, perhaps, some golden sentence of a father drop from us, it is straight called poisoned eloquence, as if these were not the spoils of the Gentiles, and mere handmaids unto divinity. They wrong

us: we make not the pulpit a philosophy, logic, poetry-school; but all these are so many stairs to the pulpit. Will you have it? The fox dispraiseth the grapes he cannot reach. If they could beat down learning, they might escape censure, for their own ignorance."

Although Adams cannot be claimed as a teetotaller, he assails our national vice with biting sarcasm. Listen to him discoursing on THE UNCLEAN SPIRIT WALKING THROUGH DRY PLACES.

"He finds no rest in dry places. Perhaps the devil loves the low countries and wet grounds. In a moderate, temperate, dry brain, he finds no footing; but in the soul of the swilling drunkard, as a foggy and fenny ground, he obtains some residence. Abstemious moderation, and temperate satisfaction of nature, is too dry a place for so hot a spirit as hell-fire hath made him, to quench his malicious thirst; but in those that are filled with wine and strong drinks, *suaviter, molliter, acquiescit.* When the Son of God threw a legion out of one poor man, they begged earnestly to be allowed entrance into the swine. Of all creatures void of reason, it is observed of those, that they will swill till they swell, drink till they burst. If Circe's cup (or if you will, the vintner's, the victualler's) hath transformed man into a drunken hog, this is the moist place that Satan affects. If the head be well tippled, he gets in, and makes the eyes wanton, the tongue blasphemous, the hands ready to stab, 'the throat an open sepulchre' to devour * * * * * 'A victualler* shall not be freed from sin."—Eccl. xxvi. 30 (29). You will say it is apocryphal; and I fear a man of that profession is apocryphal too, who will not sell riot for money, and wink at those who fill their brains to empty their purses."—Sermon on "The Black Saint."

Again:—

"There be very many great drinkers in the world. The main drunkenness, that gives denomination to all the rest, is that throat-drunkenness, whereof the prophet *Væ fortibus ad potandum!* These are they that will not drink this mystical wine in the Church, so willingly as be drunk in the taphouse. Wine worshippers, that are at it on their knees, protesting from the bottom of their hearts to the bottom of their cups * * I have read of a street in Rome, called Vicus Sobrius, Sober Street. Find such a street in any city or populous town in England, and some men will put it in the chronicle."

As an expositor, Adams is most felicitous. His texts, which are admirably selected, are clearly elucidated, carefully analyzed, and largely illustrated. They are gems surrounded with brilliants, apples of gold in pictures of silver. As an example illustrative of

* *Huckster* is the present translation.

our observation, we select the following from his introduction to "The City of Peace."

"Peace is the daughter of righteousness, and the mother of knowledge; the nurse of arts, and the improvement of all blessings. It is delectable to all that taste it, profitable to them that practise it; to them that look upon it, amiable; to them that enjoy it, a benefit invaluable. The building of Christianity knows no other materials. If we look upon the Church itself, 'there is one body;' if upon the very soul of it, 'there is one Spirit;' if upon the endowment of it, 'there is one hope;' if upon the head of it, 'there is one Lord;' if upon the life of it, 'there is one faith;' if upon the door of it, 'there is one baptism;' if upon the Father of it, 'there is one God, and Father of all,' Eph. iv. 4.

"Peace is a fair virgin, everyone's love, the praise of all tongues, the object of all eyes, the wish of all hearts; *pacem te poscimus omnes.* She hath a smiling look, which never frowned with the least scowl of anger, snowy arms, soft as down, and whiter than the swan's feathers, always open to pious embracements. Her milken hand carries an olive branch, the symbol and emblem of quietness. She hath the face of a glorious angel, always looking towards righteousness, as the two cherubims looked one upon the other, and both unto the mercy seat. Her court is the invincible fort of integrity; so guarded by the Divine Providence, that drums, trumpets, and thundering cannons, those loud instruments of war (I mean blasphemy, contention, violence) may affront her, but never affright her. She hath a bounteous hand, virtual like the garment of Christ; if a faithful soul can come to touch it, to kiss it, all her vexations are fled, her conscience is at rest. Her bowels are full of pity; she is always composing salves for all wounds of a broken heart. Sedition and tumult are her very hates; she tramples injuries and discords under triumphant feet. She sits in a throne of joy, and wears a crown of eternity: and to all those that open the door of their heart to bid her welcome, she will open the door of heaven, to bid them welcome, and repose their souls in everlasting peace. In these continual dog-days of ours, wherein love waxeth cold, and strife hot, we had need set our instruments to the tune of peace. This was the blessed legacy which Christ bequeathed to his Church; the apostle from his Master sent it as a token to the Corinthians; and I from the apostle commend it as a jewel to all Christians."

We now close our observations on the admirable writings of these authors. Had our Quarterly previously sustained the character of a review, most probably we should have brought this enterprise of Mr. Nichol's before our readers earlier. Those who wish to become possessed of this edition of the Puritans, ought to make an early application, lest the door be closed against them.

RONALDSHA.

Art. IX.—RELIGIOUS KNOWLEDGE AND ITS FRUITS.

The universally credited maxim that, "Knowledge is power," is two-edged, and will cut right or left. Knowledge is a power for good, if sanctified to worthy purposes; but is mischievous if allied with corrupt dispositions. It would be no hard task to coin another maxim as concise and as true, "Ignorance is power." It is ready, congenial, and earnest capacity for evil. It selects not its instruments, it defines not its ends, but turns all things into weapons of mischief. Its stay is on brute strength; its courage is fury. It knows no directing sway. It is not devoid of cunning and perseverance. It can band its members; it can deal its sophisms, and aim its blows. And this is the formidable power in which we are advised to take refuge from the dangers of religious intelligence. The men who would keep the people ignorant, who would uproot the "tree of knowledge," and the "tree of life," labour under a "strong delusion." They forget that ignorance is power. Ignorance, like a volcano, has its times of quiet; but the history of nations records its wild eruptions. The Philistine nobles may bind and taunt the eyeless giant; but he will be "avenged for his eyes;" and, embracing the pillars of the dim temple, will work tremendous havoc and ruin. Ignorance is a blind, an impetuous, a desolating demon. Religious knowledge is the only power which can exorcise the demon. All kinds of knowledge are useful when laid upon God's altar; but religious knowledge, rightly used, is society's safeguard. "The wisdom that is from above is first pure, then peaceable, gentle, easy to be entreated, full of mercy and good fruits, without partiality and without hypocrisy."

By religious knowledge, we mean a saving or experimental knowledge of God, as the Creator, Upholder, and Governor of the universe; a knowledge of man's relations to God, and to his fellow-men; in fine, a knowledge of the essential doctrines of Christianity. The fruits of this knowledge are:—man's personal happiness, man's proper culture and real progress—the enjoyment of civil and religious liberty in this world, and in the world to come "life eternal." Religious knowledge embraces,—

I. A Knowledge of God as the Creator, Upholder, and Governor of the universe. Religion is divided into two branches, natural and revealed; and religious knowledge must comprehend the essentials of both. The first and fundamental principle in natural religion is that there is a God. And with so many magnificent manifestations of design around, above, beneath, and within us, it ought not to be difficult to believe in the wisdom, power, and goodness of the great Designer. The manifestations of design in nature very plainly and forcibly declare the existence of God. "Who meted out the

heavens with a span? Who measured the dust of the earth in a measure? Who weigheth the mountains in scales, and the hills in a balance, and taketh up the isles as a very little thing?' Who gave the sun his dazzling brilliance, and the moon her paler ray? Who adorned the depth of night's glorious concave with twinkling stars? Did they come by chance, and by chance assume their present position and appearance? As they roll and shine, they sweetly sing,

"The hand that made us is Divine."

That some blind chance constructed the great universe-clock, chaptered its dial, fixed the pointers, then wound it up, touched its pendulum, and left it to measure out the "times and seasons," is too monstrous to be credited by common sense. Are not the manifestations which confront us from every point of creation sufficient to satisfy us that there is a God, who made, sustains, and manages the affairs of the universe? Religious knowledge embraces,

II. A Knowledge of Man's Relations to God. There may be a sincere confession of a belief that there is a God who created all things, who upholds all creatures, who is the moral Governor of all intelligent beings, whether angels, men, or demons; and with this confession there may be an ignoring of the question, "What are man's relations to the true and living God?" Now, if this question be honestly and fairly proposed, the Bible answer will be at least three-fold.

First. That he sustains to God the relationship of a fallen creature. "By one man, sin entered into the world." This is God's way of naming the introduction of moral evil into this world. Here we are pointed to the human fountain of man's depravity and guilt. If you listen again to the sacred oracle you will hear another response as to the extent of the fall. "All have sinned and come short of the glory of God." The conduct of mankind corroborates the statements of the Bible on this important point. Look everywhere into society, and converse with the higher classes, the middle or the lower class, and you cannot fail to be powerfully impresed by the solemn echo, "All have sinned." Sin reigns in all countries. The "black plague" has spread among all peoples, whether civilized or barbarous. Read without prejudice the history of human depravity, and you will be compelled, in spite of the teachings of a false philosophy, to believe that man is a *fallen* and *falling* creature.

Secondly. Man sustains to God the relationship of a purchased creature. It is true that he has drifted away from God, but mercy will not allow the sinner to sink without efforts being put forth to save him. Man has forgotten God, but God has ever been mindful of man. Man is depraved and guilty, but God has provided for the

purification of his depravity, and the cancelling of his guilt. That provision is found in the mediation of the God-man, Christ Jesus, "Whom God hath set forth to be a propitiation through faith in his blood," &c. Romans iii. 25, 26. "Blood Divine" is the purchase-price of man's restoration to the image and favour of God. Do you wish to know to what extent God has bought humanity? then listen to the following passages: "For God so loved the world that he gave His only-begotten Son, that whosoever believeth in Him should not perish, but have everlasting life." John iii. 16. "Who gave Himself a ransom for all, to be testified in due time." 1 Tim. ii. 6. "But we see Jesus, who was made a little lower than the angels for the suffering of death, crowned with glory and honour; that he by the grace of God should taste death for every man"—Hebrews ii. 9. After reading these glorious passages of Holy Writ, we need not be afraid to sing:—

"For all my Lord was crucified,
For all, for all, my Saviour died."

Thirdly. Man sustains to God the relationship of a responsible creature.

Man's responsibility is a matter of personal consciousness. If talents are intrusted, duties devolved, and obligations imposed, then it follows that he to whom the talents are intrusted, must be responsible to some being superior to himself. By the very nature of his moral constitution, man is responsible to God. Responsibility embraces the most secret thoughts, the whispered words, and the feeblest actions. "So then every one of us shall give account of himself to God"—Romans, xiv. 12. "For we must all appear before the judgment-seat of Christ; that every one may receive the things done in his body, according to that he hath done, whether it be good or bad"—2nd Corin. v. 10. "Who will render to every man according to his deeds"—Rom. ii. 6.

Religious knowledge embraces

III. A knowledge of our moral relation to our fellow-men. The question "Who is my neighbour" drops out of use as the light, life, and power of Christianity are realized and enjoyed. The gospel sheds a glorious light on the brotherhood of the race. The soul-saving touch of Christianity "makes all hearts akin." Man is bound to his fellow-man by "ties of mysterious power and manifold extent," which cannot be broken. "Thou shalt love thy neighbour as thyself," is the second great law in the code of Christian ethics. This love to our neighbour "worketh no ill," but is ever seeking his happiness—present and future. Love to our neighbour is not what moralists call a "positive institution." It is a moral law. It is the "royal law of Christ," the "golden rule." Positive institutions may be altered or even annulled, but

the moral law is unchangeable. "The grass withereth, the flower fadeth, but the word of our God shall stand for ever"—Isaiah xl. 8.—1 Peter i. 24, 25. "The royal law" sweeps aside all man-made distinctions. My relation to men is independent of nationalities, nearness or distance of residence, physical configurations, idioms of language, and difference of political, and even religious views. These are perishing distinctions. God has made of one blood all nations. Love to our neighbour will lead us to seek by all prudential means to promote the good of all within the sphere of our influence. Out of our relation to those around us rises the high and imperative duty of promoting—

First. Man's spiritual good:—The soul first—then the body. Indeed, if we improve the moral nature of man, we prepare the way for all the improvement of which he is capable. Let all the warm affections of the heart flow to God, and man is moving in the right direction. While the heart of man is alienated from his Creator, the mainspring and balance wheel of his moral machinery work inharmoniously. Let the affections turn to the "Sun of Righteousness," as the sun-flower turns to the sun in meridian heat, and the heart will throb with love to God and man. Man has affections to be purified, and nothing but the blood of the all-atoning sacrifice can purify them. If Christians do not take the place of the earnest preacher of repentance, and cry: "Behold the Lamb of God which taketh away the sin of the world," no one else will do this important work. Love to our neighbour will prompt us to seek:—

Secondly. His intellectual improvement. Man has faculties to cultivate. It is necessary to cultivate the intellect. If you improve the emotional in a man, and neglect the mental, it is probable that you may succeed in making him a consummate fanatic and wild visionary. And if you cultivate the mental without bringing holy influences to bear upon the emotions, the man will become a speculating statue. If the head and heart of man be put into opposite scales, the beam should lie even. In the cultivation of the mind you must never forget that there is an understanding to enlighten, a judgment to inform, a memory to store with useful materials, a conscience to refine, and a headstrong will to subdue. Our relationship to our neighbour should prompt us to seek:—

Thirdly. His physical improvement. Man has a body whose wants are neither overlooked nor unprovided for by Christianity. The religion of Christ has its earthly as well as its heavenly aspect. It aims at blessing man in the entirety of his being. All the real necessities of man are distinctly recognised by the "glorious gospel of the blessed God." The loving and working genius of the "common faith" is breathed forth in the utterance of St. Paul,—"As we have, therefore, opportunity, let us do good unto

all men." If we have the opportunity and the ability, we should minister to the wants of the indigent. From our moral relations to our fellow-man spring the obligation of seeking—

Fourthly. His eternal happiness. Does it never strike you that the sinner by your side is an heir of immortality? Do you believe he will live for ever? Man is in being, and Divine revelation teaches that an endless progression of being awaits him. He is moving onward to eternity unprepared. Within the compass of our religious knowledge there must be the recognition of man's future and eternal destiny. "Whence came I?" "What am I?" are not the only problems to be solved. "Whither am I going?" is a question also demanding attention. An after-life should powerfully influence us. When you look upon a fellow-creature "in the gall of bitterness, and in the bonds of iniquity," and think of his everlasting destiny, speak a word to him, and try to "save a soul from death, and hide a multitude of sins." Man was created capable of enjoying heaven for evermore, and though fallen, still possesses capacity for fruition of happiness. "He that winneth souls is wise."

"To serve the present age,
My calling to fulfil;
Oh, may it all my powers engage,
To do my Master's will."

Religious knowledge must embrace an acquaintance with—

IV. The Essential Doctrines of Christianity. We can only name them without stopping to offer comment. The Trinity, embracing the existence and personality of Father, Son, and Holy Ghost; the purity of Adam and Eve in their first state, their subsequent fall from the image and favour of God, the inherent depravity and sinfulness of all mankind, the universal atonement by the sufferings and death of Christ Jesus, the redemption of every penitent believer, repentance, justification by faith in Christ, the witness of the Divine Spirit, sanctification by the Holy Ghost "producing inward and outward holiness," the "resurrection both of the just and unjust," the eternity of rewards and punishments. Of these all-important doctrines the believer must know something, and the more profound his information the better. "Yea, doubtless, and I count all things but loss for the excellency of the knowledge of Christ Jesus my Lord." We now proceed to notice the fruits of religious knowledge.

Religious knowledge yields,—

1. Personal happiness. Some kinds of secular knowledge lead to misery; but religious intelligence, rightly used, leads man to the ever-flowing fountain of bliss. Without a knowledge of God and duty, a man can neither love the one nor perform the other, and without supreme love to God and to duty, there can be little real happiness. To neglect religious duties is to pollute the stream of

joy. To forget God is to stop the fountain of true bliss at its source. "The man," remarks Dr. R. W. Hamilton, "whose mind is stored with knowledge, is acquainted with a source of peculiar pleasures." With stronger emphasis we may aver, that the man whose mind is stored with religious knowledge, is acquainted with *the* source of the highest and divinest pleasure. "And this is life eternal, that they might know Thee, the only true God, and Jesus Christ, whom Thou hast sent." When a man possesses "the wisdom from above," he has the source of real pleasures within himself. They are independent of accident. They are indulged without reproach. They invigorate and clear the spirit. They bring no satiety with them. They raise him above low pursuits. They polish the manners, and refine the habits of life. "Happy is the man that findeth wisdom, and the man that getteth understanding. For the merchandise of it is better than the merchandise of silver, and the gain thereof than fine gold. She is more precious than rubies: and all the things thou canst desire are not to be compared unto her. Length of days is in her right hand; and in her left hand riches and honour. Her ways are ways of pleasantness, and all her paths are peace. She is a tree of life to them that lay hold upon her; and happy is every one that retaineth her." Prov. iii. 13—18.

Religious knowledge secures—

2. The true progress of our being. "Grow in grace, and in the knowledge of our Lord Jesus Christ," is a Divine injunction. Man is a creature of progress, wherever found in circumstances of civilization. The elements of religious knowledge expand the human mind. Until a man is divinely educated he is not in the highest and holiest sense a perfect man. There is a felt want which nothing can supply but a knowledge of the supernatural. Apart from Divine revelation a man is of the "earth earthy." The progress and perfection of our being will be in proportion to the amount we possess of that "wisdom which is from above." The human mind is capable of everlasting progression. Is there a frontier which it may not pass? Apart from the infinite, is there a height the soul cannot scale? or a depth it cannot fathom? or a breadth it cannot explore? Biblical knowledge reduced to practice cannot fail to secure the true progress of man. It has been remarked that "the mind naturally contains the tendency to progress, and is quickened in its advancement by the reception" of Divine truth. Man, with the light of heaven shining along his path, will and must advance in everything that ennobles the race; as law, liberty, refinement, and inventions. To his faith he will "add virtue, and to virtue, knowledge; and to knowledge, temperance; and to temperance, patience; and to patience, godliness; and to godliness, brotherly kindness; and to brotherly kindness, charity."

2 Peter, i. 5, 7. The modern scribes and Pharisees, like their prototypes, have tried to hide from society the key of knowledge, and to interpose barriers in the way of human progress, but they have been foiled in the attempt. "Like cross-currents of the ebb, we have beheld the contentions which would thwart the law of human progress, but as such currents only precede and indicate the turning of the tide, so now we mark the flow and predict the flood. The darkness of a general ignorance can never again cover the nations. The civilization of the world can never more recede. We must treat man accordingly; we must provide him for his journey; and equip him for his race," by putting into his hand, head, and heart, a free and open Bible. The man who believes and practises the immutable truths of the Bible will "go from strength to strength." He will be changed from glory to glory, even as by the "Spirit of the Lord." The diffusion of religious knowledge secures to men,—

3. Civil and religious liberty. Let men look into the Bible for the rights of man; and for an answer to every objection to man's right to enjoy civil and religious freedom. Religiously, an intelligent Christian will not "lord it over God's heritage." He cannot be a tyrant. The genius of Christianity forbids such an abomination. "Honour all men, love the brotherhood," is its two-fold utterance. Bigotry and intolerance grow rankest where there is neither light nor love. The light of Christianity will reveal the hideousness of bigotry and tyranny.

We endorse the sentiments of one who watched with deep interest the advancement of society. "Man, as seen in his present external condition, will certainly lay claim to the greater liberty. Government will fruitlessly withhold and resist the reasonable prayer, or the stern demand. No such problem can be settled in politics as this; how a people who have known and contended for freedom shall contentedly abandon the holy cause, or shall willingly accept of its diminution. It can only grow. Opinions, patriotism, individual self-respect, new statutes and privileges, are its strength and security. Tyranny knows that its time is short." Men are rising from the grave of ignorance and oppression. They ask for their rights, and God, in his providence, is granting the request. "Man shall everywhere be free. The interests of an enlightened, generous, Christian enfranchisement are daily securing favour and acquiring force." Everything worthy of the name of civil and religious freedom, springs from the Bible. The Bible is breaking the fetters of many peoples now; and will continue to do so until all men are free—in the highest and holiest sense free. "Ye shall know the truth, and the truth shall make you free." Christianity has an expanding, illuminating, and genial influence. "Liberty has obtained strength in this enlargement of the popular mind. The servile and the abject are abhorrent to religion, and to its selectest influences. It

awakens a conscious dignity. It enables the bondman to burst his chains. Oppression has often stung to resentment; but more often has it bowed to abasement. Persecution, if it did not frighten our spirit, has sat heavy upon it. It has silenced ministers and suppressed schools. Deliverance seemed hopeless. So long as the night of ignorance deepened around us, our love of freedom languished. We were satisfied to be oppressed. We sought *toleration*. We loved the hateful word." As the light of Divine truth spreads, and men become intelligent Christians, the word *toleration* will be blotted from our dictionaries. The aged will hate it; and the young will never learn to spell it. God designs man to be righteously free. Rivet after rivet has started from our chains, and link after link has been broken. The fault will be ours, the sorer punishment ours, if we be again entangled with the yoke of bondage. May God speed the civil and religious freedom of all the nations of the earth. Amen. P. C.

ART. X.—BRIEF NOTICES OF BOOKS.

Arminianism versus *Hyper-Calvinism:* Being three letters from Philip Pugh, to the Rev. Samuel Cozens, Baptist Minister. Second Edition. London: Richard Davies, Primitive Methodist Book Room.

IN reading this book we have been led to regret that (to use a somewhat vulgar saying) the author should have spent so much powder and shot over such small game. "The Rev. Samuel Cozens, Baptist Minister," appears to be one of those small men, who can only force themselves to the surface of society, and secure public attention by their powers of mischief, and who, for the sake of notoriety, rather than with malicious intention, are ever and anon producing commotion and trouble by the exercise of their mischievous powers. Mr. Pugh, with the good sense he is known to possess, would probably have treated this little man with the contempt of silence, had it not appeared that by his hyper-Calvinistic extravagances, proclaimed from the pulpit and the press, many of Mr. Pugh's simple but honest people were likely to become unsettled in their religious views; and that if Mr. Cozens were allowed to go on unchecked and unchastised, not only himself and his party, but other uninstructed persons as well, might conclude that no one was competent or had courage enough to grapple with him. Therefore, under the pressure of necessity, Mr. Pugh donned his polemic armour, and administered to this reverend gentleman a series of castigations sufficient to make him a wiser though a sadder man. To say that Mr. Pugh has the better of his antagonist is saying scarcely half the truth. He drives him from every position, routs him at every point, leaves him not an inch of ground to stand on, in short, annihilates him. Mr. Pugh is the type of a sturdy English polemic. He resorts to no double dealing, or cunning fence, or wire-drawn metaphysical distinctions, but comes out point blank on the enemy, and, by sheer force of common sense argument, storms his entrenchments, and wins the fight. Severities of language are sometimes used, but they are as the essence of mildness compared to those of his antagonist, and even in connection with these severities there breathes a spirit of good humour and kindliness. We can very heartily recommend this volume, especially to young ministers, who will find it useful for reference on all the main questions connected with the Calvinistic controversy. Every important passage in the Bible bearing on that controversy is here elucidated and applied in a satisfactory manner; and by means of the Scripture index appended to the volume, the place where any particular passage is treated of can be easily found.

Popery Unmasked: being thirty Conversations between Mr. Daylight and Mr. Twilight, in which the peculiar doctrines, government, and usages of the Romish Church are truthfully stated, from her own duly authorized works, and impartially tried by God's Word. By Henry Woodcock, Primitive Methodist Minister. London: Richard Davies.

THERE is an exact correspondence between the title and the contents of this handsome volume. Popery is here "unmasked," its painted visor is torn off, and its loathsome features are faithfully exposed. As we read here of "the peculiar doctrines, government, and usages of the Romish Church," so manifestly calculated to corrupt, enslave, and destroy the souls of men, we do not wonder at the bitter and bloody struggles waged by our fathers, for the purpose of ridding this country of such a monstrous system; but there is reason to wonder that the Protestant Churches of the present day, though fully aware that Popery remains unchanged in its essential spirit and principles, should regard with comparative indifference its stealthy but certain advances among us. The author of this book, writes like a man in earnest, conscious that the work he is engaged in is of great and urgent importance. But his earnestness does not betray him into incautious and unfounded statements. Every averment is made good by reference to unimpeachable authority. Nothing, indeed, strikes us with more force in this book than the painstaking endeavours of the author to verify his accusations. A vast sum of reliable information on the Popish controversy is here packed in small room, and at a cheap price. The book is also of a lively, entertaining character There

is no danger whatever of the reader going to sleep over its pages. The colloquial form in which it is cast, and the numerous and piquant anecdotes, which are judiciously introduced, render the reading of it an agreeable treat. If this book do not become a popular favourite and obtain a wide circulation, it will not be because of its lack of adaptation to the necessities and tastes of the people.

The Power of Faith and Prayer: exemplified in the life and labours of Mrs. Mary Porteus, late of Durham, who for fourteen years was a travelling preacher and twenty-two years a local preacher, in the Primitive Methodist Connexion. By the Rev. John Lightfoot. London: R. Davies.

As a general rule, women ought not to preach the Gospel publicly; but there always have been, and still are, exceptions to this rule. To deny the exceptions, we should have to ignore the teachings of Scripture, and the irresistible logic of facts. That Mrs. M. Porteus was called of God to preach the Gospel we, who knew her well, have no more reason to doubt than we have to doubt the Divine call of John Wesley or William Clowes to the same work. The remembrance we have of her eminent virtues and gifts, and the abundant evidence furnished in this volume of her success in winning souls and building up the church of Christ, lead us to conclude that if she had no proper authority to preach the Gospel, the most of ministers have reason to tremble.

As we have elsewhere given our opinion of this beautiful narrative, there is the less need of us saying much here. The book is of sterling value, alike suited to old and young, replete with interest and benefit to all classes of readers. It furnishes some striking illustrations of the providence and grace of God; it abounds with the fruits of Christian experience and is enriched with charming pictures and romantic incidents of home missionary life. We thank Mr. Lightfoot for his truly excellent volume.

The Constitution of the Primitive Methodist Connexion; or, the Form of Church Government established in the Denomination. A Lecture by John Petty, Author of the Connexional Catechisms, and of the History of the Denomination. London: R. Davies.

In this Lecture the subject of church government is discussed with candour, moderation, and good sense. It has never indeed been our fortune to meet with anything on the same subject so calm in tone, and so entirely free from the pride and bitterness of sectarianism. The prevailing forms of church government, Episcopacy, Independency, and Presbyterianism, are discussed in a free but kindly spirit, and are severally brought to the test of scripture authority, whence it is clearly and conclusively shown that the authority of Scripture, though, perhaps, not absolutely opposed to Episcopacy or Independency, gives a vastly preponderating amount of favour to Presbyterianism; that, in short, Presbyterianism is substantially in harmony with the constitution of the Primitive church, and with apostolic teaching. It is then shown that Primitive Methodism, though not conformed in all points to any Presbyterian church of the present age, is thoroughly Presbyterian in its constitution, and as such enjoys as much, perhaps, as any church in the world, the sanction of New Testament authority. Every true-hearted Primitive Methodist who reads this lecture must feel thankful to God that the church with which he is connected, and which has grown to be what it is by seemingly fortuitous circumstances, is so thoroughly scriptural in its constitution. To say that we approve of this lecture is to say little. We shall best express our sentiments and feelings regarding it, by saying that our preachers and office-bearers ought, by all means, to read and study it themselves, and do what in them lies to have it put into the hands of all our members and hearers.

The Substance of an Address, delivered by Philip Pugh, in the Congleton Chapel, at the Tunstall District Meeting of 1862, in the presence of a large congregation, to John Goodwin and John Quarmby, candidates for admission into the regular ministry of the Primitive Methodist Connexion, and published by request of the District Meeting. London: R. Davies.

Deprived as our young ministers have been of regular collegiate training, they require "line upon line, precept upon precept," to aid them in the pursuit of knowledge, the formation of character, and the conduct of life.

The Address before us abounds with wise observation and judicious counsel,

the ripened fruit of much reading and reflection. Let all our junior ministers, and such other of our young men as are turning their thoughts to the ministry procure and earnestly study this valuable pamphlet.

Should a second edition be called for, we would respectfully submit that were the passages on "Ordination," and on the "Examination of Probationers" omitted; and were the excellent advice on Intellectual and Moral Culture amplified, the pamphlet would be much better fitted to serve as a manual to young ministers.

Africa: its Extent, Physical Characteristics, Population, Wants, and Claims. A Lecture. By Joseph Wood. London: R. Davies.

HERE, within the compass of forty-eight pages, we are furnished with an amount of information respecting the continent of Africa, such as cannot to our knowledge be found elsewhere without wading through ponderous and costly volumes. Nor is the information presented in a heavy, mechanical form, as if the Author were only a second-hand dealer in other men's wares. His diversified materials are pliable to his touch, and he writes with graphic power, freedom, and liveliness of style. His descriptions of the physical and moral degradation of the African population are well calculated to move the sympathies of the Christian church, and specially to deepen and strengthen the desire now being awakened in the Primitive Methodist community to send forth missionaries of the Gospel to that wretched but deeply interesting continent.

The Footsteps of Jesus: with Questions for Young People. By Abraham Worsnop. London: R. Davies.

THIS beautifully-named book expatiates over the entire history of our blessed Lord as given in the New Testament, beginning with his advent and ending with his ascension. The lessons are short but comprehensive, not exhausting any subject, but rather creating a desire in the reader for further information. To each lesson is appended a mass of questions dissecting its substance, and exhibiting it in new aspects. The method adopted in this book for the instruction of the young has our entire approbation, and the book itself may be safely recommended as likely to be of good service to Bible classes.

The Shortness of Time: a Sermon on the Death of Prince Albert. Preached at Motherwell, January 5th, 1862. With an Appendix, containing a Short Sketch of the Prince. Glasgow: J. McCallum, 75, St. George's-place.

ALTHOUGH this discourse is now somewhat out of date, we give it a passing notice. In it there is no literary pretence, no affectation of fine writing, little rhetorical embellishment, little effort at grammatical exactness. Nevertheless it is a truly good sermon, clear in statement, evangelical in sentiment, earnest in tone, and affectionate in spirit: such a sermon, in short, as is calculated to produce beneficial impressions on any ordinary congregation. The sketch of the Prince given in the appendix is well executed, and cannot be read without exciting admiration of the character of that distinguished personage whose untimely death is still a subject of profound regret in these realms.

Salem's Harp; being Hymns and Poems on Miscellaneous Subjects. By Parkinson Milson. London: Richard Davies; Leeds: John Parrott.

As far as the spirit and purpose of this little volume are concerned, the name it bears, "Salem's Harp," is not more felicitous than just. The compositions, though ranging over a great variety of topics, are thoroughly religious; even some few secular topics brought within the author's scope, are enveloped in an atmosphere, and saturated with an element of sacredness. Every line in this book is animated by the spirit and stamped with the impression of deep evangelical piety. An intensely passionate desire to honour God and to promote the spiritual interests of mankind rather than any mere poetical afflatus has compelled the author to cast his religious musings in the form of verse rather than of prose. By the laws of mind, impassioned speech invariably assumes in more or less perfectform, the characteristics of verse. Although we cannot award to this book a high meed of poetic excellence, there is nevertheless much in it with which we are pleased; there are many fine thoughts, beautiful images, and graceful lines. To the elder scholars of our Sabbath schools, it would be a suitable prize-book, and by the vast majority of our people it would be read with interest and benefit.

THE

CHRISTIAN AMBASSADOR

ART. I.—THE LIFE AND WRITINGS OF WILLIAM COWPER.

The Life and Works of Cowper. By Robert Southey. London H. G. Bohn, Covent Garden.

The Poetical Works of William Cowper. With Life and Critical Dissertations. By Rev. George Gilfillan. Edinburgh: J. Nichol.

A FEW words are necessary—and a few will suffice—to characterize the three principal biographies of Cowper. The first is by his friend, W. Haley, Esq., in three quarto volumes, issued some three years after his death. We mention Mr. Haley as Cowper's friend. Their friendship began rather singularly. Cowper, late in life, was engaged to edit the works of Milton, and when the project was announced, it turned out that another edition of Milton was in an advanced state of preparation. Cowper, on learning this, threw up his engagement, which led Haley, the other editor, to correspond with him; and thus commenced a life-long and intimate friendship. Haley was entitled not only as a literary man, but as a friend well beloved, to write an account of Cowper's life. Yet it is, we are compelled to say, a dull and prolix production, deficient alike in vivacity, vigour, and judgment. It is only known to the curious now. The second biography is by the Rev. S. S. Grimshaw. This is the most evangelical of the three, and the writer deeply sympathises with the poet in his terrible sufferings, but it is the most meagre and bungling literary performance we have seen for many a day.

The work that best sets forth the man—literary and social, if it mistakes him religiously—is the life by Southey. Southey was an incomparable master of English composition, and himself a poet, though of no high order, for he lacked that divine element that makes human thoughts the seed of life in the souls of men. In no other work of Southey do we see his characteristic faults and ex-

cellencies stand more prominently out, than in this. There is a wonderful combination of perspicuity, force, and gracefulness in the style. There is the evident possession of all scholarly requirements, an honest and thorough appreciation of his subject, and great skill in the use and arrangement of his materials. Artistically the work is of commanding excellence. But there are very serious drawbacks and defects, arising from the character of the author. He was one-sided and extreme in most of his views. It is true he was a prodigious reader and a prodigious worker; few men have so enriched English literature as he has done. He has written more than any other man of these times, exceeding even Sir Walter Scott. But all things, and all men, before commanding his acceptance, must adapt themselves to his prejudices and prepossessions. He wanted mental equilibrium. In the present case, and in the Life of Wesley, his repugnance to evangelical religion utterly disqualified him for writing a true biography of men, into whose history spiritual religion entered so largely. For his gross misrepresentations of Wesley's life and work, it is not easy to conceive a more unenchant handling than he received from Richard Watson. But the misrepresentations in his Life of Cowper, have not, as far as we know, been exposed and answered, unless the bald and clumsy lectures of Dr. Cheever be considered sufficient. Our readers will perceive that while upon the vital question of religion, this work of Southey is one-sided, bigoted, and narrow, yet in a literary respect it is of exquisite finish, and critical value. We propose to examine the unromantic, but deeply interesting life-story, these volumes record.

William Cowper was born at Berkhampstead, Herts, November, 1731. He was of noble ancestry: on his father's side he was descended from Lord Chancellor Cowper; while on his mother's side, he came, by four different lines, from Henry II. of England; one of these lines taking in the quaint and metaphysical poet and eloquent preacher, Dr. Donne,—the friend of Walton and Herbert. This lofty lineage, however, cannot add any dignity to the poet, but sheds a lustre on his piety and humility. His view of this matter is seen in his noble avowal:—

> "My boast is not that I deduce my birth
> From loins enthroned, and rulers of the earth;
> But higher far my proud pretensions rise—
> The son of parents pass'd into the skies."

His father was Rector of Berkhampstead; at the rectory he spent almost the only happy period of his life. Each day he was drawn by the gardener Robin to school,—

> "Delighted with his bauble coach, and wrapt
> In scarlet mantle warm, and velvet capt."

His misfortunes began early, poor child, for when he was some six

years of age his amiable mother died. Though he was but young, this mother's tenderness and love made an ineffaceable impression upon his mind. Fifty years after we find him writing,—"Not a week passes (perhaps I might say with equal truth not a day) in which I do not think of her; such was the impression her tenderness made upon me, though her opportunity of showing it was so short."

How minutely he records his feelings and impressions at her decease, the haunting memory of the tolling bell, the hearse slowly moving off, the words of comfort spoken to him by the servants, assuring him that she would soon return; how ardently he looked for her day after day, till his "infant stock of sorrow" was spent, and he learned submission to his lot;

"But though he less deplored her, ne'er forgot."

With the death of his mother his miseries commenced. He now started, young as he was, a long, weary and sorrowful pilgrimage over the Bridge of Sighs. He was a frail child, with a constitution delicate in an uncommon degree, and manifesting symptoms of melancholy, diffidence, and despair. The first hard lesson was the leaving such a home as his for the rough routine of school. He was sent to the boarding-school of a Dr. Pitman, in Hertford. Very soon the general atmosphere of the school, and the rude society of the boys repelled him. He was constantly contrasting his treatment in this "Do-the-boys-hall" with the affectionate watchfulness of his mother, and the elegant comforts of his home. One brutal lad of fifteen conceived the wicked delight of practising the most cruel barbarities upon him. The horror of this maltreatment never left him; it even deepened the agony of his subsequent derangement. He says,—"I well remember being afraid to lift my eyes higher than his knees, and I knew him better by his shoe-buckles than anything else." The tormented child was afraid to reveal his suffering lest it should make things worse for him. It was at last discovered, and the wretch was ignominiously expelled the school. Had his brutalities continued much longer, the poor timid, homesick boy would have been driven into hopeless idiocy, or an early grave. Thus two years were spent. Disease having appeared in threatening forms in his eyes he was sent to reside in the family of an eminent oculist. The skilful treatment of this gentleman relieved his eyes, though they remained weak and liable to inflammation to the end of life. At ten years of age he was placed in the Westminster School. In many respects, the seven years spent here were a pleasant passage in his history; yet he laboured nearly the whole period under the painful hallucination that he was consumptive and would shortly die. Many of his companions in the school are known to fame. Among them were Lord Chancellor Thurlow, about whom Fox remarks, that "no one ever was so wise

as he looked;" and Colman, the play-wright, who possessed all Cowper's lighter, but none of his graver powers; and Churchill, the rugged, fearless satirist,—

"The scourge of impostors, and terror of quacks."

And then, there was also a man who roused the whole of Europe and the East to arms, and who has left a splendid, though a dubious name on the page of history,—Warren Hastings. Never had the old Westminster such a conjunction of lads destined, each in his way, to leave behind them "footprints on the sands of time." These years of school discipline laid a sound foundation of classical learning, much of which has been wrought up into imperishable forms of English literature. He regretted afterwards that so little attention was paid to religion, and English composition,—that many of the schoolfellows could construe Homer and Virgil, but could not write a letter home properly. He says;—"I acquired Latin and Greek at the expense of knowledge much more important." And again he says, that when he left school at eighteen he was a good grammarian, but as ignorant of religion as the satchel at his back. When he left school, the anxious question arose what was to be his profession in life. He had no inclination for the Church, and no aptitude for business, and as little of either for law. His friends decided at length that he should adopt the legal profession. So he was installed, *pro forma*, at the Middle Temple, and entered an attorney's office. But though thus engaged in law business, he took little or no interest in it, for he says that Thurlow, his fellow clerk, and he spent their time from morning till night in "giggling and making giggle" He spent his Sundays in the company of his excellent and amiable female cousins; for one of whom he formed an ardent attachment, and both of whom had much to do with his after life. When he was twenty-one he took chambers in the Middle Temple, to read for the bar. Not long after his residence here, the black malady, the curse of his life,—and broken only by the grave,—first assailed him. It came upon him suddenly. He lost all relish for his classical studies. He lay down each night in horror, and woke in the morning in despair. For an entire year did these torments last, till quaint old George Herbert came as a comforter. Happening to read his "Temple," it proved a light to him in the valley of the shadow of death. At the bidding of a relation, however, he threw the book aside, and relapsed for another year into unutterable wretchedness and despair. At last in sheer necessity he was driven to God in prayer. This and change of scenery brought him relief. While gazing upon the beautiful glades of the New Forest, near Southampton, the cloud of his melancholy as suddenly dispersed as it had gathered. "It was," he says, "as if another sun had been kindled in an instant in the heavens to dispel my

sadness." But on his return to London he was tempted to think that the change had only been produced by change of scenery, and that his religious profession was only a mockery and a delusion. So he burned the set of prayers he had composed and plunged into a whirl of diversion and pleasure, to drown the memory both of his dejection and his cure.

For many years he lived without God in the world associating with wits and men of loose principles. He says that some of them were, like himself, professed Christians, and others were professed deists. It does not appear that Cowper was dissolute in his habits, but that he was a gay, careless man of the world. With such habits, and such a preparation, we see how little he would be able to assume the duties of his profession, when he was, in 1754, called to the bar. Indeed he held his calling in contempt. His heart was heaving with ambition to be a wit and a poet.

An event happened in 1756 that altered many of his prospects in life—the death of his father. Though the father always thought little of his shy timid lad William, yet he liberally supplied him with funds to live in luxurious ease. When he followed the remains of his father to the grave, he sighed a last adieu to his native woods and fields, the beauties of which he never so strikingly saw as when he was leaving them for ever. Three years after this he was made Commissioner of Bankrupts, an office that brought him in about fifty pounds a year. But now he was more engaged with literature than law, and more with love than literature. The object of his attachment was his cousin Theodora Cowper, an intelligent, interesting, and beautiful young lady. His passion was reciprocated, and would have been consummated in marriage, had not Miss Cowper's father vetoed the affair. His ostensible reason was the near relationship of the parties, but his real objections, in all likelihood, were Cowper's comparative poverty and manifest tendency to insanity. His lover's feelings and pains found embodiment in plaintive numbers, which were preserved to us by Lady Hesketh. There is ample evidence to show how lovingly Miss Cowper cherished the name and virtues of our poet, and many times did she privately render him pecuniary service. As subsequent events developed themselves we cannot but regard the prevention of this marriage as a merciful circumstance.

During his twelve years residence in the Temple he was a member of the "Nonsense Club," composed of seven Westminster men, who dined together every Thursday, spending the night in drinking and mirth. It is sad to think that most of this club, after living dissipated lives, died premature and wretched deaths. Painful but merciful, was the hand that saved Cowper. It must be recorded that though he did little in the study of the law, he wrote many papers, in prose and verse, in which we see his keen discri-

mination, delicate humour, and intellectual culture. He kept up his knowledge of the classics by many translations; he also translated the greater part of Voltaire's "Henriade." Altogether he seemed a cheerful, happy, and industrious man. But all this was

"The torrent's smoothness 'ere it dash below."

It was the verdant marge of the smouldering volcano; dark days were at hand. First of all, the small fortune left him by his father was wasting rapidly away. Then he knew he had neglected his legal studies, and was only fit for some sinecure. Ahead of him he clearly saw the breakers, and the dreadful lee-shore of want. These things, taken in connection with his disappointment in his *affaire de cœur*, were like a "black infernal train of fierce banditti."

"Making cruel inroads in his brain,
Daily threatening to drive thence,
His little garrison of sense."

Talking of his affairs to a friend at this time he expressed a wish that the clerk of the journals of the House of Lords might die, as he knew that his kinsman, Major Cowper, would appoint him to the vacant place. The wish haunted him day and night, and he declared that in spirit he was a murderer. This thought, that he was a murderer, preyed upon his mind, and wrought him into bitter agony. His error obviously was in attributing to the idle wish the guilt of the determined purpose, and the deadly intention of the overt act. The coincidence was remarkable, for very shortly afterwards this clerk, and two other officials of the house, did die. His relative promptly offered him two out of the three offices, which he gratefully accepted, but at the instant felt, as he says, "a dagger planted in my heart." He went home in deep despondency; and, fancying himself unfit for the duties he had undertaken, he resigned the most lucrative office, and retained the clerkship of the journals. But now a new difficulty arose; he was commanded to pass an examination at the bar of the House of Lords, previous to induction into office. In vain did he try to qualify himself by daily study of the journals: the more he tried to grasp the subjects necessary to be known, the less he seemed able; the "horror of a public examination was as mortal poison" to him. Peace and quiet forsook him quite. He turned over the leaves of the journal as an automaton, in perfect bewilderment and vacuity. Thus he continued studying without perception or understanding, sinking more and more deeply into despair for half a year. Nervous fever set in and he fled to Margate; and being partially restored he returned to his work. But as soon as he got back to town the incubus of October (the time of examination), hung upon him with tenfold weight. We are appalled as we read his account of this crisis. How he "prayed for madness as a blessing!" How he began to

reason that suicide was no where forbidden in the Scriptures; and if it was perhaps the Bible was not true; or at all events the misery of hell could not be worse than this. So he rushed upon suicide: first by poison, which he was providentially prevented from taking; then just upon the time appointed for his appearing at the bar of the Lords, he three several times attempted to hang himself; he hung for some while the third time, but the garter by which he was suspended broke, before the vital spark had fled. On his recovery his attempts at self-murder appeared to him as his crowning sin. He felt a dull, dead pressure upon his brain, and a constant flashing of fire before his eyes; his ears were filled with dreadful sounds, as the "distant moaning of the waves of hell." His friend Martin Madan came to minister consolation to him through the peace-speaking blood of Christ. Some relief was brought to his gloomy soul, but it was only transient, for active and unmistakeable symptoms of insanity developed themselves. Cowper, with anatomical minuteness describes the breaking out of his madness. It was as if a heavy blow had fallen on the brain without touching the skull; so sudden and painful was it that he raised his hands to his head and cried aloud: these blows were many times repeated. His hands and feet then became cold and stiff, and yet he was in extreme perspiration. His thoughts and expressions became more and more wild and incoherent. He then lost consciousness; except a sense of his sin and hopeless condition, that gave a religious form to his insanity. Of course his office was thrown up, and he was removed to a private asylum kept by Dr. Cotton at St. Alban's. This was in the year 1763, when Cowper was thirty-two years of age. He tells us that the differentia of his insanity consisted in an infinite self-loathing and abhorrence. He regarded himself as the most execrable monster that polluted God's world; thus he carried in his own heart the sentence of irrevocable doom. The skilful and Christian treatment of Dr Cotton subdued the more violent symptoms of his disease. His brother visiting him reasoned with him that his self-execration was a delusion. He burst into tears, and said, "If that be true I am the happiest of mortals." At the same time he opened the New Testament where Paul speaks of Christ as the propitiation for the remission of sins. The fulness and sufficiency of Christ the Saviour appeared so clearly to him that he wept like a child for very gladness. The fever of his brain was quenched; those spectres with dragon wings, that had constantly filled the area of his vision, were fled and gone. It was the creative voice which in the beginning said, "Let there be light." that spoke in this disordered mind.

After tarrying with the good doctor for about a year he left St. Alban's. He had resolved never to enter London again, as he dreaded its corrupting influence. Having a portion of his funds

left, and his friends having subscribed a farther sum, he resolved to live frugally in seclusion from the world. He went first to Huntingdon, that he might be near his brother, a Fellow in Cambridge. His acquaintance with the Unwins, whom he has immortalized, commenced here. The Rev. Morley Unwin, a clergyman of the neighbourhood, had often noticed Cowper in his walks, and had been struck with his mild, melancholy appearance; after long desiring and delaying, he one Sunday afternoon accosted him, an introduction to the family soon followed, and thus began that invaluable friendship with Mary Cawthorne Unwin, which was as pure as heaven, as long as life, and as strong as death, connecting the two so singularly, so intimately, and so disinterestedly, that we know of nothing in mortal story to compare with it.

In November 1768 he was domesticated with this amiable and intelligent family; this proved one of the most fortunate circumstances of his life. Nearly two years of uninterrupted social and religious enjoyment were passed, when Mr. Unwin the head of the family, was thrown from his horse, and killed. After this calamity the family were advised by the Rev. John Newton, the curate of Olney, to remove and reside there. To Olney they accordingly removed in 1780. In this unpleasant village, consecrated through all time by our poet's genius, he spent twenty years of mingled joy and sorrow; there he produced those master-pieces of poetry that have made him famous; there, too, he passed through unfathomed deeps of darkness and despair. In Olney he was thrown daily, and during several hours each day, into the society of John Newton; and it is a moot question as to the effect which this friendship had upon him. Southey contends that it was injurious, and as it appears to us with some reason. It is evident, from the face of his own letters, from those of Lady Hesketh, and from our knowledge of the two men, that Cowper winced a thousand times at the touch of this rough, rude-handed, converted sailor, "who handled his pen like a marling spike, and brought the same sort of touch to a wounded conscience, as in reefing the main top sail." He always seemed afraid of him, and yet admired the noble and saintly attributes of his character. Cowper visited the sick and poor of the district, and performed other kindred duties; not that he was fitted by constitution, by taste, or habit to perform them, but because they were a part of the curate's regimen. His letters to him seem cast in a different mould from others, though they have numberless beauties; if he jokes and is humorous, and laughs, he feels all the while that the eye of the rector is upon him. A full and fair consideration of all the circumstances leads us to say that this knight of the Iron Hand overawed this timid, quiet, and delicate man. But there can be no doubt that in some terrific storms through which the poet passed, this strong hand held the

helm, and brought him into still waters. And when we remember the genius and sagacity, the sternness and piety, the romance and common place in Newton's character and life we cannot wonder that this stern Puritan threw a spell over such a man as Cowper.

It was during the first of these years at Olney when he was contented, happy, and secluded, that Newton suggested the composition of a volume of hymns; his design was to divert and occupy his friend's mind, to furnish employment for his genius, and to "rear a monument of an intimate and endeared friendship." "This design was only partially executed;" so says Newton in the preface of our copy of the Olney hymns, "for we had not proceeded far upon our proposed plan before my dear friend was prevented by a long and affecting indisposition from affording me any farther assistance." Out of about 490 hymns only 68 are Cowper's. Had he only lived to give to the world some half dozen of those hymns, what a glorious bequest it would have been. We know no hymns so tender, and so full of pathos. How they reflect the Christian's conflicts and his trust in God. Think of what Cowper had been; think of his darkness, of his despair; think of what he is now, of what he has become, and then read through that glorious hymn,

"There is a fountain filled with blood," &c.

To how many thousands has that hymn been blessed! How many trembling spirits has it helped to hope and believe for pardon and life eternal. The hymn he calls "Light shining out of Darkness," was the last of the series. It is at once a prophecy and a biography; if we read it as he wrote it, what a flood of light it throws upon his life, and how it speaks of things to come. The distant thunder muttered as he wrote,—

"He plants his footsteps in the sea,
And rides upon the storm."

Yet he clung to God; and ominous as the future looked, he held fast the belief that,

"God is his own interpreter,
And he will make it plain."

What pathetic pleadings after God we have in the hymns,

"Oh for a closer walk with God!"

and,

"I thirst, but not as once I did,
The vain delights of earth to share."

Many of these hymns are expressive and beautiful paraphrastic renderings of Holy Writ. Take, for instance, the hymn on Ezek. xxxvi. 25—28. Also the hymns on the Parable of the Sower, the "Old Testament Gospel," founded upon Heb. iv. 2, and "Christ stilling the Tempest," which he entitles "Temptation."

We would fain quote the whole of this last hymn, but must content ourselves with the first stanza,—

> "The billows swell, the winds are high,
> Clouds overcast my wintry sky;
> Out of the depths to thee I call,—
> My fears are great, my strength is small."

Throughout the whole of his hymns the tone is subdued; he rejoices, but it is with trembling. His divine delights never swell into raptures, nor does he rise, like Dr. Watts, to the majesty and splendour of the Eternal Throne, where Cherubim and Seraphim "continually do cry." There are none even of the jubilant strains of Charles Wesley. Cowper's are songs in the night. Who can but regret the sad interruption to this good work, by the recurrence of his disorder.

For three years his noble mind was eclipsed, and for some other three years he remained partially in mental darkness. This attack had not the violent accompaniments of his first. In a letter to Lady Hesketh, many years after, he described his condition at this time:—"In the year 1773 the same scene that was acted at St. Alban's opened upon me again at Olney, only covered with a still deeper shade of melancholy, and ordained to be of much longer duration. I was suddenly reduced from my wonted state of understanding to an almost childish imbecility. I did not, indeed, lose my senses, but I lost the power to exercise them. I could return a rational answer, even to a difficult question; but a question was necessary, or I never spoke at all. I believed every body hated me, and that Mrs. Unwin hated me worst of all; was convinced that all my food was poisoned, together with ten thousand vagaries of the same stamp. Dr. Cotton was consulted. He replied that he could do no more for me than might be done at Olney, but recommended particular vigilance lest I should attempt my life, a caution for which there was the greatest occasion. At the same time that I was convinced of Mrs. Unwin's aversion to me, I could endure no other companion; the whole management of me consequently devolved upon her, and a terrible task she had." And yet she thanked God that she was to have all this labour. Few records show so much devotion, tenderness, and skill as we find in these long weary years. Dr. Cheever well remarks of his condition, "that a link in the genealogical chain of Christian graces set forth by St. Paul in the fifth of Romans seemed dropped out, and that link was hope; there was tribulation, patience, experience, but not hope." His abiding conviction was that light would never break again upon his mind, and that he was handed over by infinite justice to everlasting wrath. There seems an amazing disposition to read this insanity wrongly, and by none more than Southey. Let us always remember that religion found Cowper insane; that it

soothed and helped him, as the religion of Jesus only can do. It gave tranquillity, and allayed the fever of his mind.

At length the lucid intervals came more frequently, and lasted longer. As he recovered he took to gardening, rearing hares, drawing landscapes, and composing poetry; this last being the best occupation of the four. After hitting off many happy rhymes, Mrs. Unwin urged him to write somthing of moment. So he commenced the "Progress of Error," which after having been subjected to the criticism of John Newton, was given to the world. This was quickly followed by "Truth," "Table Talk," and "Expostulation." This volume was published in 1782, when the poet was fifty years of age, and contained eight poems, the first of which was "Table Talk," and the last "Retirement." They were all of a character,—the same in metre, melody, and style. When published, the volume did not immediately rise into public favour. But the reviews spoke approvingly of it; that great censor of letters, Dr. Johnson, said the author was a poet; and the American philosopher, Dr. Franklin, sent the author a very kind and appreciating letter.

Before the publication of his book, there came upon the scene a lady, destined to sway no small influence over the life and genius of our poet. In one of their walks, Cowper and Mrs. Unwin were struck with the appearance of a lady entering a shop in the village, in company with a clergyman's wife. Mrs. Unwin was requested to invite her to tea, and when she came, the shy poet could hardly be induced to join the party; at length he consented, and found in the young and wealthy widow of Sir Robert Austen, the most refined and powerful intellectual stimulant he had ever known. Her talents and accomplishments were of a high order, and she combined with great vivacity of manner, very considerable conversational powers.—This lively and graceful lady fascinated the melancholy bard by her wit, her manners, her sympathy, and enthusiasm in artistic persuits. The intimacy or friendship between them, is difficult to describe. "It was not exactly love; the word friendship does not fully characterize it; let us call it mutual fascination." She became for a time his blameless mistress,—his new nurse,—his inspiring genius. And let those who are disposed to frown upon this little platonic interlude remember, that but for the apparition of Lady Austen, in Olney, "The Task" would never have instructed, nor "John Gilpin" delighted the world. After several years reigning in this village household, this lady left it for ever. It is well known she assumed the dictatorship, and there were little disputes between the two ladies, so that things were not very pleasant. Lady Austen was better able than Mrs. Unwin to understand Cowper's fine moral and intellectual sensibility, and we believe would have consented to become some-

thing dearer to Cowper than "Sister Anna" but she would never have been able to be to him what Mary Unwin was. While she resided in Olney she was better able than any one else to rouse and cheer him in times of greatest dejection. Her efforts to do this gave birth to "John Gilpin." Having heard the story in her girlhood, she repeated it to him one evening when he was morbidly dejected, and it had the effect of enchantment upon him. It kept him awake all night, and many times convulsed him with laughter. During these wakeful hours he had turned it into a ballad, and recited it to his friends next morning. After making his own circle merry, the immortal humorism rose into celebrity. It was copied into most of the newspapers of the day, and thousands upon thousands, of all classes of people, shook their sides with laughter in reading its merry lines. Henderson, the celebrated comic actor, read it nightly to crowded audiences, and the whole country was "dissolved into one grin." We have read the story of the famous horseman many times to friends, and never knew it fail to create laughter,—honest, hearty laughter. The world also owes Lady Austen a debt for suggesting to Cowper the composition of the "Task." She urged him to rise above the jingle of words, and the contractedness of the couplet, and allow his imagination the full range of blank verse. He consented if she would furnish a subject. "Oh," she said, "you can never want a subject, you can write about this sofa." A strange subject truly, but the poet took her suggestion, and so the first words of the "Task" are,—"I sing the sofa." This poem containing six books, and about five thousand two hundred lines, was composed in about fifteen months; and was published in 1785. It immediately attracted general attention, and gave the author a name and place among the great poets of the world. The highest attributes of poetic composition are found in it; it combines the idyl, the ode, and the didactic poem. It abounds with idylic scenes, where village life, and pastoral pursuits and scenery are sung of with rapt delight. He loved the country, but not as many admire it, from a city residence. To Lady Hesketh he says,—"Thou livest in a fine country, my dear, but they have spoiled it by building London in it." Who doesn't know his oft quoted rapture,—

"God made the country but man made the town."

The love he speaks of in the following extract was as true as any love of his heart:—

"For I have lov'd the rural walk, through lanes
Of grassy swarth, close cropped by nibbling sheep,
And skirted thick with intertexture firm
Of thorny boughs; have loved the rural walk
O'er hills, through valleys, and by rivers' brink."

So he roams at his own sweet will through these scenes, till his very dreams are rural; this is traceable to that gentle, loving

spirit he ever had towards Nature. He studied Nature with true sympathy, with a thoughtful mind, and an observant eye. Who but such a student could sing as he sings of rural sounds :—

> " Nor rural sights alone, but rural sounds,
> Exhilarate the spirit, and restore
> The tone of languid Nature. Mighty winds
> That sweep the skirt of some far-spreading wood
> Of ancient growth, make music not unlike
> The dash of Ocean on his winding shore
> And lull the spirit while they fill the mind;
> Unnumbered branches waving in the blast,
> And all their leaves fast fluttering all at once;
> Nor less composure waits upon the roar
> Of distant floods, or on the softer voice
> Of neighbouring fountain, or of rills that slip
> Through the cleft rock, and chiming as they fall
> Upon loose pebbles, lose themselves at length
> In matted grass, that with a livelier green
> Betrays the secret of their silent course.
> Nature inanimate displays sweet sounds,
> But animated Nature sweeter still,
> To soothe and satisfy the human ear.
> Ten thousand warblers cheer the day, and one
> The livelong night; nor these alone whose notes
> Nice-fingered art must emulate in vain,
> But cawing rooks, and kites that swim sublime
> In still repeated circles, screaming loud—
> The jay, the pie, and even the boding owl
> That hails the rising moon, have charms for me.
> Sounds inharmonious in themselves and harsh,
> Yet heard in scenes where peace for ever reigns,
> And only there, please highly for their sake."

In this passage, as indeed through the entire composition, we have phenomena presented to us with the utmost vividness of appearance and truth, with the utmost fulness of sense-impressing qualities, and the most delicate distinctions of feature. Note, for instance, the " livelier green" of the " matted grass" betraying the course of the little rills. A writer in Blackwood says, " the charm of his poetry is a pure, innocent, lovely mind, delighting itself in pure, innocent, and lovely nature,—the freshness of the fields, the fragrance of the flowers, breathes in his verse. His own delight in simple happy rural life is there."

There are many exquisite Odes in the " Task," the sentiment being pure and lofty, and the expression elegant, and yet vigorous. The higher passages are carefully finished, and the cadence rises or falls according to the nature of the subject. Take the one where he sings of personal and religious freedom :—

> " He is the freeman whom the truth makes free,
> And all are slaves beside. There's not a chain
> That hellish foes, confederate for his harm,
> Can wind around him, but he casts it off
> With as much ease as Samson his green withes.
> He looks abroad into the varied fields

> Of Nature, and though poor, perhaps, compared
> With those whose mansions glitter in his sight,
> Calls the delightful scenery all his own.
> His are the mountains, and the valleys his,
> And the resplendent rivers: his to enjoy,
> And with a propriety that none can feel;
> But who, with filial confidence inspired,
> Can lift to heaven an unpresumptuos eye,
> And smiling say—My Father made them all."

And for other thirty-four or five lines, which we cannot afford to quote, he continues in these noble numbers to sing of liberty.

In the didactic parts of the poem, we have the sternest denunciation of slavery, and of other giant wrongs, the purest patriotism, warm sympathy with his fellow-man, strong commendation of domestic peace and happiness, and powerful invective, combined with playful satire. Of this last-named quality, in Cowper's writings, Christopher North says, "It is sublime; we have no other such satires. The same man who was well satisfied to sit day after day beside an elderly lady sewing caps and tippets, except when he was obliged to go and water the flowers or feed the hares, rose up, when poetry came upon him, sinewy and muscular as a mailed man dallying for awhile with a two-edged sword, as if to try its weight and temper, when about to shear down the Philistines." Most of his poems have in them the elements of dramas held in solution as it were. They are instinct with life and action; his power seems to be rather to dramatize life, action, and emotion, than to paint pictures. His insight into life and its resources of poetry is truly wonderful. The evangelical character of his spirit is apparent in every page. We all know the absurd dictum of Dr. Johnson against sacred poetry. It had been answered before, but Cowper gave the real answer, for these very "peculiarities and doctrines of our religion that cannot be turned to account," the poet turned to the highest poetical account. He seems not to have cared enough about the artistic form of poetry; many of his compositions are defective in imagery, and want completeness and finish; yet he is always earnest and manly. You have no mist or mysticism, but honest speaking to the heart; truth never sacrificed for ideality. His power in conception and style arrests you; he speaks as a seer, a prophet sent from God. This feeling possessed him at times, for he says,—

> "A terrible sagacity informs
> The poet's heart—he looks to distant storms;
> He hears the thunder ere the tempest lowers."

Read his "Expostulation," and there see that

> "Every burning word he spoke,
> Is full of rage and full of grief—"

And acknowledge him,—

"Dowered with the hate of hate, the scorn of scorn,
The love of love."

The careful reader will find many of his lines to be striking aphorisms, some of which have passed into the talk of the multitude. For instance,—

"Variety's the very spice of life, that gives it all its flavour."

Or this,—

"The only amaranthine flower on earth is virtue."

This is a finely put sentiment,—

"Wisdom is a pearl with most success
Sought in still water, and beneath clear skies."

Here is a piece of true proverbial philosophy,—

"Nature is but a name for an effect,
Whose cause is God."

Among his minor works the following are noteworthy:—"Tirocinium," "Lines on Receiving his Mother's Picture," "John Gilpin," "Yardly Oak," "The Negro's Complaint," "The Verses supposed to be written by Alexander Selkirk," "The Lyric upon the Sinking of the Royal George," and "The Castaway." In "Tirocinium," he, with vigour and unquestionable cause, contends for private *versus* public schools. The recollection of his own sufferings stung him, and he denounces these "Menageries," where

"The rude will scuffle through, with ease enough;
Great schools best serve the sturdy and the rough;"

And he wishes them "better managed or encouraged less."

Of his "Lines on the Receipt of his Mother's Picture," and his "John Gilpin," it has been said by a competent authority, that the latter has excited more laughter, and the former started more tears than, perhaps, any two poems of the same compass in the world, and would alone have established his name as one of the truest and greatest British Poets.

Few lines are better known than the opening ones of the poem upon Alexander Selkirk:—

"I am monarch of all I survey,
My right there is none to dispute."

While it is admitted on all hands that these stanzas have the true poetic ring, yet no stretch of conception can apply their authorship to the prisoner of Juan Fernandez.

The lyric written upon the Sinking of the Royal George, with Admiral Kempenfelt and 800 men, is also well known,—

"Toll for the brave,
The brave that are no more!
All sunk beneath the wave,
Fast by their native shore!"

But there are few things in the language equal, for deep pathos and sympathy, to his last piece, "The Castaway." It is founded on an incident related in Anson's Voyages, which he had remembered for many years. The moanings of a sad spirit are here, and the plaint of anguish and distress is deeply affecting. But the dark shadows of the grave were upon him, and the sorrows of death had compassed him about. Read the poem in the light of his circumstances, and how its significance is intensified. We give the first and last stanzas:

"Obscurest night involved the sky,
The Atlantic billows roar'd,
When such a destined wretch as I,
Wash'd headlong from on board,
Of friends, of hope, of all bereft,
His floating home for ever left,

"No voice Divine the storm allay'd,
No light propitious shone;
When, snatched from all effectual aid,
We perished each alone:
But I beneath a rougher sea,
And whelm'd in deeper gulfs than he."

But we return to finish our account of this life of tragedies. Among the congratulations that flowed in upon him when his "Task" appeared, was a cordial one from his cousin, Lady Hesketh; and their correspondence was re-opened. His letters to this fair correspondent are, incontestably, the most delightful letters in the English tongue. In one of these letters he tells her as a secret, that he was busy translating Homer. Here was a Herculean task, 40,000 Greek verses to be rendered into English verse;—a task in which many have failed, and in which it is probable none will fully succeed, in bringing the English rendering up to the Greek original. This was the engrossing subject of his thoughts for several years; there was not a scrap of paper about him not scribbled over with Homer. One fine passage struck him as he was walking in the country, and he was afraid of forgetting it; so, setting one foot upon a molehill, and placing his hat, with the crown upward, upon his knee for a desk, he wrote it on an old letter he had about him. But he was interrupted in the midst of his work by one of those terrible attacks that had made his life so dark and dreary. The black, thick cloud settled down upon him, his reason reeled, Homer was laid aside, and one day—one dreadful day—he was missed, and sought anxiously; and when his faithful Mary found him, she rushed and cut the suicide down with her own trembling hand, before it was too late. For six months this attack lasted, when reason at length resumed her sceptre, though his gloom and despair never left him.

Before the writing of the "Task," John Newton had removed to a London rectory, and we cannot avoid saying that it was better

for Cowper that he should be away. Now that Newton is gone, Lady Hesketh is in the ascendant, and she procures his removal from Olney to the pleasant village of Weston, some little distance off. The wonder is that he remained for twenty years in the dull, disagreeable, swampy village of Olney. This change of residence took place in 1786. In Weston the still current of Cowper's life ran on; his regular occupation was Homer, which was finished in 1791, having been in his hands for six years. His translation is pronounced scholarly, clear, and, on the whole, faithful; yet, like all his fellow-labourers in this field, he fails to reproduce in the mind of the scholar the effect of Homer. Many have regretted the expending so much time upon the "Tale of Troy." But we are half optimists in Cowper's case. When we remember his constitution, his diseased tendencies, and his circumstances, we believe that what was, was best. The mixture of mechanical, manual, and literary work on the famous old Greek, would keep his thoughts many hours from brooding on his personal agony, and keep the demon of his soul in its lair.

When Homer was launched he sought about for another subject; several were suggested, but he had neither strength nor heart to apply himself to work any more. For, while his own wretchedness deepened, his worst affliction was the illness of Mrs. Unwin. She had repeated attacks of paralysis, which reduced her to imbecility and utter helplessness. He watched her day by day, and anxiously asked the attendant each morning, towards the last, "Is there life up-stairs?" During the early stages of her illness he addressed those touching, beautiful and well-known lines entitled—"To Mary,"—each stanza ending with the simple refrain, "My Mary!" These attacks continued more and more intense till she died, in 1796; leaving her companion in deepest wretchedness, and blank despair. For four years longer he lived in increasing darkness. Toward the end of his life poverty—a gaunt spectre, started up to haunt and torment him. It is true that the king granted him a pension of £300 per annum, but it came too late. He lived in hourly dread that he should be taken away from his home by force. He spent several days in guarding his bed, protesting that if he left it, some one would take it away, and he should never have a bed to lie upon. His friends several times changed his residence in hope of alleviation. From East Dereham, his last place of abode, he wrote, "I am the most forlorn of human beings, I tread the shore under the burden of infinite despair; and every vessel seems sent to seize me." Again he says:—"My state of mind is a medium through which the beauties of Paradise could not be communicated, without a painful effort." But we will not linger on the end: it came on the afternoon of April 25, 1800. The dismal cloud was only lifted as he died.

Some weeks prior, in answer to the physician's questions, as to ho he felt, he said,—"Feel! I feel unutterable despair." He refuse all food, saying, "What can it signify?" Five persons stoo around his bed, and not one knew when the Bridge of Sighs w passed, when the prison was left, and the palace entered. Th testimony of his kinsman is—that the expression of his face fro the instant of death to the closing of the coffin, was that of calm ness and composure, mingled with holy surprise. He was buri near Mrs. Unwin, in East Dereham Church; united in their live they are not divided in death. A marble tablet marks the plac put up by Lady Hesketh, Haley supplying the inscription. only remains that we refer to his letters. They are admitted b all critics, as far as we have seen, to be the best extant. Lo Jeffrey affirms that he never met with any similar collection equal beauty and interest In these letters, the writer is fr quently the subject of his own observation; often does he descri the features of his understanding, the state of his feelings, and h habits of life with all the industry and honesty of a judge. The is often great acuteness and power of reasoning, and many pa sages of noble and sustained elequence. But through all there the charm of ease, clearness, and simplicity None of them we written for publication, but in an off-hand and unconstrained ma ner. It is worthy of special remark that there is in them a pr fusion of witty and humorous passages. Notwithstanding h habitual gloom, his sense of the ludicrous was most acute. Th mistake of a curate, in quoting the passage,—"Open your mout wide," making it read, "Open your wide mouths," so haunte him, that for some days he laughed at it. So great was his fac lity for rhyming that some of these letters run into easy rhymes.

Interspersed throughout his letters, and, indeed, his poems to are many pieces of pleasant banter and playful humour, "bag telles," as he calls them, "that spring up in my imaginatio either while I am writing, or just before I begin." Here is o entitled "Mary and John:"

> "If John marries Mary, and Mary alone,
> 'Tis a very good match between Mary and John,
> Should John wed a score, oh, the claws and the scratches!
> It can't be a match! 'tis a bundle of matches."

This was sent to his friend Newton; and many other such "mus rooms" we might quote, but we forbear, and refer our readers the works named at the head of this paper. These volumes rev Cowper to us as a great and good man; they reveal, too, his we nesses and defects. He cannot be ranked among the great e poets, whom you may count upon the fingers of your right ha For, history in hand, such men do not appear every age, or ev century. The chief defect of his poetry is its lack of tune.

has the *time* of music but not its tune. This is felt when we thoughtfully read aloud his poetry, or try to sing the poems written to be sung. It is this tunefulness in Burns, and all great poets, that gives them such power over the imagination and emotions. His personal defects arose, nearly altogether, from the chronic derangement of his mind. Who can wonder if his temper was a little testy, and his sensitiveness morbid; who can wonder at this when we remember the supreme, unutterable, and demoniac wretchedness he suffered till his seventy years of woe were spent? We cannot quit the presence of this illustrious man better than by quoting the beautiful lines of Mrs. Browning:—

"O poets, from a maniac's tongue
Was poured this deathless singing!
O Christians, at yon Cross of Hope
A hopeless hand was clinging!
O man, this man in brotherhood,
Your weary paths beguiling,
Groaned inly, while he taught you peace,
And died while ye were smiling."

E. H.

Art. II.—THE PENTATEUCH: QUERIES AND AVERMENTS.

NO. II.

Having in a previous paper indicated the continuous course of evidence in favour of the historic validity of the Mosaic writings which Jewish history presents, from the accession of Joshua till the dispersion of the Jews, by the Romans, direct and powerful corroborative attestations of the validity of such witness might now be selected from the poetic and prophetic writings of the ancient Scriptures; but as such course wonld exceed our assigned limits, we forbear, and advert to other circumstances, corroborative of the truthfulness of the Mosaic record, and the reality of the Mosaic authorship of the record.

I. There is much evidence in the histories and writings of people, not Jewish, attesting the antiquity and veracity of the Mosaic productions. Grotius says, "We may add the testimony of a great number who were strangers to the Jewish religion, which shows that the most ancient tradition among all nations is exactly agreeable to the relations of Moses." The passages selected by him may be seen in the 16th section of his first, and the 16th section

of his third book, in the work on the "Truth of the Christian religion.

Not unfrequently do Gentile authors recognize Moses as the leader and legislator of the Jews.

"Strabo, the geographer, book 15th, gives an account of the law of Moses.

"Celsus refers to the passage in Strabo, and alludes to various passages in Jewish history.

"Justin, from Trogeus Pompeius, tells that Moses being driven from Egypt, led a band of exiles and encamped on Mount Sinai.

"Pliny, the elder, speaks of Moses as an eminent magician.

"Tacitus mentions Moses, and declares that the Hebrews received their laws from him.

"Juvenal mentions Moses as the author of a volume preserved with great care among the Jews.

"Longinus cites Moses as the lawgiver of the Jews;" and quotes from Genesis i. 2.

"Numinius, a Pythagorean philosopher, of Apamea, is quoted by Eusebius and Origen, as speaking of Moses by the name of Museus, as a leader of the Jews, who by his prayers brought dreadful calamities upon Egypt. This Numinius it is who is reported to have said that Plato was only Moses speaking Greek."*

Have not many of the mythological dreams of the Greeks and Romans been traced to an Old Testament origin? Do not numerous Oriental, and also American Aboriginal opinions, as well as African, Australasian, and Polynesian cherished notions, in some great measure indicate one original and ancient source?

Without attempting detail in this paper, the reader is reminded that Shuckford, Stillingfleet, Faber, Hengstenberg, and other writers on kindred subjects, point out the pathway to many sources of information on those subjects, and guide to wide-spreading regions of evidence, where countless traditional, monumental, and written witnesses show that Moses is the author of the Pentateuch and that the traditions and histories of many lands and ages indicate the authenticity of his records. See Josephus, *versus* Appia, for a large amount of valuable information.

II. The most learned and powerful opponents of Christianity, in the first ages of its promulgation, did not attempt to invalidate the Pentateuch, either in authorship or veracity.

Lardner's account of Porphyry's acknowledgment of the antiquity of Moses is well worthy of attention; it is to be found in the fifth section of his thirty-seventh chapter of "Heathen Testimonies." I transcribe it, as many may not have ready access to the work.

* Thomas Hamilton on the Pentateuch.

"In the first book of his Evangelical Preparation, Eusebius exposes the absurdity of the heathen polytheism which had long prevailed in the world; which, as he says, having been first introduced among the Phœnicians and Egyptians, had been propagated among the Greeks and other nations,—this, he says, we will show, beginning with the Phœnicians. Their affairs were written by Sanchoniathon, an ancient author, older, as is said, than the Trojan times; who, they say, has written the Phœnician history with great exactness and fidelity. Philo, not the Jew, but Biblius, has translated the whole work into Greek out of the Phœnician language. He is quoted by that person who in our time wrote against us, in the fourth book of his work in these very words:—

"Sanchoniathon, of Berytus, writes the history of the Jews very exactly, and mentions times and places; taking his accounts from the memoirs of Jerombal, priest of the god Jevo, who dedicated his history to Abibal, king of Berytus, by whom, as well as by others, his contemporaries, capable judges of the truth, it was approved. Their age was before the Trojan times, and approaches near to the times of Moses, as is evident from the succession of the kings of Phœnicia. Sanchoniathon, who with great fidelity wrote their ancient history in the Phœnician language, collecting it partly from the registers of cities, and partly from the records kept in temples, lived in the time of Semiramis, queen of the Assyrians, who is computed to have reigned before the times of Troy, or about them. The work of Sanchoniathon was translated into Greek by Philo Biblius;" so writes that person, bearing testimony to the veracity and antiquity of that historian. The same passage of Porphyry is quoted again by Eusebius, in the ninth chapter of the tenth book of the same work, the Evangelical Preparation. He there introduceth it, and argueth from it after this manner.

His subject in that place is the antiquity of Moses and the prophets. He first refers to his Chronical Canons, where he has already showed the same thing. "Now," says he, to what was then said, "I would add here the testimony of the most bitter enemy to the Jews and us that ever was; I mean that philosopher of our time, who, in the abundance of his enmity against us, published a work, in which he reviles not us only, but also the Jews, and Moses, and the prophets after him, and all in the like manner: for the confession of enemies is always reckoned credible. Porphyry, then, in the fourth book of his work against us, says in these words, 'Sanchoniathon of Berytus writes the history of the Jews very exactly.' So quoting the passage before transcribed by me at length. After which Eusebius proceeds: 'Upon which we may argue in this manner. If Sanchoniathon flourished in the times of Semiramis, and she lived long before the times of Troy, it follows that Sanchoniathon was older than the same times.

But he is said to have taken his memoirs from others, who before his times, and who were not contemporaries with Moses, only lived near his times. It follows that Sanchoniathon is so much later than Moses, as he is later than those of gre antiquity, who only lived near the times of Moses.'"

The reasons for inserting this long and valuable passage obvious. Sanchoniathon, an old and admitted authority, distir recognizes the Mosaic authority, and quotes from times and w acknowledged authentic and remote in his own days; bea testimony, that ere they existed, Moses lived and wrote.

Porphyry, the avowed, skilled, resolute opponent of Jews Christians, recognizes and avows the authority and veracit Moses, citing the then ancient authority of Sanchoniathor confirmation of the propriety of such recognition and avowal.

The times of Semiramis, referred to above, are not set That they were remote is the concurrent and universal opinic antiquity. That she was no myth, but an historic person—or those marvellous female rulers who have, in various ages, diverse lands, left an indelible impress on the mutable conditic humanity—is generally admitted.

"According to Syncellus, she lived before Christ 2177 year
"According to Petavius, she lived before Christ 2060 years
"According to Helvicus, she lived before Christ 2248 years
"According to Eusebius, she lived before Christ 1984 year
"According to Jackson, she lived before Christ 1964 years.
"According to Archbishop Usher, she lived before Cl 1215 years.
"According to Shuckford, she ascended the throne 1987 y before the Christian era."*

Thus we have, according to the published opinions of the al of chronologers, the wide difference of 1000 years respecting probable period when one of the greatest celebrities of prc history, existed; and yet no expressed doubts about the reali her existence. Rollin considers her to have been the wife and cessor of Ninus, whom he regards as the son of the Nimrod of M

Until lately, Usher's period seemed the most satisfactory; may be, ought yet to be adhered to. Yet the new light iss from Eastern researches, illuminating humanity, from the and desolate mounds of Nineveh and Babylon, are illustrating confirming, or changing opinion respecting many important curious subjects; and it is now probable that it may ultimatel proved, that Semiramis existed four or five centuries later even the period of Usher's computation.

From an inscription on a statue found at Nimrod, Co Rawlinson has concluded that the famous Semiramis might b

* See Beloe's Herodotus, vol. i., p. 137.

wife of the Assyrian monarch PUL, of the Scriptures; and after a revolution in the affairs of Nineveh, she, about 747 years before Christ, probably founded the dynasty of Nabonasser.

Were we to admit the validity of this opinion, and assign the days of Semiramis to the eighth century before Christ, yet still the passages cited from Lardner would retain their importance and significancy touching the antiquity of the Mosaic record, and containing the avowal of one of the keenest, and most resolute enemies of the early Christians, that he regarded the Mosaic writings authentic and genuine, and that they were old in the days of Sanchoniathon.

When Julian renounced the profession of Christianity, and used the influence of his imperial position, in connexion with his philosophical and literary acquisitions, to crush Christianity, it is said he confessed, "That the books of Moses are genuine, and worthy of credit."

III. The works attributed to Moses exist; deny that their authorship belongs to him, and then to whom can they be attributed?

The Jews and Samaritans adhere to, and announce the Mosaic writings to be the veritable productions of the great legislator.

The antiquity of Jewish existence is undeniable. History warrants the avowal, that from the present century backwards to the first century of the Christian era, they have existed amongst almost every people on the face of the earth.

Does any one doubt that in that century the Romans defeated and dispersed the Jews?

Centuries previously to that sad and memorable event they dwelt in Palestine. Their history, in connection with that renowned region, exists in written and published detail in their sacred writings, amply corroborated by Josephus, abundantly attested by numerous accredited writers of other lands and diverse peoples.

The now existing Jews trace their national religious laws to the hand and pen of Moses; they declare him the founder of their institutions. What principle of historic credibility is violated in the acceptance of such testimony?

The record, or testimony, is not floating, but consolidated; it is not traditional, but written; its written and published existence is manifest throughout the multifarious mutations of Jewish condition till about the period when the record indicates it issued from the hand of Moses.

No remains, of other and surrounding nations, tribes, or classes of men, intimate or tell the falsity, or even the suspiciousness, of the written and published record.

Innumerable remains, of other and surrounding peoples, many of which have first been discovered, or first deciphered in our own times, corroborate the testimony of the record.

Jewish history holds essential fellowship with the history of t renowned peoples of antiquity. Probably the averment that Jewi history is the key to universal history might not be of easy conf tation.

No complete history of Rome, Macedon, Egypt, Assyria, Pers or Babylon can be given to the world, without giving, at least, epitomised history of the Hebrews.

Each ascendant people, either sooner or later, invaded or s ordinated that people. Evidence exists to tell that the do trodden Jews never, in the issue, failed to attribute the success their foes to their own national violation of the Law. When subordination, many of them kept the Law at the peril of l No records or monuments cast a shade of doubt over those accou The universal and concurrent voices of ancient times tell in fav of the conclusion that Moses, and Moses alone, is the auth the books attributed to him. Forgery at any time was out of question. The imposition of a spurious code was impossi Could a spurious and fictitious Napoleonic Code be passed off France as authentic and genuine? It was equally impossible, any period of Jewish history, to introduce a spurious and fictiti Mosaic Code.

Could a fictitious Magna Charta be imposed on the Briti Empire? Could a spurious Bible be imposed on Christendom? N Neither could a spurious system have been, in ancient day imposed on Israel. This would naturally suggest to us the pr priety of entering on the often manifested unwillingness of t Israelitish people to receive other writings, than those whos evidence, in their estimation, was conclusive and authoritative but we rather refer the reader to the well-known works in whic the subject is discussed at length.

IV. It is worthy of distinct and especial notice, that ever nation which has become acquainted with Jewish history an literature, has attributed the Pentateuch to Moses. All civilize people, during the last eighteen centuries, have paid especial hee to Jewish history. During the most flourishing periods of moder history, Jewish ancient literature has been especially regarded an intensely studied.

The Savans, of the leading peoples of the earth, have, from th times of Constantine until now, felt and avowed the importance o Hebrew history. Since the revival of letters in Europe, th ancient literature of the Jews has engaged the attention of th leading minds of the world; and the unanimous voices of all civi and social organizations, of all literary and religious associations have declared the thorough and general conviction of humanity that the first five books of the Bible were originally from the pe of Moses.

The Bible is at present existing in the language of every nation of any importance. All peoples have agreed to place the books of Moses at the opening of the Inspired Volume; and all perfect copies begin with those books and attribute them to Moses.

V. Scholars declare that such is the structure of the Hebrew of the Pentateuch, that it affords sufficient proof of its being the product of one speaking that language; that it presents the most perfect existing specimens of the language; and yet that it contains words and references which sufficiently indicate that its author had dwelt in Egypt, and was probably well conversant with the speech of that land. All this is confirmatory of the Mosaic origin of the record, and equally confirmatory of the veracity of the record. The language, it is said, is genuine old Hebrew, with some admixture, here and there, of Egyptian terms.

VI. The books testify that their authorship must be attributed to one conversant with the formation and other geographical peculiarities of the Egyptian and Arabian regions, and of the distinctive features of Palestine; and also presuming the intimacy of the persons to whom the work was originally addressed, with the land of Egypt.

These observations are worthy of a lengthier attention than may be paid to them now, but one passage of Genesis is selected, as a key to several others (xiii ch., 10 v.); when narrating the circumstances connected with Lot, the author says, "All the plain of Jordan was well watered everywhere, before the Lord destroyed Sodom and Gomorrah, even as the garden of the Lord, like the land of Egypt."

Other incidental narrations and remarks couched in the record are equally corroborative of the Mosaic authorship of the record, Genesis xl. ch., 11th verse, for instance. Here we see that the writer must have been conversant with the Egyptian mode of presenting the juice of the grape to Pharaoh.

The incidental manifestations of accurate acquaintanceship with Egyptian learning and usage, by the author, are obvious. Any candid peruser of the Pentateuch, who makes himself acquainted with Wilkinson's works on Egypt, feels the force of this remark.

Indeed, the whole work bears the impress of such a person as Moses declares himself to be. The period which it assigns to his transactions; the Egyptian education which it avers he received; the kingly habits which he acquired; the descriptions it contains, or rather, the allusions made to rulers, priests, officers, localities, towns, cities, mountains, plains, valleys, rivers, populations, animals, customs and climates, all harmonize with ascertainable facts, or decipherable hieroglyphics, with acknowledged and veritable history.

VII. It may also be asked, Is there not between the narration of circumstance and the history of institutions, avowedly, founded at

or just before, the period when the work was published, sufficie harmony to indicate the veracity of the record?

Certainly, Jewish history sufficiently testifies that frequent a general attention was paid to the ritual and ceremonial requi ments of the institutions as demanded in the records.

VIII. Chronology, which once was, by many, regarded as p senting insurmountable obstructions to the reception of the Mos records, has at length placed itself in the long train of witness declaring to the ends of the earth, that Moses lived and wrote, a wrote in harmony with all that is venerable and veritable in t hoary records of ancient times.

Modern research warrants the confidence evinced in the av ment, that none of the credible and decipherable remains of t most antique people, extend beyond the period assigned by t Septuagint to the Noachian deluge.

Has not the year 2,200 before Christ, been assigned as t most ancient limits, indicated by the hieroglyphical monuments Egypt?

Chinese chronological tables do not extend beyond the peri when probably the empire of Sinim was founded by Noah, af his probable pilgrimage, subsequent to the confusion of men a tongues at Babel.

Many of the ablest men have not hesitated to declare th opinion respecting the perfect absence of all authenticated histo the Biblical alone excepted, anterior to the tenth century bef the times of the New Testament.

Hales, whose preference to the Septuagint Chronology is v known, deals with most of what was ascertainable in his day, a it is almost impossible to arise from the perusal of his Hercul production, without concluding him master of the subject. plentifully indicates the sources of information.

Modern researches in India have removed all apprehensions specting the issue when the Mosaic chronology and Indian ast nomical calculations are fairly compared.

French, German, and English *savans*, at length admit t modern research among the ancient remains in the land of H the regions of Babylonia, and the mounds of Assyria, has not b able to extract aught to intimate the absence of veracity in Pentateuch; and numerous incidental and direct attestations of unimpeachable correctness have been discovered.

To bring these queries and averments to a termination, it r be affirmed that the evidence in favour of the Mosaic recor almost limitless, and certainly has been, in the present age, v drously accumulative, and is in all likelihood destined to mult in every subsequent generation.

The fears entertained and expressed by many, in our yout

days, respecting geological research and speculation have passed away, and many of the leading geologists of our time rank amongst the most steadfast and zealous advocates of the writings of Moses.

Ethnological acquirement and research, no matter whether of philological, physiological, or ethical peculiarity, have not failed, for the most part, to array themselves, in defensive attitude, around the impregnable bulwarks, which defy the successful siege of the strong citadel of the Mosaic authorship of the Pentateuch.

Many parts of the evidence in favour of the Mosaic productions are not dealt with in these short papers; many parts of the evidence are not hinted at; but enough has been indicated to tell that he who would regard the books commonly attributed to Moses as the production of another hand and other days than the hand and days of Moses, will find it impossible to draw candid and considerate men into his vain belief. T. S.

Art. III.—HOWARD.

ACCORDING to the inscription on his monument in St. Paul's Cathedral, John Howard was born at Hackney, in 1726. His father was a wealthy shopkeeper of London, who retired from business about the time of his son's birth. He was a Dissenter, and was careful to train up his child in the principles and doctrines of the Puritans. The good seed early sown produced a good crop; his son lived and died a member of an Independent church. Howard's mother died while he was an infant, a loss he never ceased to lament.

He was educated for a merchant, and was bound an apprentice to a wholesale grocer in Watling-street, his father paying a premium of seven hundred pounds. But before his apprenticeship expired, and when he was not more than seventeen years of age, his father died, leaving him seven thousand pounds, a quantity of plate, books, and pictures, with considerable landed property at Enfield, Hackney, and Cardington in Bedfordshire. Howard had an only sister, who was also well provided for. He never liked his business, and the confinement of the office had injured his health; he therefore purchased his freedom from his master, and resolved to go abroad in search of health and information. He travelled through France and Italy, observing with much interest the beauties and wonders of the latter country, and indicating his taste by purchasing some valuable paintings.

He returned with his health improved, but not established; and went into lodgings at Stoke Newington, where he spent his time

very happily among his books, and studying chiefly natural p
losophy and the science of medicine. Howard fell ill, his afflict
lasted long, and his life was despaired of; but at length, by l
diet, and the kind and unceasing attention of his landlady, he v
restored to health. This lady was a widow, a most estimable p
son, a gentle and humble Christian, and Howard felt that he ow
in a great degree, his health and life to her. He was a stran
in her house, but she had nursed him with all the tenderness o
mother. His heart was filled with gratitude; what could he do
reward her? One day he astonished Mrs. Loidore by proposing
marry her. She objected strongly, and pleaded the difference
their positions and the inequality of their ages, he being twen
five and she fifty-two; but to no purpose. They married, a
lived happily till her death, which took place in the third year
their wedded life.

While Howard was mourning the loss of his wife, the dread
news came to London that Lisbon was destroyed by an earthqua
and that sixty thousand of its inhabitants had perished.
England was moved to compassion and benevolence. Parliam
sent a hundred thousand pounds for the relief of the suffer
Howard's heart was touched. He was rich, and he must do so
thing. He was without incumbrance, and could go and see
ruined city, and render aid where he saw it was most needed.

He took a berth on board the *Hanover*, bound for Lisb
England and France were then at war, and battles were fou
between their navies on all the seas of the world. A Fre
privateer captured the *Hanover*. The crew and passengers v
barbarously treated, and thrown into a dark dungeon too filth
be described, where, after long fasting, a leg of mutton was thr
into the cell to be scrambled for by the prisoners. After a we
confinement in this horrible hole, Howard and his compan
were removed further inland and separated. But Howard's g
conduct inspired the French with so high an opinion of his hor
and integrity, that he was permitted to roam abroad where
pleased, upon his merely giving his word of honour. His mo
had all been taken away from him by his captors; but a Fre
man lodged him in his house, fed and clothed him, with no o
assurance of payment than his promise. After a few months' c
tivity, he was allowed to come to England, to induce his
Government to exchange for him a French prisoner, on his sir
promise to return to France if he should not succeed. To E
land he came, and after considerable difficulty, the stipul
bargain was completed. He then went to work to obtain
release of his countrymen who were still confined in French pris
and soon received their thanks for his successful endeavour
their behalf.

The war was now raging with greater fierceness, and France, joined by nearly the whole of Continental Europe, was threatening an invasion of England. For a private gentleman to attempt to cross the sea at that time was like rushing to death, or at least to prison. Howard therefore gave up the hope of going to Lisbon, and turned his attention to Cardington, where he had spent his childhood and youth, resolving to make it his future home. Here, after having been a widower two years, he married an amiable lady of his own rank and age. And a sweet and happy life was theirs, in their beautiful rural home, surrounded with their tenantry, and blest with the peace and hope of true religion.

Howard was a Fellow of the Royal Society, and was much among his books, studying astronomy, meteorology, and medicine. But the Book that engaged most of his attention and affection was the Bible. It furnished him with such views of God and man, of time and eternity, of human life, duty, and responsibility, as he found in no other book. The patriarchs, prophets, and apostles, became the heroes of his admiration, and the models of his life. He learned from this Book that life, rank, and wealth were talents proceeding from God, that man was only a steward, whose duty it was to employ these talents for the benefit of mankind. With these ideas he looked about him for something to do in the Lord's vineyard. The village of Cardington was one of the most wretched places in the kingdom. The poor inhabitants lived in miserable hovels built of turf, and were ignorant, degraded, and vicious. There was no school in the neighbourhood, and the children grew up as the wild ass's colt. Here was something for Howard to do, and he had not been long at Cardington till he went to work in earnest. He built a number of neat and comfortable cottages, and with no thought of the per-centage, he offered them to his poor neighbours at the same rent as they paid for their mud-dwellings, stipulating that they should attend church or chapel on Sundays. The dreary huts were soon empty, and the cheerful cottages were soon full. He erected schools, and engaged competent masters to instruct the rising generation. He and his wife (who was a willing helper in this labour of love,) paid frequent visits to the cottages and schools, where their kindness and familiarity made them welcome guests, and opened the hearts of the poor to receive their gentle advice and instruction. A wonderful improvement was soon seen in the appearance of the village and the character of the people. But Howard was appointed to work in a wider field, and in order to that, he must be weaned from his pleasant abode at Cardington, where, with his beloved wife at his side, and surrounded with a circle of kind and true friends, his time passed happily away.

One thing only was desired by the Howards to complete their

happiness, and that was a child. Seven years after their marria their first child was born, and to their great joy that child wa son. But four days after his birth the mother died in her h band's arms. Howard's heart was pierced with sorrow too inte to be described. A son was given him, but the dearest object his affection was suddenly taken from him. The charm of home was gone, and the world appeared dark and desolate.

When his boy had left home to commence his education, the l link that bound him to Cardington was broken. The residence had so much loved now became too melancholy for him to occup

Notwithstanding his humble submission to the Divine will, t anguish of his bereavement had seriously injured his usually de cate health. He was therefore advised to visit the continent, a to spend the ensuing winter in the south of Italy. He took a sc rowful leave of his "dear boy," as he always called him, a passed over to France, and visited the principal cities in German Holland, and Italy. But amidst all the splendour, gaiety, a frivolity of those countries, Howard felt himself alone with G and held sweet communion with his heavenly Father. The pap he wrote on his journey, and the letters he sent to a reverend frie at Bedford, indicate a highly spiritual and devotional state of mi and contain interesting accounts of what he saw in his travels. returned to England with improved health and a more tranq mind.

The sight of Cardington opened the wound of his grief aga which perhaps was never perfectly healed. But assiduous empl ment in feeding and clothing the poor, and superintending erection of more schools and cottages, had a soothing and t quillizing effect upon his spirits.

He had not long been thus employed when he was surprise find himself appointed high sheriff of Bedford. The law t required him to take the sacrament at the hands of a clergym according to the form of the Church of England, before he ent upon his office, or render himself liable to a fine of five hun pounds with other severe penalties, and any one was at liber sue him in court and obtain the money What would he do? would take the office, but would not take the sacrament excep his own chapel, and thus test the feeling of the country in refer to this iniquitous law. This was his reasoning: "If this br of a bad law shall be challenged, and the pains and penalties posed, the probability is that public indignation will be so aro thereby as to force the Legislature to interfere and amend it. it be not challenged, my example will establish a precedent aga the law itself, and so help to render it a dead letter." He accep the office, and such was the purity of his character, and the est in which he was held, that no one dared to impeach him.

As high sheriff he had a right to inspect the county gaol; his sense of duty harmonized with his privilege, and thus he was introduced to a new field of labour, for which God had prepared him. And well prepared he was to work in such a mission. He had a good personal appearance, a large share of common sense, great courage, and never failing perseverance. He was not impulsive, all he did was the result of calm and logical reasoning, or the direct command of God's word. He possessed an ample fortune, an extensive knowledge of men and things, and was a genuine Christian, subdued and chastened by pain and sorrow. But worldly wisdom would have said, The man who is to visit the prisons of England and the continent, to expose their abuses, and rebuke kings and rulers, must not be a Dissenter. Dissent is not fashionable even now, but in Howard's time it was generally regarded with aversion and contempt, and the Nonconformist was liable to serious pains and penalties from which the churchman was entirely free. Yet a Dissenter was chosen for this work, and it does not appear that his Nonconformity ever interfered with his success. Such was the force and consistency of his character, that whatever he set his heart upon he did not fail to accomplish. All he did was done from a solemn sense of duty to God and to man, and nothing was attempted without earnest prayer for Divine guidance and blessing. Such was the man who was appointed to visit them who were "sick and in prison," and to restore thousands to health and liberty.

His office of high sheriff led him first to Bedford gaol, where John Bunyan had been confined twelve years, where he wrote his Pilgrim's Progress, now read in every Christian land, and where his blind child came every evening to take away the tags that he had made during the day to aid in the support of his family, to inform him how all fared at home, and to take back her captive father's message and blessing.

Howard's visits to the cells of this prison soon resulted in the relief and comfort of every prisoner. He found many persons confined whose term of imprisonment had long expired, some who on their trial had been proved "not guilty," and others against whom no prosecutor had appeared. The gaoler being supported by fines imposed on the prisoners, would not set them at liberty till the fines were paid, and therefore those who were too poor to pay the fines had to remain in gaol. To cure this evil Howard proposed to the magistrates to pay the gaoler a salary. The magistrates were willing if a precedent could be found. "I therefore rode," says he "into several neighbouring counties in search of a precedent, but soon learned that the same injustice was practised in them; and looking into the prisons, I beheld scenes of calamity which I grew daily more and more anxious to alleviate."

The search for a precedent revealed to Howard so many in-

stances of injustice and cruelty in the neighbouring gaols, that he resolved upon a general inspection of the prisons of the land, and was horror-stricken at the frightful discoveries he made. Low dark dungeons, underground, crowded with prisoners, without beds and without straw, the poor wretches obliged to lie down upon the bare wet ground, the walls all round streaming with water, their food so bad that nothing but extreme hunger could induce them to touch it; and this misery endured by many persons whose greatest crime was being in debt to the gaoler to the amount of a few shillings for shutting them up in his horrible den! Howard had the happiness of setting numbers of these poor creatures at liberty by paying their debts out of his own pocket.

He was careful to inform the magistrates of the scenes he had witnessed, which resulted in his appearing before the House of Commons, where he gave a clear report of the state in which he had found the prisons, and made many suggestions for their improvement. The whole House thanked him for his important information, which created great excitement throughout the country.

Howard returned to his arduous labours, and inspected the prisons in London. He paid many visits to the King's Bench, where the wild prince Hal, and the pious Richard Baxter had been confined. Here, as many of the debtors were men of means, he found them drinking, gambling, singing bacchanalian songs, and indulging in every kind of debauchery. He then turned his attention to those counties he had not before visited, and almost everywhere found the gaols in a most deplorable state. One of the worst conducted prisons he saw in the kingdom was that at Ely, under the control of a bishop; and the best conducted prison he saw was one at Newcastle-upon-Tyne.

Howard's report to Parliament was not made in vain. An act was soon passed to abolish all fines imposed upon prisoners, and to set them free as soon as their term of imprisonment was expired. Another law was enacted to do away with underground cells, to secure cleanliness and ventilation, to provide infirmaries for the sick, and requiring the magistrates to adopt such means as would promote the health of the prisoners.

On his return from the inspection of the gaols in Wales and the West of England, he was requested by the independent electors of Bedford, to represent them in Parliament with his friend Whitbread. There were four candidates for two seats. The dissenters and many churchmen were in favour of Howard and Whitbread. Party feeling rose high and reached even the pulpits. The name of one of the candidates was Sparrow, and a clergyman of the Established Church, who was opposed to him and in favour of Howard, preached one Sunday morning from these words, "Are

not two sparrows sold for one farthing? Fear ye not, therefore, ye are of more value than many sparrows." Four votes prevented the philanthropist from becoming a member of Parliament, and preserved him for the important mission in which he was afterwards so usefully employed. Religion came to his help in the time of his defeat. "In the firm belief," said he, "of an overruling Providence, I would say,—It is the Lord; let Him do what seemeth right."

Howard's next journey was into Ireland, where he found the prisons in a much better condition than in his own country. He returned through Scotland, and all ranks and classes hastened to do him honour in the most generous manner; and the freedom of the city of Glasgow was conferred upon him.

Had Howard been a mere sentimentalist, Newgate would have been the first prison visited by him in London, for many of England's noblest martyrs had been confined within its gloomy walls. John Bradford, for preaching the truth at St. Paul's Cross, and denying the Pope's supremacy, was taken from Newgate to Smithfield, where his body was burnt to ashes. Many other famous and worthy men had lived in that prison, among whom were William Penn and Daniel Defoe. Yet that was one of the last gaols in the metropolis that Howard went to see. Duty rather than sentiment was the guide of his life.

Our philanthropist did not confine his sympathy to his suffering countrymen. He felt that men of all nations were his brethren, however unfortunate or degraded they might be, and he therefore resolved to visit the Continent to ascertain how prisoners were treated there. He applied to be admitted into the huge and dreadful gaols of Paris, but was refused. He found an old and forgotten law which empowered any to visit the gaols who wished to bestow charity upon the prisoners. By the aid of this instrument he obtained access to every prison in the city, except the Bastille, and gave alms to all the wretched inmates. Horrible scenes were revealed to him, which he failed not to make known to the authorities and the public.

The Bastille was the state prison, surrounded by walls ten feet thick, defended by cannon and guarded by soldiers. In this fearful fortress were confined men of high and low degree, who had committed offences against the government, many of them as patriots and reformers. Unheard of cruelties were practised upon them; and when once the massive doors had closed upon them, very few ever saw the outer world again, and the few who did were bound by oath never to reveal the secrets of their captivity.

Howard employed all possible means to gain admittance into this awful place, but in vain. From the outside he stood and gazed in sadness upon its lofty walls and towers, thinking of the

poor captives within, longing to release them, and hoping that some accident might occur by which he should be able to visit them. After contemplating this dreary castle for many hours, resolved upon one last bold effort to gain access. He loudly rang the bell at the principal entrance, the door was opened, and walked boldly in, passed along between a file of soldiers as far a draw-bridge approaching the inner prison, where he stood gazing on the dark building before him, until he saw an officer approach him in a threatening attitude, when he thought it prudent to walk out, which he did as coolly as he had walked in.

But Howard had not yet done with the Bastille. He heard of a book published the previous year by one who had been many years confined within its walls, which described the interior of the building, the number and dimensions of its dark, damp dungeons, iron cages, and the cruel punishments inflicted upon its unhappy inmates. The frightful disclosure alarmed the government, and publication was prohibited, and every copy that could be found was destroyed. But, after a long and diligent search, he obtained possession of the coveted pamphlet, brought it to England, translated and published it, with the sanction of his own name, which gave it a circulation all over Europe.

Leaving Paris, he visited Brussels on his way to Holland, where he found the prisons in a satisfactory condition. As he passed through Germany he found great cruelty practised in many of the prisons; but there was one practice generally obtaining in these countries which he much approved, and that was, the prisoners were made to work, which contributed to their support and taught them habits of industry, a thing not then thought of in this country.

On returning home, Howard was again busy among the gaols, and was surprised to find that women were the gaolers of eight county prisons; but he was pleased to observe that great improvements had taken place in most of the prisons since he first visited them. He had no authority from government to enter any prison, yet no gaoler dared to refuse him admittance. His very name was a terror to the evil doers.

After a little rest at home he appeared again in France, where he found the prisons, on the whole, in a much better state than in England. He spent some time in Switzerland, and was delighted with the manner in which the prisoners were treated in this country. He examined many prisons in Germany and Holland, and once more arrived at home, having travelled during the preceding three years not less than thirteen thousand miles, at a time when ten miles an hour was the greatest speed that could be achieved.

He now collected his notes, formed them into a book, entitled "The State of Prisons," and published it at such a price that most

people could afford to purchase it. The following passage from this book will reveal the Christian spirit of its author:—"Those gentlemen who, when they are told of the misery which our prisoners suffer, content themselves with saying, '*Let them take care to keep out*,'—prefaced, perhaps, with an angry prayer,—seem not duly sensible of the favour of providence which distinguishes *them* from the sufferers; they do not consider that we are required to imitate our gracious heavenly Parent, *who is kind to the unthankful and the evil*. They also forget the vicissitudes of human affairs, the unexpected changes to which men are liable, and that those whose circumstances are affluent may in time be reduced to indigence, and become debtors and prisoners. And as to criminality, it is possible that a man who has often shuddered at hearing the account of a murder, may, on a sudden temptation, commit that very crime. Let him that thinketh he standeth, take heed lest he fall—and commiserate those that are fallen."

The man who could thus feel and express his sympathy with his suffering fellow creatures, and devote his life to the performance of melancholy and dangerous duties for the promotion of their welfare, daily conversing with the lowest and vilest of mankind, was a gentleman who delighted in refined and accomplished society. Like all good men, he was fond of children. He enjoyed the love and esteem of all who had the happiness to know him. He travelled everywhere at his own expense, attended by his servant, and paid liberally for his entertainment and attendance. To render himself less liable to disease, so prevalent in gaols, he abstained from flesh and strong drink, generally supping on bread and milk, but at all the hotels where he lodged he paid the price usually demanded from travelling gentlemen who enjoyed their wine and other luxuries.

Howard was again on the Continent, travelling through Holland and Germany. He was sumptuously entertained at Berlin, and drank tea with a Russian prince and ambassador. At the interesting city of Prague, once the residence of Huss and Jerome, he looked into a monastery on a *fast day*, and was surprised and indignant to find the men who pretended to devote their lives to prayer and fasting, sitting round a table loaded with the most expensive dainties that the country could produce. The merry monks invited him to share in their luxurious meal, and in reply received a sharp rebuke for their inconsistency and revelry.

While at Vienna, he dined with the Empress, Maria Theresa, the Emperor being absent, leading his army to meet Frederick the Great in battle. On one of his visits to Sir R. M. Keith, the English ambassador at the Austrian capital, he dined with a party of noblemen. The conversation turned on the use of torture in prisons, when a gentleman observed that the emperor had abolished

it in every part of his empire. "Pardon me, sir," said Howard, "his imperial majesty has only abolished one species of torture, to establish in its place another still more cruel; for the torture which he has abolished lasted at most only a few hours, but that which he has appointed lasts many weeks,—nay, sometimes years. The poor wretches are plunged into a noisome dungeon, as bad as the black hole at Calcutta, from which they are not taken until they confess what is laid to their charge, and then only to be executed." The ambassador was alarmed, and said, "Hush! your words will be reported to the emperor." Howard, observing the silent astonishment of the guests, for no man in Vienna was allowed to censure the acts of the sovereign, replied, "What shall my tongue be tied from speaking the truth by any king or emperor in the world? I repeat what I have asserted, and will maintain its veracity."

From Austria the philanthropist passed into Italy, and visited the prisons of Rome and Naples, where his presence was greatly needed. On ascertaining the quantity of food allowed the prisoners, in one of the gaols he found it not sufficient, and, as was usual with him in such cases, he left money to buy beef and mutton for the men, and tea and sugar for the women. A few days after he called again at the same prison, and was surprised as he entered to hear the poor objects of his bounty singing hymns expressive of their gratitude to him, and as soon as he appeared among them, they fell down at his feet to worship him, supposing him to be something more than human. So strange did kind words and charity appear to them, that Howard had some difficulty to convince them that he was a mortal man like themselves.

Wishing to visit Leghorn, he embarked on board a ship which soon after encountered a terrific storm, accompanied with dreadful thunder and lightning, which continued for several days and nights. The barque was driven about at the mercy of the winds and waves, but, to the great joy of all on board, she sailed into a harbour of one of the Italian islands. The weary voyagers proposed to land, but the islanders had heard that the plague infested the port from which they had sailed, and notwithstanding their most earnest entreaties to be allowed to go on shore, not a man was permitted to leave the vessel. They rested in the harbour until the next morning, and then set sail again; but the wind was so furious that they were driven over the wild waters to the coast of Africa, where the pirates, despite their love of booty, refused them permission to land, such was the dread of the plague. Howard and his companions were again cast away on the stormy sea, where, for three more days and nights, they were driven with fearful speed over its tumultuous billows. At length the storm abated, and they found their way to Leghorn. This incident was the means of in

ducing Howard to inquire into the causes of the plague, in order to its prevention.

Returning home through France, he found that prisoners of war were cruelly treated in that country, of which he complained to the authorities, and was told that the French prisoners in England were treated much worse. To ascertain the truth of that statement, he took another tour through England and Scotland, and found the gaols, with a few exceptions, in a satisfactory condition.

Having spent a short time with his son at Cardington, he was again among the prisons on the Continent. He travelled as far as Russia, where his fame had gone before him. In order to secure his approbation, the prison officials made haste to put their gaols into a passable state; but as soon as Howard's back was turned, the old state of things again obtained. He found out the trick, and afterwards contrived to visit them when he was not expected, and thus discovered the cruelties inflicted on the prisoners. On his entering St. Petersburgh, the Empress Catherine sent a courtier to invite him to the palace. He replied that the time at his command would not permit him to visit her imperial majesty, that he had come there to visit the wretched captive in his dreary dungeon, and not a mighty monarch in a splendid palace. He returned through Poland and Prussia. In the latter country Frederick the Great had appointed couriers to travel with the greatest possible speed on the king's business through all parts of the kingdom, with authority to demand assistance from all they met on the roads. They rode in carriages. Many parts of the highways were too narrow for two vehicles to pass each other; every driver, therefore, was required to blow a horn before he entered a narrow road, that no one might enter at the other end until he had passed through. In travelling from Berlin to Hanover, Howard having to pass through one of these strait lanes, his postilion blew his horn, and, hearing no reply, he drove on. But after having gone a long way, they met one of the royal couriers, who had neglected to blow his horn. He ordered Howard's driver to go back. Howard replied that he had obeyed the rule, and would go forward. The courier showed his colours, and haughtily insisted that Howard should return. The sturdy Englishman leant back in his carriage, and would not stir an inch. The king's messenger did the same, and there they sat a long time. At length the courier yielded and backed out, and the Englishman went forward as he said he would do.

While on a visit to London, two hundred soldiers confined in the Savoy broke loose, killed two of their keepers, and defied all authority. They had the whole prison in their own hands, and were so furious that no one would venture to go near them. Howard was informed of the frightful mutiny, and went at once to

the scene of riot. His friends begged him not to enter, and th gaolers showed him the murdered keepers, to dissuade him fro risking his life among the lawless and savage mutineers. B "unarmed and alone he entered the prison." What he said, what he did, is not known. The result was, they all went quie back to their cells, and the mutiny ceased.

As an illustration of his impartial views of justice and hi sense of morality and patriotism, it may be mentioned, that wh abroad in the time of war, he learned that foreign governments e deavoured to induce their prisoners of war to enlist in the ranks the enemy and fight against their own country. Howard protest against this iniquity and warned the prisoners against betray their own nation, which gave great offence to the French authoriti But the same pure and lofty principles guided his conduct at ho He found 338 Dutch soldiers confined in a prison on the banks the Severn, and cruelly treated in order to force them to join t English army. He went to the prison, contributed ten guine towards clothing the almost naked prisoners, and charged them yield to no temptation to fight against their native land, assur them, that should they turn traitors, he would send their names Holland, that they might be hanged as soon as they fell into t hands of their own countrymen. The men remained true to th country.

After a tour through Spain and Portugal, where all the priso except those of the Inquisition, where thrown open to him, turned his attention to the circumstances connected with the exec tion of criminals in London. The custom was to take the culp in a cart from the place of his confinement to the gallows Tyburn, accompanied by a guard of halberdiers and a vast cro of the vilest of the people, shouting, singing songs, drinking, a treating the prisoner, so that when he reached the place of dea he was often found to be disgustingly drunk. Howard propos that this disgraceful custom should be abolished, and that t criminal should be executed at the gaol in which he was confine Dr. Johnson's reverence for all that was old, induced him to c out against the proposed innovation. But Howard's plan w carried into effect, and has ever since obtained.

Twelve years had now passed away since he paid his fi visit to Bedford Gaol, and in that time he had travelled more th 42,000 miles, which had cost him, including what he had spent relieving the sick and purchasing the freedom of captives, upwar of £30,000. He now thought of spending the remainder of h life in ease and quiet at Cardington among his old friends, attendi to the education of his son, and the comfort and moral wellbeing his poor neighbours. But no good man ever increased his happine by diminishing his work. After a little rest at home, he felt th

he must again go forth to seek the relief of his suffering fellow-creatures. He remembered his perilous voyage in the Italian barque, when the islanders of the Mediterranean and the robbers of Africa cast him away on the stormy ocean because they thought the plague infected the ship in which he sailed; and he therefore resolved to visit the places infested with the dreadful epidemic, in order to ascertain its cause and cure. He knew the peril of the undertaking; and that none might suffer but himself, he left his servant at home, and went alone to the abodes of the deadly contagion.

He applied for leave to visit Marseilles, but the French government not having forgiven his publishing the book on the Bastille nor his interference with the prisoners of war, forbade him to enter France on pain of being shut up in the Bastille, which he had been so anxious to inspect. But nothing daunted he went in disguise to Paris and thence to Lyons, where, soon after he had retired to sleep, he was disturbed by a violent knocking at the door of his bed-room, and a threat to break in, if it were not immediately opened. He rose, pushed back the bolts, and then returned to bed. The chamber-maid, with lighted candles, and a tall man in black with a sword at his side, walked in. Howard saw at once that he was a police officer. The officer inquired if his name was Howard. "Yes; what of that?" was the prompt reply. He was then asked in a stern manner if a man in a black wig had accompanied him from Brussels to Paris. Howard informed him that he had travelled to Paris in a diligence, but that he neither knew nor cared anything about a man in a black wig. The officer then left. Howard knew that he had only gone for assistance to seize him and take him to prison. He therefore rose and departed as quietly as possible. It was about one o'clock, and the night was dark and cold; but long before the sun arose he was driving through the streets of Paris. The man in the black wig was a spy, engaged to watch him and report his proceedings to the police, and for that purpose travelled with him from Brussels to Paris.

Howard hastened on to Marseilles, and called upon his friend, M. Durand, who said to him as he entered his house, "Ha! Mr. Howard, I have always been happy to see you until now. Leave France as fast as you can. I know they are searching for you in all directions." But notwithstanding this earnest warning he remained until he had accomplished his object. He found his way into the Lazaretto, where no ordinary Frenchman was permitted to go, examined the whole place, and learned all he wished to know respecting the treatment of the plague-infected patients.

With some difficulty he made his escape from France by sea, and visited many more abodes of pestilence on his way to Rome. On a former visit to the holy city, he had provoked the wrath of the Cardinals by refusing to fall on his knees while the Pope

stretched out his hand to bless him as he passed him in the stree This time he received a pressing invitation from his Holiness, Pi VI., to wait upon him at his palace. Howard complied on t condition that he should not be required to kiss the Pope's fo nor submit to any other humiliating homage. They had a friend and pleasant interview, which lasted some time; and as How was taking his leave, the Pontiff placed his hand on the head the protestant, observing, "I know you Englishmen care noth for these things; but the blessing of an old man can do you harm."

From Rome he passed through a part of Asia to Constantino penetrating, as he went, into such dens of pestilence as no ot man would dare to approach. The natives looked at him with a and astonishment, as he entered those fearful hospitals of dise and death, not expecting to see him alive again. At the la capital the English ambassador, Sir Robert Ainslie, invited him make his home at his palace; but he refused compliance with kind offer, lest he should carry the plague, with which he was contact every day, into the house of his generous countrym While here he applied his knowledge of medicine to many disea prisoners, and wrought cures that astonished the people of t East. Among these cures was that of the favourite daughter o nobleman high in rank and office, who had been given up to die. T grateful father urged Howard to take a purse of money equal £900. He refused the money but accepted a handful of grapes.

On his way home on the high seas, the vessel in which he sail was fired into by a pirate. The fire was returned with vigo But the fight was unequal; the pirate had more men and mo guns. Howard took possession of the largest gun and fought li an old warrior; he pointed his cannon with such accuracy a effect that the pirate was glad to make off with all possible spee And well it was that he did so, for the captain had resolved t blow up the ship the moment it fell into the hands of the pirate when all must have perished.

Howard called at Vienna, and with great reluctance accepted pressing invitation to visit the Emperor Joseph, stipulating tha he should not be required to kneel before his Majesty, as was the the custom. The Emperor was much interested in hospitals an prisons, had built several, and had them conducted according t his own plans. After some conversation, his Majesty requeste Howard's opinion of his new military hospital. Howard aske whether he might speak his mind freely, and was assured that h might. "Then," said he, "I must take the liberty of saying that your Majesty's military hospital is loaded with defects. Th allowance of bread is too small, the apartments are not kept clean and they are in many respects ill-constructed. One defect parti

cularly struck me: the care of the sick is committed to *men*—and men who are very unfit for their office, especially when it is imposed upon them as a punishment, as I understand to be the case here." The Emperor said each man had a pound of bread a day, as much as every other soldier. Howard told him plainly that a pound of bread was not sufficient for a man who was being restored to health. After some plain dealing respecting lunatic asylums, the Emperor wished to know what he thought of his prisons. Howard paused. The Emperor understood that he had something to say still less agreeable; but pressed his hand and encouraged him to proceed. "I saw in them," said the fearless Englishman, "many things that filled me with astonishment and grief. They have all dungeons. The torture is said to have been abolished in your Majesty's dominions; but it is only so in appearance, for what is now practised is in reality worse than any other torture. Poor wretches are confined twenty feet below the ground, in places just fitted to receive their dead bodies, and some of them are kept there for eighteen months. Others are in dungeons chained so closely to the walls that they can hardly breathe. All of them are deprived of proper consolation and religious support." The Emperor was not pleased with the severity of this lecture, and said, "Why, sir; in your country they *hang* men for the slightest offences." "Yes," replied Howard, "but even death is more desirable than the misery such wretches endure—in total darkness—chained to the wall—with no visitor allowed—no priest even for two years together! It is a punishment too great for human nature to bear. Many have lost their reason by it." After a short pause he proceeded, "I grant that the multiplicity of her punishments is a disgrace to England; but as one fault does not excuse another, so neither in this case is the parallel just; for I declare that I would rather he hanged, if it were possible, ten times over, than undergo such a continuance of punishment as the unhappy beings endure who have the misfortune to be confined in your Majesty's prisons." The Emperor was silent; and Howard went on to say, "Many of these men have not yet been brought to trial, and should they be found innocent of the crimes laid to their charge, it is out of your Majesty's power to make them a reparation for the injuries you have done them; for it is now too late to do them justice, weakened in their health and deranged in their faculties as they are by their long confinement." Workhouses then became the subject of discourse, and Howard did not fail to point out some serious defects in them also. Seldom have kings been so faithfully dealt with. And it is creditable to Joseph that he bore it patiently. In parting with his honest visitor, he kindly pressed his hand, and repeatedly thanked him for his visit and advice.

While abroad he had been informed, by letter, that his son had shown an inclination to profligacy, and indications of approaching insanity. On the distressed father's arrival at Cardington, he was overwhelmed with grief to find his much-loved son a hopeless lunatic, who did not know his own parent. All possible means were used to restore him to reason, but in vain. He died soon after.

For upwards of two years Howard was engaged in inspecting for the last time the prisons of his own country, and publishing his work on the "Lazarettos of Europe." He then prepared to go abroad once more, and to extend his journey as far as Russia and Egypt. A quotation from the above book relating to this intended journey will indicate the spirit in which he undertook it. "I am not insensible to the dangers that must attend such a journey. Trusting, however, in the protection of that kind Providence which has hitherto preserved me, I calmly and cheerfully commit myself to the disposal of unerring wisdom. Should it please God to cut off my life in the prosecution of this design, let not my conduct be uncandidly imputed to rashness or enthusiasm, but to a serious deliberate conviction that I am pursuing the path of *duty*, and to a sincere desire of being made an instrument of more extensive usefulness to my fellow-creatures than could be expected in the narrow circle of a retired life." There was an impression on his mind that this would be his last journey, and that he should return no more to his native land. With this feeling he went from London to Cardington, to look for the last time upon his old home, and to say farewell to his tenants, to the poor people who occupied his model cottages, and the children taught in his schools, whom he had never forgotten, for many a welcome present he had sent them from distant lands. He found it hard to tear himself away from the scenes of his former happiness. Again and again he returned to gaze at the house in which his wife had died, to look once more on the grave in which her body lay, and to shake hands with his dear old neighbours. And as he spoke in tender tones his parting words of good advice, they gazed in silent sorrow on the gray-haired and melancholy man. He thought it probable that the plague or climate of Egypt would put an end to his life, and in bidding farewell to a friend in London, he said, "We shall soon meet again; the way to heaven from Grand Cairo is as near as from London." In this state of mind, impelled by a sense of duty, he left England never to return.

He arrived in Russia and found the gaols in a worse condition than any he had before seen. The pictures he drew of suffering in prisons and hospitals are heart-rending. He appealed to the authorities, and not in vain, in behalf of the neglected miserable captives. While thus employed he was urged to try his skill on

behalf of a young lady dangerously ill in a fever. He caught the disease. The best medical advice was obtained that the country could supply, but to no purpose.

Admiral Priestman, an Englishman in the Russian service, and an intimate friend of Howard, came to see him in his illness and remained with him to the last. He thought at first that his friend's spirits were depressed, and endeavoured to raise them by cheerful conversation, assuring him, if he would not yield to his melancholy feelings, he would soon be well again. "Priestman," said Howard, "you style this a dull conversation, and endeavour to divert my mind from dwelling on the thought of death; but I entertain very different sentiments. Death has no terrors for me; it is an event I always look to with cheerfulness, if not with pleasure; and be assured, the subject is more grateful to me than any other." He went on speaking calmly of the certainty of his death, while the brave officer turned away his face to hide his tears. He requested to be buried in a plot of ground belonging to a French gentleman who had treated him with much kindness. "Let me beg of you," said the dying Christian, "as you value your old friend, not to suffer any pomp to be used at my funeral; nor let any monument nor monumental inscription whatsoever be made to mark where I am laid; but lay me quietly in the earth, place a sun-dial over my grave, and let me be forgotten."

He died on the 20th of January, 1790, in the sixty-fourth year of his age; and was buried near Cherson, in the Frenchman's ground, as he had desired; but not without pomp, for seldom have the mortal remains of any man been followed to the grave by so imposing a procession. It was composed of the Prince of Moldavia, admirals, generals, magistrates, merchants, cavalry, and an immense number of gentry on horseback, followed by three thousand persons on foot—prisoners, peasants, soldiers, sailors, and slaves. All felt they had lost a friend, and many lingered long around the stranger's grave, moved to tears at the remembrance of his extraordinary benevolence and labours on their account.

H. P.

Art. III.—THOUGHTS ON THE INSPIRATION OF THE BIBLE.

NO. II.

Miracles an Evidence of the Supernatural.

How am I to know that the Bible is inspired? is the first question which we, in the previous paper, proposed to answer. The answer

may be briefly given thus:—By seeking and finding in the Bible the fundamental fact and generic idea, of which Inspiration is a necessary and *particular* inference, viz., the supernatural and divine. This is the generic idea, the fundamental fact, from which alone the inspiration of the Bible can be conclusively inferred and predicated. Inspiration is but one and a particular form in which the supernatural is exhibited in the Bible. This form is doctrinal; and as all doctrine is founded upon and drawn from fact, therefore, the doctrines of inspiration can only be established by an exhibition and establishment of the previous fact. On this point we differ from Gaussen, who says respecting the subject of inspiration, "How shall a man establish this doctrine? By the Scriptures, and only by the Scriptures. Once that we have recognized these as true, we must go to them to be taught what they are; and once that they have told us that they are inspired of God, it belongs to them further to tell us how they are so, and how far they are so.

"To attempt the proof of their inspiration *a priori*—by arguing from that miracle being necessary for the security of our faith—would be to adopt a feeble mode of reasoning, and almost to imitate, in one sense, the presumption which, in another sense, imagines "*a priori*" four degrees of inspiration. Further, to think of establishing the entire inspiration of the Scriptures on the consideration of their beauty, their constant wisdom, their prophetic foresight, and all the characters of divinity which occur in them, would be to build on arguments no doubt just, but contestable, or at least contested. It is solely on the declarations of holy Scripture, therefore, that we have to take our stand. We have no authority but that for the doctrines of our faith; and divine inspiration is just one of those doctrines."

Now to deny that the prophetic foresight or miraculous element of the Bible is a proper source from whence to draw our inference of the inspiration of the Bible, merely because the "arguments are no doubt just, but contestable, or at least contested," is a statement that sets aside even the authority of the Bible itself, for what part of the Bible has not been contested? Even its statements of the doctrine of inspiration, as well as the prior facts on which we rest this doctrine, have been contested.

"Once that we have recognized the Scriptures as true" we admit that it is the sole authority as to *how* they are inspired, and how far they are so; but how am I to believe the Scriptures as true except by a recognition of their supernatural facts, or rather, this one fact, that God is in the Bible, a fact not recognized by *a priori* deductions or arguments, but revealed and made known unto me; for even admitting that the facts of the Bible are, to a great extent, exhibited through the doctrines of the Bible, yet this does not alter the question, for not only is the fact prior to

the doctrine in the order of nature, but both fact and doctrine are, to a great extent, dependent on the previous question of the historic reality of the Bible record, which is believed in on the ground of historical evidence in the first process of working out the great problem of the divinity of the Bible; but is demonstrated to the moral consciousness of every true believer in the final and concluding proof, viz., that of personal salvation.

We believe the Bible is inspired, because, by the teachings and facts of history, the beliefs, and religious professions, and experience of the Church in all ages, as well as our own individual convictions and experiences, we see and feel God to be in the Book, and it is by the recognition of this fact that we believe the statements it makes in reference to its divinity and inspiration. It is because the presence, the power, the wisdom, the omniscience, the justice, and goodness of God are developed through the medium of the Bible, that we listen and submit to it as an infallible record; for only let the supernatural and Divine be proved to be in the Book, then its Divine authority and inspiration follow as a necessary sequence, the particular being deduced from the general. If we can only prove our fundamental position, viz., that the Divine is in the Bible as a clearly revealed fact, then its wisdom, infallibility, authority, and every other Divine perfection follow as a necessary consequence. And in seeking to establish the supernatural in the Bible as a fundamental fact and generic idea, we believe that we are following the order of nature, and seeking to establish that which the moral consciousness of every human being demands. Abstract the idea of the supernatural from any part of true religion and we not only lose the particular but the general as well; for whether we regard the religion as exhibited in acts of homage, prayer, and devotion; or in the sterner acts of obedience, doing, and suffering; or in the enjoyments and consolations of its privileges and promises; or in the anticipations of faith in relation to the future; whether we regard it in relation to the past, the present, or the future, to life or death,—when the idea of the supernatural and divine is abstracted from it, it becomes false, cheerless, and dead. But when this idea is retained, believed in, and experienced, it gives life, power, and enjoyment.

"Now since the Bible professes to be given by inspiration of God, and has been recognized as such in every age (which in itself is no mean presumptive argument that it is divinely inspired,) and since, also, there have been many impostors in the world who have pretended to be divinely inspired, it is necessary that the authors of the revelation contained in the Bible should produce satisfactory evidences of their divine mission. What, then, are the evidences with which every rational creature ought to be perfectly satisfied?

"This important question admits of a clear and decisive answer, for as the existence of any power is demonstrated by its operations, so the possession of supernatural knowledge is established by the performance of supernatural works, or miracles; or, as an acquaintance with any language is manifested by speaking it with propriety and ease, so the gift of inspiration is unquestionably displayed by the foretelling of future events with precision. *Miracles* and *prophecy*, therefore, are the two grand criteria on which most stress is laid in the Scriptures. Prophecies are the language of inspiration, and miracles are the operation of that divine agency by which the prophet is influenced. The testimony of our senses is not a more satisfactory evidence of the existence of external objects, than miracles and prophecy are to the existence of divine revelation." (See Horne's Introduction, vol. i. pp. 202.) To demonstrate the divinity and inspiration of the Bible, we refer to proofs from the Bible itself—viz., miracles and prophecy.

I. MIRACLES.—If any individual were to come to us declaring himself to be the bearer of a message from God, and that the words he uttered were the words of the Supreme Being, we should, by the natural and necessary laws of our minds, ask for proof of the divinity of his commission. And if this individual, by the mere utterance of a word, were to cause a dead man to rise to life, should we not believe that God was with him? And why? Because his work was one which could not logically be assigned to any other cause or person than God. The work referred to is a miracle. It was so regarded in the days of Nicodemus, who said to Christ, "Rabbi, we know that thou art a teacher come from God: for no man can do these miracles which thou doest, except God be with him;" and so it must be regarded in every age of the world. The instinctive, or necessary conviction of the mind is, that it can recognize that which is above nature; and when works such as the one referred to are performed, in them it recognizes the Divine, and the proof is conclusive and demonstrative.

Although, in articles like the present, we cannot enter into a formal and complete defence of miracles, yet we should not pass by the attacks made upon them by the Rationalists of the present day. Not that the objections of the *present* are more formidable than those of the *past*, as to their influence against the progress of God's truth and cause. Those of the past were, perhaps, as formidable as those of the present, the difference consisting more in form than in nature and power. The objections to miracles in the past had reference chiefly to their cause and credibility. There were few unbelievers who thought miracles impossible; but it was often asked, Might not demons perform them as well as God? There were few again who thought that if they had *seen* they would not have *believed*; but

was it not impossible for testimony to prove and establish satisfactorily the miracle to those who had *not seen?* a form of disbelief which is, at least, less impudent and presumptuous than the infidelity of the present day. Modern infidelity asserts miracles to be impossible and useless, and the greatest hindrance to the credibility of Christianity.

To this objection we now turn our attention. There are two positions necessary to be assumed before the possibility of miracles can be predicated. First, the existence of God; secondly, that God can hold intercourse with, and influence the actions of His creatures. To deny the first is to place ourselves beyond the limits of evidence and logic; to deny the second is to assert that, "What is possible to man is impossible to God;" for that man has access to the mind of his fellow, and can influence his actions, is a truth attested by the facts of every-day life; and to deny the same power and privilege to God is assumption run mad. But though the possibility of miracle is denied in the spirit and manner referred to, it is perhaps within the power of common sense and experience to prove the "impossible" possible. Are there any facts that have transpired, or are conceivable, or that come within the range of our consciousness and experience, contrary to nature, or above nature, such as nature has never yet accounted for, and of which we can be fully assured? Life is a fact of which we have the fullest assurance, its reality being attested by consciousness, reason, emotion, action, observation, &c., proofs than which we can conceive of nothing more sure and convincing. Death, the absence or negation of life, though wanting in some of the evidence here referred to, is a fact equally sure. The course of nature is from life to death. For a living being to die excites no surprise; and why? because it is the invariable effect produced by that power which we call nature on all living things. Life given, we can predicate with surety that life will be taken away; or, as far as our natural knowledge gives us information, will terminate or become extinct in death; so that the point D can be attained from the point L is not only possible but actual; and does not the fact of D being reached from the point L, prove that the point L may be reached from the point D? or that the mode of operation may be reversed? The difficulties in one direction may be unspeakably greater than in the other. Yet is not the power to overcome those difficulties conceivable? For though it may be objected that this is bringing the positive from the negative, a thing impossible in thought, yet even this objection to us does not appear at all formidable. It would indeed be formidable if positive and negative were the only terms given; but they both have relation to a third, and this third is *power;* and cannot the power which extinguishes life in death bring life from death? There are only two ways in which death

can be viewed—namely, either as a change, or as an annihilation Now if death be only a change, and not an extinction of existence there is not any great stretch either of reason or imagination in believing that life can be introduced through the same portal by which it makes its exit. Or if it be regarded as annihilation, may not that power which can annihilate life, restore or recreate life? For to predicate that any being or power can annihilate life in death, is it not equivalent to asserting that the same power or being can bring life from death? The power to create and the power to annihilate are equal. So to us the impossible becomes possible, if not in actual miracles, yet in relation to such as may be; for, while it is possible for life to terminate in death, it is equally so for life to come into existence, or be produced by the same power that produced death; that which can annihilate can create.

Now it is not only possible for existence to begin at L, and terminate at D, but to begin at D and attain to L. All are agreed that the one is natural. Now, if the other were seen and examined would it be acknowledged supernatural? In other words if we saw the death and interment of one of our neighbours attested by the undeniable proofs by which death is usually attested and several days after his interment, at the bidding of one who proclaimed himself a messenger from God, he were brought to life again, should we believe that this fact was a miracle—a fact contrary to and above nature? We should be compelled to do so except at the expense of reason and goodness. If the proof of the course of existence from L to D be a proof of the natural, the course of existence from D to L must be a proof of the supernatural. Say not that the one may be as natural as the other, if the one was never produced except through the medium of a personal agent, and that agent a professed messenger from God, and the means used were never such as nature employs in attempting the same ends. And again, the non-frequency, or non-multiplication of the miracle, proves its uniqueness and divinity, as it is only for high and holy purposes that God departs from the ordinary laws of His government, by which wise witholding of supernatural action, the supernatural can never be merged into or confounded with the natural. Say not to us, "Give time;" "wait in patience" "many a fact once deemed supernatural has been proved to be the result of natural laws." We *have* waited. Thousands of years have passed since the first miracle was performed, and we now impatiently demand of the advocates of the power of natural law the time when law or nature will bring a dead man to life. Again, "What is not proved to day may be in future." Yes, a very good subterfuge for delay, but we demand an exposition of the future from the past and the present. Prove that the powers, elements, and agents of nature, &c., have shown their competency to accomplish

what is foretold, and we will wait in expectancy, yea, in faith. From the above reasonings, two things are evident, not only that miracles are possible, but, first, that they may be *known*, or that the supernatural may be *seen* within the limits of the natural; and, secondly, that miracles can be proved by or on the evidence of testimony.

First, miracles can be known, and known as the supernatural. "It would seem to be a self-evident proposition that whatever is, and is, at the same time, adapted to our cognitive faculties, is capable of being known. No doubt but that man is a little creature, and that there are, and for ever will remain, things, locked up in the bosom of Omniscience, which his slender capacities are unfitted to comprehend. But, then, there are other things to which his faculties are unquestionably adjusted, which are not cognisable in themselves, but cognisable by him. All that is necessary in reference to these is, that they should stand in the proper relation to the mind. When this condition is fulfilled, knowledge must necessarily take place. If an object is visible, and is placed before the eye in a sound and healthful condition of the organ, it must be seen; if a sound exist, and is in the right relation to the ear, it must be heard.

"Let us now take a supernatural fact, such as the raising of Lazarus from the dead, as recorded in the gospel of John. There is not a single circumstance connected with that event which lies beyond the cognizance of our faculties. Everything that occurred could be judged of by our senses. That he was dead, that he was buried, that the process of putrefaction had begun, that he actually came from the grave at the voice of Jesus, bound hand and foot in his grave clothes, and that he subsequently took his part in human society as a living man, are phenomena which no more transcend the cognitive faculties of man than the simplest circumstances of ordinary experience. We are not now vindicating the reality of this miracle—that is not necessary to the argument in hand. All that we contend for is, that if it had been a fact, or if any other real instance of the kind should ever take place, there would be nothing in the nature of the events, considered as mere phenomena, which would place them beyond the grasp of our instruments of knowledge. They would be capable of being known by those who might be present at the scene; capable of being known according to the same laws which regulate cognition in reference to all sensible appearances. Our senses would become the vouchers of the fact, and the constitution of our nature our warrant for crediting our senses.

"The sceptic himself will admit that if the first facts submitted to our experience were miraculous, there could be no antecedent presumption against them, and that we should be bound to receive

them with the same unquestioning credence with which a child receives the earliest report of its senses. This admission concedes all that we now contend for—the possibility of such a relation of the facts to our faculties as to give rise to knowledge—such a connection betwixt the subject and object as to produce, according to the laws of mind, real cognition.

"This being granted, the question next arises, Does the standard of intrinsic probability, which experience furnishes in analogy, destroy this connection? Does the constitutional belief, developed in experience—that, like antecedents, are invariably followed by like consequents—preclude us from believing, subsequent to experience, what we should be compelled, by the essential structure of our nature, to believe antecedent to experience? Does analogy force a man to say that he does not *see* what, if it were removed, he would be bound to say that he *does* see?

"To maintain the affirmative is to annihilate the possibility of knowledge. The indispensable condition of all knowledge is, the veracity of consciousness. We have the same guarantee for the sensible phenomena which are out of the analogy of experience as for those phenomena from which that experience has been developed. If, now, consciousness cannot be credited in one case, it can be credited in none—*falsum in uno, falsum in omnibus.* I we cannot believe it after experience, it must be a liar and a cheat and we can have no grounds for believing it prior to experience Universal scepticism becomes the dictate of wisdom, and the impossibility of truth the only maxim of philosophy. Consciousness must be believed on its own account, or it cannot be believed at all and if believed on its own account, it is equally a guarantee for every class of facts, whether supernatural or natural. To argue backwards, from a standard furnished by consciousness to the veracity of consciousness, in any given case, is to make it contradict itself, and thus demonstrate itself to be utterly unworthy of credit. There is no alternative betwixt admitting that, when a supernatural phenomenon is vouched for by consciousness, it is known, and therefore exists, or admitting that no phenomenon whatever can be known. This knowledge rests upon the same ultimate authority with all other miracles."—(*British and Foreign Evangelical Review*, January, 1858.)

The preceding extract is taken from a highly talented article on miracles. Its reasoning not only proves that the miracle can be known, but that the supernatural in the miracle can be recognized, and this through the ordinary avenues and sources of knowledge; for if consciousness can (and this is undoubted) give us a knowledge of all the facts and their characteristics in the before-named miracle—of raising Lazarus from the dead—reason is then quite adequate to assign those effects to their proper cause, the super-

natural. "For though the supernatural, in the accomplishment of the miracle, may swallow up, hold in suspense, or act in contrariety to the laws and ordinary course of nature, yet it never violates the greatest of all natural laws, the law of cause and effect. The miracle is a new effect, supposed to be produced by the introduction of a new cause. A man is accordingly, in no case, permitted to call in question the veracity of his senses; he is to admit what he sees, and what he cannot but see, and, when the phenomena lie beyond the range of ordinary experience, it is the dictate of philosophy to seek for a cause which is adequate to produce the effect." And to what cause can reason assign the raising of Lazarus from the dead but to the supernatural? Nature has never yet accomplished such a work; and if the past be a truthful exposition of her power, the conclusion is inevitable, she never can. Therefore, if philosophy have to give a decision at all, there is only one she can give, viz., this is a work which no man can do except God be with him. For thousands of years, philosophy has been investigating the principles, laws, and powers of nature, and the result of her investigation is, that she has found nothing produced by the working of natural laws that even approximates to the fact of raising the dead; and are not this prolonged investigation and its results sufficient data upon which to found the predicate, that no power can bring life from death but that which possesses life in itself, the power of God?

The possibility of miracles and of their being known, having been established, the next thing in order is the possibility of miracles being proved by the evidence of testimony. This point has been so ably handled by the reviewer in the article before quoted from, that we shall not hesitate to give another quotation in full, bearing upon the point now before us:—

"It is obvious, from these considerations, that if sensible miracles can exist, they can be known; and if they can be known by those under the cognisance of whose senses they immediately fall, they can be proved to others through the medium of human testimony. The celebrated argument of Mr. Hume against this proposition proceeds upon a false assumption as to the nature of the law by which testimony authenticates a fact. He forgets that the credibility of testimony is in *itself*, not in the *object* for which it vouches; it must be believed on its own account, and not that of the phenomena asserted. In all reasoning upon this subject, the principle of cause and effect lies at the basis of the process. A witness, strictly speaking, only puts us in possession of the convictions of his own mind, and the circumstances under which those convictions were produced. These convictions are an effect for which the constitution of our nature prompts us to seek an adequate cause; and, when no other *satisfactory* solution can be given but

the reality of the facts to which the witness himself ascribes impressions, then we admit the existence of the facts. But if other satisfactory cause can be assigned, the testimony should command our assent. There is room for hesitation and doubt. a man, for example, afflicted with the jaundice should testify the walls of a room were yellow, we might be fully persuaded of sincerity of his own belief; but as a cause, in the diseased co tion of his organs, could be assigned, apart from the reality of fact, we should not feel bound to receive his statement. Two q tions, consequently, must always arise in estimating the valu testimony. The *first* respects the sincerity of the witnesses— they, or do they not, express the real impressions that have b made upon their own minds? This may be called the fundame condition of testimony; without it the statements of a witness c not properly be called testimony at all. The *second* respects cause of these convictions—are there any known principles wh under the circumstances in which the witnesses were placed, account for their belief, without an admission of the fact to wh they themselves ascribe it? When we are satisfied upon these points—that the witnesses are sincere, and that no cause, a from the reality of the facts, can be assigned in the case—then testimony is entitled to be received without hesitation. The sumption is always in favour of the cause actually assigned, u the contrary can be established. If this be the law of testimony is evident that the intrinsic probability of phenomena does directly affect its credibility. What is inherently probable ma proved upon slighter testimony than what is antecedently unlik —not that additional credibility is imparted to the testimony, but ditional credibility is imparted to the phenomena, there being separate and independent sources of proof. The testimony is credible, only upon its own grounds. In the case, accordingly sensible miracles, in which the witnesses gave unimpeachable pr of the sincerity of their own belief, it is incumbent upon the sce to show how this belief was produced, under the circumstance which the witnesses were placed, before he is at liberty to set a the facts. He must show 'how the witnesses came to believe and so,' if there was no foundation in reality. The testim must be accounted for and explained, or the miracle must be mitted through the operation of the same law which authentic testimony in every other case. It is an idle evasion to say that m sometimes lie; no doubt there are many lies and many liars in world. But we are not speaking of a case in which men fabric a story, giving utterance to statements which they do not the selves believe. That is not properly a case of testimony. We speaking of instances in which the witness *honestly* believes wh he says; and surely there are criteria by which sincerity can

satisfactorily established. With respect to such instances, we affirm that there can be but two suppositions—either the witness was deceived, or the facts were real. The question of the credibility of the testimony turns upon the likelihood of delusion in the case; and when it is one in which the delusion cannot be affirmed without affirming at the same time the mendacity of the senses, the miracle is proved, or no such thing as extrinsic proof exists on the face of the earth." Thus, except the sceptic can prove that it is natural for the dead to live, or that what our senses tells us we see we do not see, it must be admitted that miracles can not only be known, but proved to others; for "what is cognizable by others—all having the same essential constitution—is cognizable by us through them. We see with their eyes, and hear with their ears."

Having met the first objections to miracles,—viz., that they are impossible in fact and in knowledge,—we now come to notice the next, viz., that as evidences they are useless, and of no practical value; that as no outward sign can make a wrong thing right, therefore truth must be received and credited on its own inherent light and evidence.

Now to meet the sophisms contained in these objections, the best way, perhaps, is to state and prove the use of miracles, which will lead us to examine the unsoundness of the principles assumed. The use of miracles, we affirm, is first to authenticate and establish the commission of the agent by whom they are performed. Whatever degree of authority is assumed by an individual, evidence equivalent to that degree is demanded by the human mind as proof of its validity and truthfulness. Less than this it cannot accept. If natural capability is assumed and asserted, natural proof is all that is required. If supernatural power is claimed and asserted, nothing less than supernatural proof will suffice; so, had either prophet or apostle, who claimed a supernatural power and commission, lacked supernatural evidences, his claims would have been rejected, because he lacked the evidence by which alone they could be legitimately established. By the laws of mind all predicates and hypotheses can only be established by evidence which gives a knowledge and proof of the reality and truth of that which is assumed. This is a law which operates in all cases of evidence, and which arises and is deduced from this axiom, A=A; for, as in exchange, the value of an equal can only be known when compared with another thing or equal, so we can only credit the authority of a professed messenger from God when he gives us proof such as no man could give except God be with him. To receive divine testimony upon any lower ground than this is to act foolishly; but to deny the higher proof when given is to tread under foot the fundamental convictions of our nature, and to violate the essential laws of our mind. Thus any messenger professedly sent of God

who lacks supernatural proof, lacks that which the human mind declares to be *necessary*; so the outward miracle was needed to give authority to those who cried, "Thus saith the Lord."

Secondly, miracles are useful and necessary in the proof of doctrine. Here we come in contact with the objection, "No miracle can prove that to be true which is false, or that to be good which is evil." Now that which is here demanded of the miracle to establish or achieve is impossible in the nature of things. To prove the false true, the evil good, is impossible even in thought; and this impossibility arises not only from the nature of truth and falsehood, good and evil, but from the nature of the miracle itself. For all miracles are facts, all facts are true; therefore the miracle, from its *very nature*, cannot establish falsehood, but must in itself be eternally opposed to all falsehood and evil. Thus the objector may see that the incompetency of the miracle to prove the false is not because it is false itself, but because it is inherently true. "The miracle cannot prove that which is false to be true," but does it follow from this that it can prove nothing? Though it cannot prove that black is white, or that $2 + 2 = 5$, or even make it more clear that $2 + 2 = 4$, is it of no use in proof? Though the miracle is not needed to establish the truth that it is a man's duty to love his parents, his fellows, and his country, and to guard his own existence by every means compatible with the good of others, yet is every truth in morals and in religion equally clear? Are the findings and deduction of reason and conscience sufficient to meet every inquiry of our minds in reference to the past, present, and future? Do we need no evidence but that which is derived from nature to aid us in believing that life can only be realized through the medium of death, righteousness by the vicarious sufferings of another; that we die we shall live again, and live for ever? Are the teachings of reason sufficient to meet all the requirements of our mind in reference to sin, duty, responsibility, death, the resurrection, and the future life? No! We require truth, which reason and conscience can never give with authority and definiteness; truth, which in many instances may be in harmony with nature, but in others directly opposed to nature; truth, which reason would never have dreamt of, and which, as proved by facts, is the only saving power in the world; truth, which is supernatural, and which therefore can only be believed and realized by the evidence and sustaining influence of miracles.

This conclusion brings us in contact with another form of objection: "This is reasoning in a circle, proving the doctrine by the miracle, and the miracle by the doctrine." But a careful investigation of the question, and a thorough analysis and distinction between things that differ, would refute this objection. The question involved in the miracle is the supernatural as distinguished from

the natural, and their relative authority. The question involved in the doctrine is the true as distinguished from the false, the beneficial from the pernicious. Now the distinction between the natural and supernatural is one of fact, addressing itself to the reason through the medium of sense, and is therefore quite distinct from moral truth, for the miracle may have reference to moral truth in a secondary sense, but its existence and achievements are seen and developed *first* in the physical, and not in the moral department of nature: for we can logically conceive of the miracle separated from the question of morals altogether, and deal with it as a phenomenon of power only. In fact, this is its primary and proper position, and that in which it must be first examined, if we would arrive at a proper knowledge of its nature and use.

The first question presented to the mind by the miracle is not whether it is right or wrong to make a hatchet swim, or whether that man is a sinner or not who asserts his power over death, and rises in triumph from the grave; but it is this, Are those phenomena produced by the *laws of Nature*, or the *power of God?* This is the question, and the only question involved in the miracle when our investigations are confined to the phenomena and those only which it involves and manifests; and to decide this question logically, we have no right to go and seek evidence elsewhere. The facts attested by sense are all that are necessary, and are all that reason requires by which to conclude that the power is not in nature to produce them; therefore, they are produced by the supernatural, the power of God. Thus in its own and proper department, the miracle stands in no need of doctrine to establish its reality and claims as a supernatural fact, but it stands independent on a basis of its own, one which no doctrine can either weaken or make more stable.

But though the doctrine cannot establish or make more sure the miracle, yet this does not prove that their harmonious combination is unnecessary. The miracle, when viewed as an outward and visible fact, gives a manifestation of power in a physical form; yet when the doctrine is combined with the miracle, we have a fuller manifestation of power, inasmuch as the elements of wisdom, mercy and love, are developed as well; which elements add to the power of the miracle, as a development of the glory of God. The miracle, when considered in its own light and evidence, gives us but one form of the power of God, the *sensible;* but when miracle and doctrine are combined, we have not only the sensible, but the *moral* as well, and thus we see the full glory of God as set forth not only by the outward, but the inward; not only by the physical, but the moral. But mark, this augmented light and power of the miracle and doctrine combined have reference to the fuller display of God's character, not to the truth or reality of the miracle.

It is not made one whit more real, nor its truthfulness more tru The doctrine cannot add to the truth and reality of the miracl neither can the miracle add to the truth of the doctrine.

There are many truths, not only in mathematics, but in moral which the miracle can neither make more true nor yet more clea for the truth or falsehood, good or evil, of a doctrine, consists n in its union or non-union with a miracle, but in its harmon or non-harmony with the Divine nature and will, and this harmon the miracle can neither affect nor destroy; but though it can *make* a thing right or wrong, it may *prove* the one or the oth We admit that the doctrine cannot make the miracle more re nor the miracle the doctrine more true, yet we hold that t miracle can augment the evidence, and thus make dogmatic tru more easy to be believed. We admit that axiomatic and s evident truth needs not the light and evidence of miracles, b dogmatic truth, asserted upon authority, does; and here t miracle is useful in the proof of doctrine, and in this way it w used by Christ himself, for when He announced the truth c cerning His own person, work, and office, He appealed to t miracle as proof of the doctrine, "The works that I do in F Father's name, they bear witness of Me. If I do not the work My Father, believe Me not; but if I do, though ye believe M Me, believe the works; that ye may know and believe that t Father is in Me, and I in Him."

That the miracle was useful in proof of the particular d trine and hope of Christianity was experienced by the apostles a first Christians in their trials and sufferings, and its use is n being experienced as it has ever been from the beginning. miracle is not the useless thing infidels assert, but is the strong outward evidence which can be given of the truth and reality any fact or doctrine. "But that ye may know that the Son Man hath power on earth to forgive sins, (then saith he to the s of the palsy,) Arise, take up thy bed, and go unto thy house; and arose," &c. Thus Christ proved the doctrine asserted—the possessi of Divine power by the manifestation of Divine power. Th except the finite can perform the works of the Infinite, the impos the works of God, or otherwise God coalesce with the impostor, have not only evidence of the supernatural in the Bible, but th supernatural gives proof of the infallibility and inspiration of t Bible; for the miracle gives proof that God is with the messeng and the fact that God establishes by miracle the authority of t prophet, proves that his testimony is true, except that God conniv at and aids deception. "Every prophecy," says Dr. Wardla "is a miracle, every miracle is a prophecy; the prophecy is miracle of knowledge, the miracle is a prophecy of power;" a when the knowledge and power meet and combine in one even

"there is no evading of the conclusion, that this is a Divine interposition at the moment in attestation of the *authority* claimed by the prophet or messenger of God, and also of *the truth* of what he declares. The professed Divine ambassador says, "*This is from God;*" and God, by the instant intervention of the miracle, sets His seal to it, saying, as by a voice from heaven, if not more decisively, "*It is from Me.*" G. R.

Art. V.—COLENSO ON THE PENTATEUCH.

The Pentateuch and Book of Joshua, critically examined by the Right Rev. John William Colenso, D.D., Bishop of Natal. London: Longman, Green, Longman, Roberts and Green.

EVERYBODY knows that Bishop Colenso has written on the Pentateuch. We must, however, be chary of such colloquial phrase, else the Bishop may call us to account, and demonstrate by the arithmetical process of subtracting the probable number of those who may have become acquainted with the fact through the press, from the possibly twelve hundred millions of the world's population, included in the term *everybody*, that our assertion is an exaggeration inconceivably beyond all truthful measure; or, passing from arithmetic to logic, and subjecting our statement to a process similar to that pursued in the "Historic Doubts" of Whately, he may put us to our proof that he has written on the Pentateuch at all. And were he to do so, it would only be in keeping with the frivolous style of criticism he has adopted in relation to the Mosaic narrative, as we shall see in the course of our analysis. The inspired historian informs us that he was commanded to gather the congregation together unto the door of the tabernacle of the congregation, that they might witness the consecration of Aaron and his sons, and that he did so; but says the Bishop, the congregation comprised 603,550 warriors, besides old men, women and children, in all about two and a half millions. The width of the tabernacle was only eighteen feet, and allowing two feet in width for each of these able bodied men, nine men only could stand in front of it, and, allowing eighteen inches between each rank of nine men, they would cover a distance of about twenty miles; but as it is impossible that any more than a mere fraction of these men could have witnessed the ceremony, it follows that the story is fiction, not fact. The Bishop shows both his candour and discrimination by stating that it was not at the end, but only at the door of the tabernacle where the congregation were to assemble, and had they only stood

before the door, say for example, three abreast, they would have extended over sixty miles, and who cannot see the absurdity of speaking of men who are sixty miles distant as being at one's door? How can one meet such redoubtable logic as this, especially from the pen of an English Protestant bishop? Is the dignity of his office to shield him from the charge of pedantry and impertinence in such frivolous attacks on the veracity of God's word? John Wesley, it is said, believed that the study of mathematical science tended to destroy faith in Divine revelation, and the case of Colenso seems to favour Wesley's view. We hope, however, that the study of numbers and the study of revealed truth are not mutually antagonistic; but it certainly appears evident to us that while the Bishop has established his character as a mathematician, he has also demonstrated with almost mathematical precision, his incapacity for appreciating the force of moral evidence. "A narrowness of view, a sideway blindness, right and left has often been the misfortune of those who have signalised their ability on single lines of mathematical science. Very eminent minds have shown this want of breadth or grasp. Such men may be mathematicians, but philosophers they are not; and so it is that the same quality which constitutes their eminence while they are on the single path which they tread, shows itself only as pedantry whenever they step off from that path. Men of this order are peculiarly unfitted for conducting inquiries of a mixed historic kind, and which should embrace a knowledge of human nature, not only as it is reported in books, but also as it is to be learned in the open world. The author (Colenso) of this volume is not only singularly limited in his range of sight, but he appears (judging him only by his book) incapable of estimating the relative magnitude of objects in the moral world. *Sensitive* he is in a most extreme degree (we are used to apply the term *morbid* to this kind of irritable vitality); but as to that consciousness of a loftier and calmer sort which apprehends and which takes to, the true and sublime in the world of action, it is out of his range."*

In his preface to this volume, Dr. Colenso narrates the circumstances which induced him to enter upon his inquiry as to the veracity of the Pentateuch. It appears that before leaving England for Natal, though haunted with sceptical thoughts, he somehow managed to satisfy himself sufficiently for "practical purposes;" but when brought into contact with intelligent Zulus, whom he had been sent to convert to the Christian faith, he was unable satisfactorily to answer their inquiries; hence those sceptical ghosts which he had hoped were laid, reappeared before his mental vision, and thus, after much searching investigation, he was forced to the conclusion that the Pentateuch in all its parts is not an infallible and trustworthy narration of events; in a word, that it is not his

* I. Taylor on the Pentateuch.

torically true. In a letter addressed to a professor of Divinity in one of our English Universities, he thus expresses himself:—

"Engrossed with parochial and other work in England, I did what, probably, many other clergymen have done under similar circumstances. I contented myself with silencing, by means of the specious explanations which are given in most commentaries, the ordinary objections against the historical character of the early portions of the Old Testament, and settled down into a willing acquiescence in the general truth of the narrative, whatever difficulties might still hang about the particular parts of it. In short, the doctrinal and devotional portions of the Bible were what were needed most in parochial duty. And, if a passage of the Old Testament formed at any time the subject of a sermon, it was easy to draw from it practical lessons of daily life, without examining closely into the historical truth of the narrative. It is true there were one or two stories which presented great difficulties, too prominent not to be noticed, and which were brought every now and then before us in the lessons of the church, such *e.g.* as the account of the Creation and the Deluge. But on the whole, I found so much of Divine light and life in these and other parts of the sacred book, so much wherewith to feed my own soul and the souls of others, that I was content to take all this for granted, and as being true in the main, however wonderful, and as being at least capable, in an extreme case, of *some* sufficient explanation. Here, however, as I have said, amidst my work in this land, I have been brought face to face with the very questions which I then put by. While translating the story of the Flood, I have had a simple-minded, but intelligent native, one with the docility of a child, but the reasoning powers of mature age—look up, and ask, 'Is all that true? Do you really believe that all this happened thus—that all the beasts, and birds, and creeping things upon the earth, large, and small, from hot countries, and from cold, came thus by pairs, and entered into the ark with Noah? And did Noah gather food for them *all*, for beasts and birds of prey, as well as the rest?' My heart answered in the words of the prophet, 'Shall a man speak lies in the name of the Lord?' (Zech. xiii. 3.) I dared not do so. My own knowledge of some branches of science, of geology in particular, had been much increased since I left England; and I now knew for certain, on geological grounds, a fact of which I had only misgivings before, viz., that a *Universal* Deluge, such as the Bible manifestly speaks of, could not possibly have taken place in the way described in the Book of Genesis, not to mention other difficulties which the story contains."—pp. 6, 7.

Under these impressions, the bishop set himself to inquire diligently, examining a number of works, chiefly German, for a

couple of years, and as he says, "The result of my inquiry is this, that I have arrived at the conviction—as painful to myself at first, as it may be to my reader, though painful now no longer, under the clear shining of the light of truth, that the Pentateuch, as a whole, cannot possibly have been written by Moses, or by any one acquainted personally with the facts which it professes to describe, and, further, that the (so-called) Mosaic narrative, by whomsoever written, and though imparting to us, as I fully believe it does, revelations of the divine will and character, cannot be regarded as *historically true*. Let it be observed that I am not here speaking of a number of petty variations and contradictions, such as, on closer examination, are found to exist throughout the books, but which may be in many cases sufficiently explained, by alleging our ignorance of all the circumstances of the cases, or by supposing some misplacement, or loss, or corruption, of the original manuscript, or by suggesting that a later writer has inserted his own gloss here or there, or even whole passages, which may contain facts or expressions at variance with the true Mosaic books, and throwing unmerited suspicion upon them. However perplexing such contradictions are, when found in a book which is believed to be divinely infallible, yet a humble and pious faith will gladly welcome the aid of a friendly criticism, to relieve it in this way of its doubts. I can truly say that I would do so heartily myself. Nor are the difficulties to which I am now referring, of the same kind as those which arise from considering the accounts of the Creation and the Deluge, (though these of themselves are very formidable) or the stupendous character of certain miracles, as that of the sun and moon standing still—or the waters of the river Jordan standing in heaps as solid walls, while the stream, we must suppose, was still running—or the ass speaking with human voice—or the miracles wrought by the magicians of Egypt, such as the conversion of a rod into a snake, and the latter being endowed with life. They are not such, even as are raised, when we regard the trivial nature of a vast number of conversations and commands ascribed directly to Jehovah, especially the multiplied ceremonial minutiæ, laid down in the Levitical law. They are not such, even, as must be started at once in most pious minds, when such words as these are read, professedly coming from the Holy and Blessed One the Father and 'Faithful Creator' of all mankind. 'If [redacted] master (of a Hebrew servant) have given him a wife, and she have borne him sons or daughters, *the wife and her children shall be her master's*, and he shall go out free by himself,' Exodus xxi. 4; the wife and children in such a case being placed under the protection of such other words as these, 'If a man smite his servant or his maid, with a rod, and he die under his hand, he shall be surely punished. *Notwithstanding*, if he continue a day

or two, he shall not be punished, *for he is his money.*'—Exodus, xxi. 20, 21. I shall never forget the revulsion of feeling, with which a very intelligent Christian native, with whose help I was translating these words into the Zulu tongue, first heard them as words said to be uttered by the same great and gracious Being, whom I was teaching him to trust in and adore. His whole soul revolted against the notion, that the Great and Blessed God, the merciful Father of all mankind, would speak of a servant or maid as mere "money," and allow a horrible crime to go unpunished because the victim of the brutal usage had survived a few hours. My own heart and conscience at the time fully sympathised with his. But I then clung to the notion, that the main substance of the narrative was historically true. And I relieved his difficulty and my own for the present, by telling him that I supposed that such words as these were written down by Moses, and believed by him to have been divinely given to him, because the thought of them arose in his heart, as he conceived by the inspiration of God, and that hence to all such laws he prefixed the formula 'Jehovah said unto Moses,' without it being on that account necessary for us to suppose that they were actually spoken by the Almighty. This was, however, a very great strain upon the cord which bound me to the ordinary belief in the historical veracity of the Pentateuch; and since then that cord has snapped in twain altogether. But I wish to repeat here most distinctly, that my reason for no longer receiving the Pentateuch as historically true, is not that I find insuperable difficulties with regard to the *miracles* or supernatual *revelations* of Almighty God, recorded in it, but solely that I cannot, as a true man, consent any longer to shut my eyes to the absolute palpable self-contradictions of the narrative"—pp. 8, 10.

Such then is the sad conclusion arrived at. But was not that a foregone conclusion? It requires but little discernment to perceive that the bishop's mind had been, years before, prepossessed with sceptical sentiments, and that they only waited a "convenient season," to destroy "the faith once delivered to the saints." Had his critical examination of the Pentateuch and the book of Joshua, dropt from the pen of some itinerant infidel lecturer of the day, it would have been consigned to oblivion almost as soon as born. Its continued vitality is entirely dependent on the ecclesiastical position of its author, and the canting terminology with which it is spiced, some examples of which we have given in the above quotations. Little effort is needed to unmask this hypocrisy and hold it up to that contempt which it deserves, and which it is increasingly receiving. The introduction, and the last chapter of the volume, are redolent with a rich efflorescence of scriptural and devout language, while, at the same time, this language is

associated with moral conditions repulsive to a truly pious mind. Only think of a pious infidelity, an humble rejection of God's word, an humble and pious faith giving a hearty welcome to a friendly criticism, which will establish a conviction in the mind of the unveracity of the Holy Scriptures. Such is the hybridous language literally, or in effect, employed by Colenso. Here is the spirit from beneath embodied in the letter of God's Word, a spiritual dialect which is to introduce a Babel of confusion into the English mind upon the most vital of all questions. How comes it that such a man as Colenso has been elevated to the position of a missionary bishop? What were his qualifications? We are aware of none save his acquaintance with the science of numbers. It may appear strange to some of our readers that a man should be selected for such an important position merely because he happened to be a good arithmetician.

Formerly, men were selected for bishops who were full of the Holy Ghost, as being the most likely on that account to "triumph in Christ, and to make manifest the savour of his knowledge." Deep personal piety and ministerial success, used to be connected as antecedent and consequent; bnt the doings of the primitive church and the doings of the Anglican church, are not always in harmony. Apostolic views of ministerial qualification, and those of a prime minister of her Majesty's council, are not always taken from the same stand-point. The former comprise the *tout ensemble* of spiritual excellences, the latter seem occasionally to include little more than an acquaintance with vulgar fractions and cubic equations. The missionary results of the labours of such a person as Dr. Colenso, are just such as a wise man acquainted with his antecedents would have anticipated. Destitute of saving grace, demoralized with deistical sentiments, and having only a fractional acquaintance with biblical literature—for he informs us that he had not even begun these inquiries in January, 1861, so far, at least, as the Pentateuch is concerned—he is no sooner interrogated by one of the natives on a few points of scripture history, than he finds himself non-plussed, and yields up the citadel of truth. A poor Zulu just emerging from the ignorance and gross superstitions of heathenism, finds himself more than a match for a University-educated English Bishop. Poor Bishop! Unfortunate church, represented and disgraced by such an empiric, and prevented by imperial domination from ridding thyself of such an intolerable excrescence! and unfortunate England, bound in legal fetters to support an ecclesiastical organisation, many of whose clergymen and dignities both misinterpret the Scriptures, and bring into question their truthfulness and divine authority, and whose worthiest citizens have thus their most sacred feelings outraged, and are compelled to uphold and maintain errors, which, from their *very soul they abhor!*

annot conceive of anything more incongruous with the office
acter of a Christian Bishop, than this work upon which
nso has entered, whether we consider the work itself, or the
in which he performs it. Does it become a disciple of
insinuate that his *Master* is liable to human error?—that
easonable to suppose he would speak with certain Divine
ge on the Pentateuch, more than upon other matters of
science or history, that the Mosaic writings to which He
ntly appealed, as authoritative in all matters of faith, are
and, consequently, void of historic truth? Is it in
with the character of such a one, to produce the stale
s of avowed and inveterate enemies of the Christian faith
reat with reticence the arguments which have been
l in reply, or so to emasculate them as to divest them of
iginal force? What deistical and kindred writers have
in vindication of their infidelity, Colenso advances as a
l friend of truth. They have written to destroy our con-
n the Bible; he writes to shew that the Bible is not trust-
They write as atheists, deists, sceptics, and would scorn
ntified with bishops, priests, or parsons of any grade; he
red head and sacerdotal vestments does the work of these
dreams of infamy as inseparable with such a position.
actical purposes" he suppressed his sceptical doubts,
occupied an humble ecclesiastical position at home, but
ng gained a bishopric, and the recent judgment of Dr.
ton in the Court of Arches, having placed clergymen of
l church party in an impregnable position, he fearlessly gives
his long cherished scepticism. At his ordination he makes
declaration, that "he *does* unfeignedly believe all the
l Scriptures of the Old and New Testament," and pledges
to use "all faithful diligence to banish and drive away all
s and strange doctrines contrary to God's Word;" now he
that he can both affirm his disbelief of those Scriptures and
ly retain his ecclesiastical honours and emoluments. We
pseudo-prophets who come to us "cum vestimentis avium,
nsecus sunt lupi rapaces,"* and where can we find a more
type of this species than the Bishop of Natal? In his
nd concluding remarks, Dr. Colenso is abundantly covered
l, but in the body of his work this soft covering is stripped
the rapacious wolf appears. He represents himself "a
of God's Word, and of God's message of love to
l;" acknowledges that he "owes allegiance to the truth,"
"must obey the law of truth." For "the *present* he
o follow the leading of truth." He "would not bring the
rk (truth) itself into the battle field," nor countenance an

* Matthew vii. 15.

argument that "would endanger Christianity." To the Bible he "would give due honour as the Book containing a message from God to our souls,"—"food for the inner man,"—"supplies of spiritual strength and consolation,"—"living words of power to speak to our hearts and consciences, and wake us up to daily earnestness of faith and duty." He speaks of it as "That very book of truth, which cheers us with the assurance of Divine help and blessing," the "Sacred book in which the inspiration of the Holy One breathes through its pages,"—"the best of books." What more could we desire than such unctuous language as this? yet by a singular fatality every blessing the bishop bestows upon the Bible has a sting in its tail. The Bible has ample supplies of food for the inner man, yet it is not historically true, but contains a series of manifest, palpable, absolute, self-contradictions, and inconsistencies. (Is such pabulum as this food for the Bishop's soul?) It tells us of what is pure and good, holy and loving, faithful and true, though clothed with the outward form of law or parable, or proverb, or narrative; yet it is a book of myths and fables. It is the best of books, yet is "full of contradictions, and plain impossibilities, affecting the entire substance of the story," and its teachings are such as to produce great revulsion of feeling in intelligent Christians. Such is the Bible, as rendered by this mitred infidel. Strange that he could not see that such an undisguised combination of "kissing" and "smiting under the fifth-rib," would bring down upon his head the indignation of all lovers of honest and fair controversy. He would not, forsooth, reduce the Mosaic narrative to a level with fiction, for that word is frequently understood to imply *a conscious dishonesty* on the part of the writer, an intention to deceive. "Yet," says he, "in writing the story of the Exodus, from the ancient legends of his people, the Scripture writer may have had no more consciousness of doing wrong or of practising historical deception, than Homer had, or any of the early Roman annalists. It is *we* who do *him* wrong, and do wrong to the real excellence of the Scripture story, by maintaining that it must be historically true, and that the writer *meant* it to be received and believed as such, not only by his own countrymen, but by all mankind to the end of time."

It will be at once perceived that the bishop is at issue with us on the following cardinal points, namely—Divine revelation, which he does not consider to be necessary, nor in any proper sense to have been given; the character of Christ as a teacher, whom he regards as fallible; the inspiration of the Holy Scriptures, which he regards as natural in contra-distinction from supernatural; and the authenticity of the Pentateuch, which work he does not consider to be of Mosaic authorship. Thus he assumes alternately the position of a deist, a socinian, a rationalist, and an ordinary

tic. We say the bishop controverts the necessity of a divine lation. He tells us, that "Our belief in the living God would in as sure as ever, though not the Pentateuch only, but the e *Bible* were removed," and that "It is perhaps God's will we shall be taught in this our day among other precious is, not to build our faith upon a Book though it be the Bible , but to realise more truly the blessedness of knowing that he lf is nearer and dearer to us than any book can be—that oice within the heart may be heard continually by the ent child that listens for it, and *that* shall be our teacher and in the path of duty which is the path of life, when all other rs—even the words of the best of Books—may fail us." How dingly captivating this mimicry of devout and fervid piety, ssing the hope that we may soon by the good providence of get rid of the Bible entirely; and how useless the Book if our in the living God will remain as sure without it as with it, eason will as sufficiently guide us in the path of duty. More- mixed up as the Bible is with a deal of heterogeneous matter omes not only unnecessary, but an evil, an *ignis fatuus*, leading know not whither. And then, how piously does the Bishop minate between our heavenly Father and the Bible! But does he mean by the Bible? Is it the material volume which called, bound in morocco, beautifully gilt, placed on the ır table to be admired, not read, regarded perhaps by some mingled feelings of superstition and reverence, as Laban did ods? Is it this gilded ornament which falls under the vation of the senses only, that the bishop insinuates intelligent tian people have been building their faith upon, instead of the God, and is the distinction between the spiritual God and a ial book, one of the "precious lessons" which God has ed for the nineteenth century? It may be that such an ry as is herein implied, has fallen under his observation in tercourse with *his* people, but intelligent piety has always guished between the material volume and the spiritual truth, pable to the sense of touch, and imperceptible to the natural hich is symbolized by the characters impressed on its pages. love the material book, we love it just as the bereaved mother the *souvenir* of her darling child whom God has taken from y death. It is the connection between the remembrancer he child, which makes it to be valued by the mother. Destroy onnection between the Bible and God, and it becomes a thing dsehood and execration. But this connection cannot be oyed. The Bible is that instrument by which the articulated d of "our Father's" voice is conveyed to our ears, a voice h communicates to us more authoritative and certain instruction the inward voice of "reason and conscience," which the

bishop wishes us to accept as a substitute. In section 187, quotes a panegyric on human reason from Cicero, the greatest the Roman orators, to shew us that we have in this principle equivalent for divine inspiration, or, as we understand him, equivalent for the revealed truths of the Bible; nay more, Scripture inspiration, as he affirms, is a groundless thing, we ha in this "inward witness for God," a more sure and divi instructor, one which God himself has given us, but which, be remembered, is the source of those legendary writings which ha been so skillfully constructed, that thousands of the noblest typ of intellectual manhood have been impressed with the conviction their historical truth. And indeed the drift of his "*Concludi Remarks*" throughout, is to elevate this faculty at the expense God's Word. Thus the Bishop occupies a purely deistical positio Having quoted, as we have intimated, from Cicero, it would ha been well had he shown us how reason regulated the life of Cice and how far it had aided him in the discovery of religious tru It may not be legitimate to estimate the professed principles of man by his actual conduct, as sometimes there is a seri discrepancy between the two, but it is otherwise when the one is perfect keeping with the other. In studying the life of Cicero, cannot fail to observe that he was vain, ambitious, and selfis now a traitor and then a sycophant, now exhausting all the art oratory to establish his popularity with the capricious masses, then shewing in the most unmistakeable manner that sympathies were with a corrupt and selfish oligarchy. At time we find him as if inspired with genuine patriotism, conduc the famous impeachment of Verres, who while prætor of Syra had been guilty of acts of the most flagrant misgovernment oppression, and then at another defending public officers, who as shamelessly practised every form of extortion and cruelty the people. He taught that it was cowardly and mean to for injuries, and his celebrated Philippics against Antony and friends were in accordance with this principle, which, if true, far to justify the triumvir's myrmidons in bringing his life tragic and ignominious end. He taught that fornication was i instance wrong, and in perfect consistency separated himself f his wife Terentia, and married one of his wards, a young beautiful lady named Publila, and divorced her in the course year. Was the life of this man in keeping with his panegyric reason, or does it afford proof that reason is sufficient to guide in the path of duty? Cicero believed in the eternity of mat and was altogether in doubt and uncertainty respecting doctrines of a future life, and the resurrection. He affirmed t Socrates, Democritus, Anaxagoras, Empedocles, and almost all ancients were obliged to confess their ignorance of religio

, for all these were shrouded in darkness. Some of these
ought that there is no distinction of degree, aggravation, or
ness in crimes, that drunkenness is allowable, that deformed
ble children might be destroyed, that a community of
would conduce to the public good, and that unrestrained
ty ought to be allowed to soldiers. Some inculcated
in precept, and others recommended it by their example.
racter of the Gentiles as given by Paul, Romans, i. 24-32,
an exaggerated description of the immorality, which
d among all classes of society in Greece and Rome.
was distinguished by licentious divorces, the procuring of
s, the exposing of infants, the nuisance of public stews, the
of gladiators, the maltreatment of slaves, and other
s or fruits of sensuality and cruelty, all of which were
ed or connived at by both sages and legislators." Such
e of the details, or let them be called even blemishes or
of the highest achievements which reason and civilisation,
om the acknowledged aid of the Bible, have effected in the
of morals. How necessary, then, is a revelation of the
will! Let society adopt the principles of Colenso, and in
nonths it would be thrown back into all the impurities,
, and wretchedness, of ancient pagan Rome.

e turn to the sages of modern times who advocate the
cy of reason, we find nothing to justify the rejection of
red oracles for the teachings of philosophy. We find
ges occasionally garnishing their systems with unacknowledged
from the Eden of Holy Scripture, but when stripped of this
zed garniture, we discover nothing but bald unsightly
ty. Upon the most important and vital questions they
greed only to disagree, to advocate principles which are
y destructive of each other. Lord Herbert of Cherbury,
regarded as the first of English deists. He endeavoured
e Deism to a system under the name of the "Religion of
" as opposed to revealed religion. Like Colenso he
l in intuitive religion. The basis of his system was
ficiency of human reason to discover those principles
are necessary to regulate the faith and practice of
d. His principles were probably purer than those of any
ame school who have succeeded him. It is rather remark-
t he invoked the blessing of God in prayer, upon his work
ritate," just as Colenso commends his deistical publication
merciful acceptance of Almighty God. Bolingbroke and
t professed to believe in prayer, Chubb, on the contrary,
of it as an absurdity, and Hume says, "While the Deity
sented as infinitely superior to mankind, this belief, though
ner just, is apt, when joined with superstitious terrors, to sink

the human mind into the lowest submission and abasement, and t represent the monkish virtues of mortification, penance, humility and passive suffering, as the only qualities which are acceptabl to him. But where the gods are conceived to be only a littl superior to mankind, and many of them to have been advance from that inferior rank, men are more at ease in their addresses t them, and may even without profaneness, aspire sometimes to rivalship and emulation of them. Hence, activity, spirit, courage magnanimity, love of liberty, and all the virtues which aggrandis a people." Here the Deity is impiously associated with heathe gods, intelligent piety is represented as a debasing superstition and hero worship eulogised as that which gives dignity an grandeur to a nation. Chubb and Bolingbroke professedl believed the doctrine of a general providence, but denied a par ticular providence, as if the whole of nature could be governe while none of its constituent parts were brought under control Spinoza professed pantheistic or atheistic principles—it is doubtfu whether, for he always confounded the Supreme Being with th material universe, and hence as stated by Van Mildert, "he denie a Providence, scoffs at the doctrine of heaven and hell, and of evi spirits, represents all divine worship as nugatory, and ridicules a vain superstition the expectation of rewards or punishments i a future state." Some of the popular atheistical lecturers of th present day adopt the principles of this philosopher. On the con trary, Voltaire expresses his belief in "a supreme, eternal, incom prehensible Intelligence," and represents Him as exercising universal and particular providence in words which might hav been selected from a believer's vocabulary.* Paine professed t believe in one God. Hume, Shaftesbury, Bolingbroke, and other admitted in some form the existence of a Supreme Being, but al are reluctant to accept the descriptive language of Scripture. The believe in a God of Nature, but not in the God of the Bible. Some like Bolingbroke, maintain that the soul is not distinct from th body, and that both perish at death,—that the doctrine of a futur state has no foundation in reason, but that a belief in it is bene ficial for mankind. Charles Blount professed his belief in th doctrine of the immortality of the soul and in a future state rewards and punishments, and yet terminated his career by suicid because his sister-in-law would not yield to his incestuous embrac

* As an illustration we quote the following lines from "La Henriade!"

"Dans ce même moment le Dieu de l'univers,
Qui vole sur les vents, qui soulève les mers,
Ce Dieu dont la sagesse ineffable et profonde
Forme, élève, et détruit les empires du monde,
De son trône enflammé qui luit au haut des cieux,
Sur le Héros français daigna baisser les yeux.
Il le guidait lui-même."

Shaftesbury, on the other hand, treats the doctrine with ridicule. Bolingbroke speaks of the religion of the New Testament as "a most amiable and useful institution." Lord Herbert calls it "the best religion." We need give no further illustration of the contradictory character of deistical principles; and yet deists generally, from Colenso *upwards*, are invariably boasting of the sufficiency of reason, although it is manifestly insufficient to reduce their conflicting opinions to harmony, the only point of harmony among them being their cordial rejection of the Bible. "Every man, by virtue of his character as a 'free thinker,' has his own scheme, and holds no further connection with others of the species than that which belongs to the fellowship of infidelity. Irresponsible for their peculiar shades of positive sentiment, provided they maintain the negative one of determined disbelief in, and opposition to, the religion of the Bible, all deists are faithful and accredited members of the infidel family. An individual may believe in the doctrine of providence or not, as he pleases; he may hold it right to worship the Supreme Being, an idol, or nothing, as he thinks proper; he may affirm that the soul is either matter or spirit, or deny its existence altogether, just as it suits him; he may believe in the doctrine of a future state, that the grave terminates his existence, or that he will hereafter assume a vegetable or animal form, exactly as it may meet his taste; or, if more congenial to his feelings, he may turn Mussulman, and embrace every dogma of the Koran; almost anything in the wide world if he will only look upon the Bible as a fiction, and his forefathers, who believed its doctrines as fanatics, he will make an excellent deist."

If the human mind, under the advantages of the highest educational culture, has not arrived, and cannot arrive at satisfactory conclusions in the elementary topics of theology and moral duty, surely it is in vain for us to search for evidence of the sufficiency of reason among the conflicting religious systems of heathen nations. Religious knowledge is of such a nature that it is morally impossible the human understanding could ever of itself arrive at so much of it as would be at once certain and sufficient; for while some of its branches are of such a character as to be beyond the power of human discovery, others, not communicated by a divine revelation, come before us in such a vague and indefinite form that the moral effect is easily destroyed by the reasonings of infidelity, the business and pleasures of life, and the pernicious examples by which we are surrounded. How could we, apart from the revelation contained in the Old and New Testaments, have had any knowledge of the grace and mercy of God towards our sinful race, or of the destiny that awaits us in a future state of being? The whole economy of grace is one of pure revelation, and the historical development in which it is presented to us in the Sacred Scriptures is the form

which divine wisdom has seen fit to adopt so as to place the whc
concatenation of its facts and principles within the reach of o
understanding, and to produce the requisite impression on o
hearts. But for the Bible man is an enigma to himself,—he kno
not his origin, his history, or destiny. Outside the ark of Hc
Scripture the mind finds nothing but the troubled waters of hum
opinion, conjecture and doubt; unassisted reason has no *terra firn*
in the matters of religion; its speculations result only in doubt a
uncertainty. It evidently follows that if human reason cann
decide on those matters which, above all others, it concerns man
know, it is necessary that God should, by a divine revelation, comm
nicate to us that knowledge which we could not of ourselves discov

To set aside the authenticity of the Pentateuch, it was necessa
to invalidate the testimony of Jesus, for his testimony in favour
the Mosaic authorship of the Pentateuch is most unequivocal.
long, therefore, as this testimony is admitted, the authenticit
these writings remains untouched. The references of our Lor
the Mosaic records are numerous and unmistakable. Those rec
are referred to by him as illustrative of his reasonings and
hortations; but had they sustained a mythical character, he c
not have so employed them. "To quote a mere fable for the
of enforcing duty or exhibiting the application of a principle
at best but a trifling with the gravity of the subject, and an i
to the intelligence of the reader or hearer."* Is it possible for
unprejudiced mind to read the references made by Christ to
creation, the deluge, the history of Abraham, Isaac and Jacob,
journey of the Israelites from Egypt through the wilderness,
story of the fiery serpent and the miraculous supply of ma
without being convinced either that he believed, or that he s
as if he believed, in the reality of these facts. If we enter
proper feelings of respect and reverence for him as God's anoi
prophet, no doubt can exist in our minds on this subject; but if
the other hand, we regard the historical facts of the Pentateuc
myths and not history, as mere legendary lore and not sober tr
it is impossible for us to retain any confidence in him as a co
tent Teacher. If we assume the unhistorical character of
Pentateuch, then we must also assume either that Christ knew
untrustworthy character of those writings, or else that he
quite mistaken respecting them. In the one case we are drive
the blasphemous conclusion that he was dishonest, in the ot
that he was ignorant. If Christ knew the fabulous character
these writings, but pandered to the prejudices of the people, t
he was confirming them in a gross delusion, and we consequen
cease to have confidence in him; but Colenso, rising above
human fears, and with a heart answering in the words of t

* Alexander, on the Connexion of the Old and New Testaments, page 23.

het, "Shall a man speak lies in the name of the Lord?" h. xiii. 3,) dares to act as an honest man by exposing the racity of the Pentateuch, and thus claims a superior moral acter to that of God's own Son; but if Christ did not know we are here assuming to be true, then he was an ignorant her,—he had not the penetration of Dr. Colenso, and consely the bishop is wiser than his Master.

w Colenso assumes both the dishonesty and ignorance of t. He suggests that "in making use of such expressions, ord did but accommodate his words to the current popular age of the day, as when he speaks of God making His sun e."* Philosophers make use of such language as this. They of the rising and setting of the sun; and what they say is arly true,—is justifiable and easily explained, although astroally false. But when Christ affirms that Moses is the author e Pentateuch, as was popularly believed,—if this was historifalse, how could it be popularly true? Is it not a palpable rsion to say that it is popularly true that Ossian is the author ose poems which go by his name, but historically false? Does arity of belief alter the character of antecedent facts? What erful transmutations would take place were this the case. But uestion does not relate to the fact of popular belief, but to the f actual authorship. If it was true that Moses was popularly ed to be the author of the Pentateuch, did this popular belief tute him in point of fact the author of that work? It must ident that it is the fact of authorship which rules the belief, ot the belief which establishes the authorship. The popular was that certain writings were written by Moses, and that writings were true; but all this, according to Colenso, was fiction; and Christ knew it, but never attempted to correct it. is the interpretation of the Bishop. According to this theory, e to believe that although Jesus Christ directed his hearers d Moses, and quoted him as a *bona fide* author, he nevertheew there was no existent work penned by Moses. Moreover, Christ accommodated his words to this popular delusion, he same time claimed a certain relationship to the Pentateuch. laimed to be the prophet whom it had for about fifteen ries announced as the special and pre-eminent servant of God. erified his doctrines by an appeal to its authority. He placed uthority on a level with the authority of God, and then deed from the people the same confidence in himself as they d in the Pentateuch. He rested his claim to the Messiahship predictions and descriptions, and threatened with destruction who did not submit to his teachings and yield to his claims. ving in Jesus as "the Truth," and in whose mouth was never

* Page 31.

found any guile, we cannot but reject with the deepest abhorrence the suggestion that he could be guilty of such dishonesty as is implied in the statement, he "did but accommodate his words to the current popular language of the day.

But the latter hypothesis is that upon which Colenso chiefly depends to render the testimony of Christ nugatory. This is the pillar upon which his superstructure rests, and it does not require the strength of an intellectual Samson to hurl it from its basis, and reduce the whole fabric to ruins. The Jews in the days of our Saviour, constituted the visible church of God. Their religion was divinely instituted, and rested upon historic facts, as thus: the passover had its foundation in their deliverance from Egypt; the feast of tabernacles in their sojourn in the wilderness; the feast of pentecost in the giving of the law from Sinai, and even that law, the most perfect moral code ever given to man, and unsurpassed by any production of the "advanced intellects" of any day, was in its turn inseparably connected with the pentateuchal history. Thus the first commandment reads "I am the Lord thy God, which have brought thee out of the land of Egypt, out of the house of bondage. Thou shalt have no other gods before me." In like manner, the fourth commandment refers to the Mosaic history of the Creation. It must be evident to every one, that these religious institutions could never have existed, had their historic basis been fabulous. To believe that the Jews had accepted and maintained among them positive, outward, national institutions, such as the feasts referred to—the Sabbath, circumcision, &c., which had no other foundation than myths, implies a greater amount of incredulity, than to believe that Jonah swallowed the whale rather than the whale Jonah. The Jewish polity has long since been destroyed, and its ritual abrogated, but the people still live, and are scattered among all the nations of the earth, and cling to the traditions of their fathers, thereby verifying the Mosaic history, even "their closed shops on the Saturday, were a testimony for the historical veracity of the Pentateuch, which no violence could get rid of, no ingenuity blot out." Surrounded as Jesus was, with the incontrovertible evidence of the historic truthfulness of the Pentateuch, and dealing with its fundamental facts in his daily instructions and controversies, it is impossible to believe that he could be ignorant of the value of that evidence. The commencement of Christianity can be traced up to about the beginning of our era, by shewing its connection with great, indisputable historic facts, which have transpired during the intervening centuries, and so by a similar process Judaism can be traced to the Scripture period given as its commencement; and the New Testament supplies us with evidence that Jesus was intimately acquainted therewith. But if the Pentateuch is an unhistorical

ıction, then, whether we regard Jesus as dishonest or ignorant, ;her case Christianity is without a solid foundation. It is ed on the person of Christ as the God-man, but if it can be ıstrated that either of these assumptions is true, then it is ıt that Christ is not what he claims to be—what the ures represent him to be — the Saviour of all men. is either everything or he is nothing. He is either the ɔod and our Saviour, or, he is no Saviour at all, but an ıs and blasphemous impostor. There is no medium. We ; suppose him to be a good but mistaken man, for a good who is a man only, could never say, "I and my Father are —a mistaken man could never do those miracles which Jesus hereby proving his oneness with the Father. If Christ is Dr. Colenso represents him, then he is not our Daysman to ı prevailing hand" upon both a holy and righteous God, ıful man. His death is not an atonement for transgression. surrection is an inexplicable hoax. Our faith is consequently ınd those beloved ones who have fallen asleep in Christ have ed. If the Pentateuch is not true, Christ is not true, and ıly foundation on which men can build their hopes for ance with God, and admission into eternal glory, is destroyed. rgument of Colenso, to sustain his assumption that Christ ı ignorant teacher, is thus stated by him: "It is perfectly tent with the most entire and sincere belief in our Lord's ty, to hold, as many do, that, when he vouchsafed to become n of man,' he took our nature fully, and voluntarily entered l the conditions of humanity, and among others, into that makes our growth in all ordinary knowledge *gradual* and *l*. We are expressly told in Luke ii. 52, that 'Jesus ɜed in *wisdom*,' as well as in 'stature.' It is not supposed n his human nature, he was acquainted, more than any ɜd Jew of the age, with the mysteries of all modern sciences, ith St. Luke's expressions before us, can it be seriously ıined that, as an *infant* or *young child*, he possessed a ɜdge, surpassing that of the most pious and learned adults of tion, upon the subject of the Pentateuch. At what period of his life upon earth, is it to be supposed that he had ɜd to him, as the Son of Man, *supernaturally*, full and ıte information on these points, so that he should be expected ɜak about the Pentateuch in other terms, than any other t Jew of that day would have employed? Why should it be ht that he would speak with certain Divine knowledge on ıatter, more than upon other matters of ordinary science or y?"* Here is affirmed "Our Lord's Divinity, his tary incarnation, and his perfect manhood in all its ıtional conditions." But surely the affirmation of "Our

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Lord's Divinity," is but a make-believe on the part of Colenso. We can perfectly understand that as a man, Jesus was possessed of only a limited share of ordinary knowledge, and that principles of infinite magnitude, which his human understanding could not grasp in all their entirety underlay the religious instruction which he communicated; at the same time, we should deem it highly improper to speculate on the amount of knowledge of any kind, which he as a man possessed, as compared with that of any other pious and devout Jew of his day. But the question is not whether as a man, his understanding was finite or infinite, or whether his knowledge was graduated by human conditions, or absolute, but whether his Divinity did not guarantee the correctness, completeness, and truthfulness, of all he taught. Admitting, as we are fully prepared to do, that the sacred infancy of our blessed Lord, had not that ripeness of understanding which characterized his subsequent manhood, does it follow that the limited knowledge of his early life was *necessarily* mistaken knowledge? This is a proposition which men of "advanced intellect," we think, will not venture to maintain. The reasoning of Colenso, proceeds on the assumption, that the teachings of Jesus were merely the utterances of his manhood. But why should he make such an assumption? If we see Divinity in his wonderful works, why is the same agency to be separated from his instructions? Can we believe that that Divinity which performed those works, also endorsed teachings relating immediately to the everlasting salvation of mankind, if they were based on error and falsehood? Impossible! "If when Christ began his work, with all the fulness of the Holy Ghost dwelling in the God-man, and with all the Omnipotence of Deity waiting to avouch his doctrine, he who was himself 'the Truth,' as well as 'the Way' and 'the Life,' could be in error as to the very foundations of his preaching, and as liable to mistake the Scriptures of the Old Testament as 'any other devout Jew of that day'—then verily his veracity is a figment, faith in him is folly and the God of Truth must be supposed, in the miracles he performed in evidence of his mission, to have made bare his holy arm to set his seal upon error and falsehood." "Let God be true but every man a liar." "Him hath God the Father sealed." He is "the Amen, the faithful and true witness." On this subject "He is in the light." "And in him is no darkness at all." We therefore accept his testimony in favour of the truthfulness and authenticity of the Pentateuch, and tremble and pray for such men as Colenso, when we read these words, "If they hear not Moses and the prophets, neither will they be persuaded, though one rose from the dead."

In the above quotation there is a strange mixture of devout and irreverent language, which we should hope never to meet with

Colenso speaks of "our Lord's Divinity," compares him to
ther devout Jew," and classes him with "an educated Jew."
evident that our Lord sprang out of Juda," consequently
ding to the flesh" he was a Jew, and the whole of his life
that he was a "devout Jew." But why compare him to
er devout Jew? Was he nothing more? Then why speak
Lord's Divinity? We regard such language as exceedingly
nable. The object of Colenso is to reduce the authority of
as a Teacher to a minimum, or rather to a nullity. His
a degrading one. Why should Christ "be expected to speak
he Pentateuch in other terms than any other devout Jew of
y" would have employed? *This* day of "advanced intellect"
"that day" when Christ dwelt among men into comparative
y on biblical topics, and we of this distant day and country
understood to be far in advance of the devout and educated
that day, although he was in the immediate presence of
s illustrative of the literature of his country; and Colenso
to know why Christ should be supposed to be better in-
than any other of the devout Jews of that day, the best in-
of whom were so far behind us. Thus he who is the
ess of his Father's glory and the express image of his person,
whom are all the treasures of wisdom and knowledge, pos-
o greater authority than any devout Jew of that day. And
we are to regard the Pentateuch on which he based his
ions as no better than a fabulous compilation, the authority
Lord," notwithstanding his Divinity, can occupy no higher
than that of Cicero, Lycurgus, Numa, Zoroaster, or the
ooroos, who have been the subjects of some kind of inspira-
which God's Spirit has revealed to them certain "great
having "a beneficial influence" on mankind. Again we are
to know on what authority Colenso considers our Lord
ucated Jew." Was his family one of those wealthy ones
ould afford the expense of educating its sons? Who was
maliel at whose feet he was brought up? Was he not on
trary a humble mechanic, unfurnished by any scholastic
? The query, "How knoweth this man letters, having
arned?" falsifies the bishop's assumption.

t was therefore an *uneducated* Jew, and we ask how was it
wisdom and mighty works startled the educated Jews, as
filled the uneducated with astonishment? How was it that
s yet a child of twelve years of age, surrounded by Jewish
, deeply versed in Biblical literature, that his understand-
d answers filled them with astonishment? The true answer
e queries will carry us to something infinitely above what
o, we fear, understands by "Our Lord's Divinity." (In the
ng Number we shall (D.V.) return to this subject.)

RONALDSHA.

ART. VI.—THE IMAGE OF GOD IN MAN.

THE fact that the human race has had a beginning, is, we presume, generally admitted. But as to *how* and *where* the first man was brought into existence, and what was his moral character, there are many conflicting opinions. Thoughtful men naturally desire to know something about the origin of their race, and deem information on this subject interesting and valuable. But unfortunately, many have sought for it among the theories of bold, speculative, sceptical men. Consequently, they have been left in the meshes of bewildering speculation. The Bible is the only source of correct information on this subject. The infallible book tells us—

1. That God was man's maker. "And the Lord God formed man of the dust of the ground, and breathed into his nostrils the breath of life; and man became a living soul." (Genesis ii. 7.) A more simple, natural, and rational account, cannot well be imagined; nor one more eminently calculated to carry conviction of its truth to the unbiassed mind.

2. That he was put into the garden of Eden. "And the Lord God planted a garden eastward in Eden, and there he put the man whom he had formed." This garden was, without doubt, a place of great beauty; an earthly heaven, furnished with an abundance of everything good for food, pleasant to the eye, and fragrant to the smell; a place of exquisite beauty, of luxurious provisions, and of elegant arrangement. As we in imagination look at primeval man in his Eden home, in perfect health, beauty, purity, and happiness, we cannot but think of the prolonged process by which the physical beauty and perfection of Eden were reached. What life and death, chaos and darkness, flood and convulsion preceded! Could we have looked upon the earth in its roughest chaos, we should not have been able to discern anything to indicate the coming Eden. Yet the infinite mind was gradually and wisely developing a plan; the consummation of which was, Eden in its beauty and perfection prepared for man.

3. That he was created a holy and happy being. If God, who is infinitely wise and holy, and consequently, from whom no imperfect or unholy thing can emanate, was his maker, then the first man must have been perfect, physically, mentally, and morally. *The Book* tells us he was made in the "image of God." An image of a thing is an apt representation of that thing as far as it goes. According to this definition, finite man may be in the likeness of his infinite Creator. We now proceed to show in what this image of God in man consists.

I. INTELLIGENCE.—Nature, with her million tongues, proclaims that God is a being of vast intelligence. Man possesses intelli-

gence, though in an inferior degree, by which he is enabled to perceive and examine external things; to analyze complex objects and compound simple ones. Neither the beasts Adam named, nor the trees he dressed, nor the flowers he admired, could think about their own Creator, or the wise design manifested in surrounding objects. To man was given the power to perceive, reflect, think, judge, and reason. There is no doubt but his intellect was bright, vigorous, and capacious; his understanding sound and comprehensive; his memory quick and retentive. The fact of his giving appropriate names to the animals brought before him, independent of study and observation, affords substantial evidence that his mind was intuitively stored with knowledge. He possessed powers to appreciate the sublime, the graceful, and the beautiful, with which he was encircled, as indications of his Maker's wisdom and beneficence. As he gazed upon his paradise home, his mind must have filled with great and holy thoughts, and his heart swelled with grateful adoring emotions.

In our contemplation of the objects of beauty and grandeur in Eden, man must stand highest in our esteem and admiration. The beautiful in nature must ever command our admiration, but the comprehensive and correct in thought, the pure, generous, and fervent in feeling, must ever command it in the highest degree. Man is incomparably the grandest object in Eden. Man, having an intellectual nature is created in the likeness of his intelligent Maker; "the intellectual finite is the reflection of the intellectual Infinite."

II. IMMATERIALITY.—"God is a spirit," says Christ. He is not cognizable by any of our bodily senses; he cannot be seen or handled. He is infinitely removed from the gross inert properties which constitute matter. He has no form nor parts. Hence the human body cannot in any sense be in the image of God. Between matter and spirit there can be no similarity. It is impossible for matter to be in the likeness of thought, or will, or emotion. Imaginative minds may descant eloquently on the upright and noble form of the human body, and may describe it as being typical of the divine nature. But God has no form, therefore he cannot be typified by anything material. Paul says, "we ought not to think that the Godhead is like unto gold, or silver, or stone, graven by art or man's device." This would have been no argument if likeness to God consisted in bodily shape.

Man has a two-fold nature, material and spiritual. The former was taken from the dust, the latter came direct from God. That body which God had formed out of the dust was exquisite in mechanism and beautiful in form. But the material nature by itself was lifeless; there were feet, but no power to walk—hands, but no skill to handle—eyes, but no vision—ears, but no hearing—lips and tongue,

but no speech—lungs, but no breathing—a heart, but no pulsation—brain, but no thought. It was not till "God breathed into him the breath of life, and he became a living soul," that the wonderful piece of machinery was set in motion. Another and higher, an immaterial and vital principle was added.

These two parts of man have not only come from widely different sources, but are as widely different in their nature: there is no resemblance in any one particular.

They also evidence their existence by very different properties: the body by form, solidity and colour; the soul by thought and consciousness, by understanding and will. The evidences of the existence of the body are so palpable and convincing, that only a few trancendental or insane philosophers have ever doubted its reality. The evidences of the existence of the spirit are, we think, as conclusive though more remote from common apprehension. Yet it is impossible to have a doubt about the existence of our own consciousness and thinking power. And though we cannot see nor handle the consciousness and thinking power of others, yet we are convinced, beyond all doubt, by their actions, that they have thought and consciousness, like ourselves. Indeed it is impossible to deny that consciousness and thought are common to men, and we think it equally impossible on the grounds of reason, to deny that they are modes of an immaterial substance—spirit. It would be most absurd to affirm that spirit (taking for granted its existence) could be distinguished by colour, extension, form, and solidity. Equally absurd is it to maintain that matter may have the qualities of thought and consciousness. It, indeed, seems more reasonable to suppose that spirit may have extension and other material qualities, than that matter may be endowed with thought and consciousness.

If it should be admitted that matter can think and be conscious, then it must be admitted that thought and consciousness are either essential properties of matter or something added to it. If they be essential to matter, then all matter must think continuously and in one direction. It also follows that they must have extension, and if extension, divisibility; but it is as clearly evident that thought and consciousness are indivisible as that they exist. Therefore, those premises which necessarily led to the conclusion that they may be divided are false.

Should it be supposed that thought and consciousness are simply added to matter, then, according to this supposition, they must previously have had independent existence, *i. e.*, existed without inhering in any substance, therefore have had real being. But it is satisfactorily proved that this is not the case, from the fact that we cannot conceive of thought as existing independent of a thinking power; nor of consciousness apart from something that is

conscious—a substance in which it inheres. We conclude then that thought and consciousness are nothing more than properties of some substance or substances. We concluded in the preceding paragraph that they could not be properties of the material body, therefore they must be of the immaterial mind. Now, mind has none of the properties of matter; no weight or extension, shape or component parts, or divisibility. It is entirely free from the trammels of weight. "'As quick as thought' is an expression known and used by every body, but many have no notion of thought's quickness. It can pass through the earth, round its centre, visit favourite localities, reach the sun and distant stars in less time than the finger can move a hair's breadth. Neither time nor distance is an element in its movements. It is indefatigable. Physical effort fatigues and must be followed by rest. But mind is never fatigued, thought increases the fertility of thinking. The more knowledge a man has the greater the facilities for making fresh additions. A person who has trained his mind to think, can master in an hour a subject which would defy an ignorant person for life. This is ample proof that the mind is not material. For if it were it could not be moved without an apparatus and an effort such as is required to move all bodies; it would get fatigued in the using, and if it had capacity, as all material existences have, that would at least become filled, however large it might be."*

III. IMMORTALITY. The Psalmist says, "Before the mountains were brought forth, or ever thou hadst formed the earth and the world, even from everlasting to everlasting thou art God." Man is made in the image of God's eternity; not past but future eternity, if one may be allowed so to speak. As certainly as God will exist for ever, so will man. The solid earth on which man treads, and the bespangled heavens, up to which he often looks with amazement, though they have existed for ages, and will continue probably for ages yet to come, yet the time will arrive when the earth will pass away with a great noise, and the sun himself become dim with age, the stars will fall like blasted figs, and all nature sink in ruin. But man must exist for ever; with him the current of thought will ever flow, and the fire of emotion ever burn. Though at death there is the cessation of all animal motions, and the body returns to the dust, yet the soul survives, and enters a state of greater happiness or misery, according to its character, whether virtuous or vicious, during the present life.

The doctrine of the soul's immortality will appear possible, reasonable, and highly probable from the arguments grounded on the following points,—

First, the soul's unsophisticated instincts. She ardently pants for immortality and shrinks back with horror from the idea of

* Mudie.

annihilation except she has been degraded by vice, and her instin- blunted and perverted by sophistry; then from a consciousness guilt and dread of punishment, she may wish to plunge into t dark gulf of non-existence. And do not even these fears of t guilty show that their conscience points to future retribution? T guilty sometimes resort to false philosophy and sceptical sophist for relief. But it is well known that many of these, if not a have often been troubled with an irrepressible instinctive convicti that there is a future state. We very seriously doubt whether ar man ever attained to a uniformly settled conviction that at dea he should cease to think and feel for ever. A few philosophers i all ages, have professed disbelief in the doctrine of the soul's in mortality. But it is not uncommon for this class of men to indul in the wildest speculations, endorse the most absurd theories, ar reject wholesome truths believed by the common people. It is fact of authentic history, that the generality of people, barbaro or civilized, in all ages have believed in a future existence. Th may be accounted for either on the grounds of instinct or traditio perhaps both. As the soul grows in knowledge and virtue, and h instincts are legitimately developed, the idea of ceasing to exi becomes more and more revolting, and her thirst for immortali increasingly intensified.

Secondly, her immaterial nature. Of course we do not affir that because the soul is immaterial she is necessarily immortal. W believe there is only one necessarily existing Being, who is the fir great Cause and Maker of all things. All creatures are depende But the soul being immaterial, is unlike matter in all respects, c have no parts, therefore no natural tendency to decay. If sl perish it must be by the power of her Maker. Man may kill th body, but he cannot kill the soul. She cannot annihilate herse no implements of destruction can touch her.

> "The soul, secure in her existence, smiles
> At the drawn dagger, and defies its point.
> The stars shall fade away, the sun himself
> Grow dim with age; and nature sink in years;
> But it shall flourish in immortal youth,
> Unhurt, amidst the war of elements,
> The wreck of matter, and the crush of worlds."

Thirdly, her vast capacity for knowledge. Some men who hav pursued a wise plan of study, with indefatigable industry, hav acquired a vast amount of knowledge. But this neither burdene nor cloyed the mind; it rather gave a keener relish for knowledg and increased ability for fresh acquisition. If a knowledge of a the arts and sciences, of all the mysteries of nature and providenc could be brought into the mind of one man, he would ardentl desire more, and be conscious of a capacity for more. Yes,

> "Those numerous worlds that throng the firmament,
> And ask more room in heaven, can roll at large

In man's capacious thought, and still leave room,
For ampler orbs, for new creations there.

* * * * * *

Were man to live coeval with the sun,
The patriarch pupil would be learning still;
Yet, dying, leave his lesson, half unlearned.

This is not a baseless dream of the poet, or the mere creature of imagination. Facts warrant its truth. The human mind has achieved wonderful things. It has converted the stormy ocean into the pathway of commerce. Fire and water, wind and electricity, indeed all the mighty forces of nature it has subordinated to its ends. And, as in the case of Dr. M'Cosh, it seems to have grasped the archetypal ideas of this wondrous universe. Yet, at best it is but in the embryo of its existence. It "sees but in part;" "sees through a glass darkly." We believe no souls on earth are fully developed. Those who have attained the highest form of growth, have passed away from earth with numberless germs of power undeveloped. Can souls with such power become extinct at death? Reason says, No! From what has been advanced, we are warranted to conclude, that if God, who is infinitely wise, just and generous, had destined the soul to become defunct at death, he would not have endowed her with such a nature, such instincts and powers; but on the other hand, they are just such as we might reasonably suppose they would be, if he has destined her to exist for ever.

These arguments do not demonstrate the doctrine of the soul's immortality, but show that it is reasonable and highly probable. We cannot for certain know that the soul will exist for ever, till we know the will of her Creator. We must not overlook the fact that the existence of the soul is dependent, not necessary. Therefore, however strong she may be, if God wills her annihilation, she must cease to be; or, however weak, if God wills her immortality, nothing can destroy her.

It is, then, a matter of interest and importance to know if possible, what the will of God is on this subject. This is plainly declared by Christ and his apostles. Christ tells us that the wicked, "shall go away into everlasting punishment; but the righteous into life eternal." Paul says, "For we know that if our earthly house of this tabernacle were dissolved, we have a building of God, an house not made with hands, eternal in the heavens." He also affirms, that Christ "abolished death, and hath brought life and immortality to light through the gospel." These and several other passages so clearly teach the doctrine of the soul's immortality, that it cannot for a moment be doubted by any believer of the Bible.

The fact that the human soul must exist for ever, stamps it with

a value, compared with which all material wealth is insignificant and poor.

> Knowest thou th' importance of a soul immortal?
> Behold this midnight glory! worlds on worlds!
> Amazing pomp! redouble the amaze;
> Then weigh the whole! One soul outweighs them all,
> And calls the astonishing magnificence
> Of unintelligent creation, poor.

IV. KNOWLEDGE.—A clear comprehensive view of the divine character. God is light, and he who dwells in God, dwells in light. This was Adam's original state. No dark clouds or floating mist darkened his soul or clouded her vision. Her moral sky was bright and cloudless. How widely different is the case with the millions of Adam's posterity. Thick darkness has enveloped their minds. Most absurd and foolish have been their notions generally of the "Eternal." Many have considered him partial and revengeful cruel and tyrannical; others, by the innumerable idols in which they have embodied their ideas of him, show that they look upon him as a monster of hideous deformity. But Adam in his original state, knew that in God there was an assemblage of all natural and moral perfection. His knowledge of God's will, of the love, worship and obedience he owed him, was broad and accurate. The term knowledge is here used in a moral sense; not meaning the faculty of the natural understanding, which is part of the natural image, and cannot be lost, but referring to something Adam lost, and to which through Christ we can be renewed. Hence, says Paul, "Having put off the old man with his deeds, ye have put on the new man which is renewed in knowledge, after the image of him that created him." It is a knowledge of moral and religious truth. Here is a broad, beautiful, fascinating, enrapturing field into which worldly men cannot enter. They are blind to its beauty and deaf to its music. It is an awful fact, though neither understood nor felt by the servants of sin, that they are without a capacity for the highest kind of knowledge. It is an unspeakable mercy that through Christ it may be regained. Adam, in Eden, possessed it in full.

V. RIGHTEOUSNESS. Man, in his primeval state, was on probation. This, and his having been created by God, and constantly sustained by him, render it right and proper, if not necessary, that he should have been put under law, and have known that he was the subject of moral government. The immutable principle of moral government is righteousness. "A sceptre of righteousness, is the sceptre of thy kingdom." From this principle God never does, and never can depart: He *may* be merciful, He *must* be just. That the Divine government should be just or righteous, is a moral necessity.

Man, in order to be a fit subject of this government, must be righteous. The law of righteousness was written on his heart.

His conscience was illuminated, pure, vigorous; a perfect transcript of the Divine law. "That the main body of law, whereby man was to be governed, should be at first given no other way than by stamping it upon his mind and heart, was a thing congruous enough to his natural state; (as to angels and saints in glory;) it being then exactly contempered to his nature, highly approvable to his reason, fully suitable to the inclination and tendency of his will. . . . . "Yet it was most reasonable also, that some positive commands should be superadded, that God's right of dominion and government over him, as his Creator, might be expressly asserted, and he might more fully apprehend his own obligation as a creature."*

It is evident that Adam was, at his creation, endowed with ability, with compliance of heart and will, to conform to the law under which he was placed. In this habitual conformability of all his natural powers consisted his uprightness, or moral rectitude. Sin is the transgression of the law, therefore righteousness is conformity to the law: acting in a proper or right manner toward God and man. Adam's mind was so enlightened as to see that the Divine law was just, wise, reasonable; and his pure heart was so in love with the just, the wise, the reasonable, that obedience was pleasure.

VI. HOLINESS. The first man's original state was that of perfect holiness, entirely free from all filthiness of flesh and spirit. His passions were calm, his animal spirits temperate. He indulged in no foolish or deceitful schemes of happiness. The spontaneous aspirations of the soul, tended towards God, as naturally as sparks fly upward. His affections were fixed on God as the giver of all good. His will was in perfect conformity to his Maker's will. He was filled with the Divine Spirit, and rejoiced in God's favour, delighted in his service, and reflected his image. He lived in holy communion with his Maker. He had an inclination to please God, and an inward bias to virtue. How high and pure his enjoyment, how bright the glory which shone forth from his pure and spotless nature!

Had Adam and his posterity retained true holiness their peace and joy would have constantly flowed as a river, their social condition invariably been healthy and harmonious, and their history unspeakably glorious. War, slavery, tyranny, oppression, want, toil, selfishness, bitterness, ill-will, revenge, and evil speaking, would have been unheard of. The law of kindness would have been on every tongue, and brotherly love in every heart. Holiness to the Lord would have shone forth from the actions of all, been a permeating element in the thoughts and purposes of all, and breathed in the words of all.

* Howe.

It will now be evident to every thoughtful reader, that man wa created after the natural and moral likeness of God; the former including intelligence, immateriality, and immortality; the latter knowledge, righteousness, and holiness. This he lost, that h could not lose. Though the strength and splendour of his intel lect were greatly impaired, yet he remained an intelligent, imma terial, and immortal being. But sin robbed him entirely of hi moral likeness to God. The mighty fell. The fine gold becam dim. That bright, holy spirit became dark and polluted.

As Adam sustained a federal relationship to the human race his fall involved its fall: "As by the offence of one judgmen came upon all men to condemnation." It is most earnestly to be desired that men generally were convinced of their alienatio from God by wicked works, their spiritual destitution, an deformity.

What we have lost by Adam we may regain by Christ. "Fo as by one man's disobedience many were made sinners, so by th obedience of one shall many be made righteous."

We may all be forgiven, rejoice in God's favour, enjoy Hi protection, promote His glory, reflect his image, and finally be ad mitted into his glorious presence, and there for ever dwell in th heavenly Eden. "*Thanks be unto God for his unspeakable gift.*"

J. G——N.

Art. VII.—AFRICA—ITS EXPLORATIONS AND CLAIMS.

O Afric! famed in story,
The nurse of Egypt's might,
A stain is on thy glory,
And quenched thine ancient light.
Stern Carthage made the pinion
Of Rome's strong Eagle cower,
But brief was her dominion,
And lost her trace of power.
And thou, the stricken-hearted,
The scorned of every land—
The diadem departed,
Dost stretch thy fettered hand;
How long shall misery wring thee,
And none arise to save!
And every billow bring thee
Sad tidings from the slave?

SIGOURNEY.

AFRICA is the third in magnitude among the great divisions o our globe. It has the Mediterranean on the north, th Atlantic on the west, the Pacific Ocean on the south, and th

Indian Ocean and the Red Sea on the east. Its entire length from north to south, or from Cape Bianco on the Mediterranean, to Cape Agulhas is 5,000 miles; and its greatest breadth from east to west, or from Ras Jerdaffoon on the Indian Ocean, to Cape Verde on the Atlantic, is about 4,800 miles; but, in consequence of its irregular form, its area is only 12,000,000 square miles. Its coast line is considerably upwards of 15,000 miles in length. Amongst the Islands in proximity to its shores, are the Bissagos, off the mouth of the Rio Grande in Senegambia; Fernando Po, in the Bight of Biafra; Prince's Island, and the Islands of St. Thomas and Annoban, all in the Gulf of Guinea. On the east coast are the Bazaruta and Queriniba Islands, and the Islands of Zanzibar and Pemba. At greater distances are the Canary and Cape de Verde Islands, off the north-west Coast; Madagascar, the Comoro Islands, and Socotra, off the east coast; Madagascar, being separated from the Continent by the Mozambique Channel, which has a width at its narrowest part, of about 250 miles.

Africa stretches through the whole of the torrid zone, and includes within its borders 11 deg. latitude of the Southern, and 14 deg. of the Northern temperate zones, possessing some of the finest climates and most productive soils on the face of the earth. It is a vast and glorious region, teeming with fertility, glowing beneath the brightest sunlight, rich in all the natural luxury of the tropics, boundless in unworked resources, strange and grand in the phenomena of nature, and curious in the mental peculiarities of the races who dwell there. Its languages, religions, customs, scenery, soil, mines, rivers, lakes, material resources, and geographical position, all combine to invest the land of Ham with more than ordinary interest to the savan, the traveller, and the missionary.

Africa, is a Punic word, which signifies "corn." It was applied by the Romans to those northern districts of the country, now called Tripoli and Tunis, which constituted their granary.

Ethiopia was a vague term applied to all the countries north of Assouan, formerly under the Greek and Roman sway. This wide region received its distinctive name from the colour of its inhabitants, and means "the land of sun-burnt countenances." "Ethiopia shall soon stretch out her hands unto God." (Psalm lxviii. 31.)

Africa can boast a glorious historic antiquity. It is the land of the Pharaohs, the Nile, and the Pyramids. Egypt is the most renowned and important region of Africa. Among the great countries of the elder pagan world, Egypt stands foremost, not only for its dark idolatries, but for literature, politics, science, and art, —for the extent, perfection, grandeur, and imperial power of its civilization.

The learned historian of Egypt, Mr. Sharpe, says,—"When

Abraham led his herds from the wild pasturages of Canaan to the banks of the Nile, he found himself in the midst of a people already old and acquainted with the arts and sciences." Memphis and Thebes were the great seats of Egypt's power and glory. During the reigns of the renowned Ramessean princes, a few centuries before the time of David and Solomon, Egypt was the most highly civilized empire in the world.

The pyramids of Memphis, the temples and tombs of Thebes, the vast ruins of Dendera, the magnificent and stupendous remains of Luxor and Carnac, are monuments of these historic epochs, and still stand to attract the wonder and admiration of the world; attesting, as they do, a perfection of art, a grandeur of design, knowledge of architecture, and the application of mechanical powers, which have not been equalled in our own great age of enlightened progress.

Carthage as well as Memphis gathered greatness and glory in Africa. In ancient geography, this great city was the capital of Africa Propria, and for many years disputed with Rome the sovereignty of the world. It flourished about 737 years, and attained its greatest glory under Hamilcar and Hannibal. It was twenty-three miles in circumference. It was totally destroyed by Scipio, the second Africanus, B.C. 147; and when set on fire by the Romans, it burnt incessantly during seventeen days.

In the Roman province of Africa, once the scene of Carthaginian greatness, there were many flourishing Christian Churches, from the second to the sixth century. The names of Tertullian, Cyprian, and Augustine, shine as stars of the first magnitude in the history of the primitive African Churches. And now, albeit, there is not a region under the heavens where humanity in million-masses is more imbruted and degraded, we believe a glorious future awaits that magnificent but blighted land of dark brows and darker hopes. O Africa! latest called of the nations,—" the Lord shall arise upon thee, and his glory shall be seen upon thee."

Central Africa, has long been a region of wild and attractive mystery for exploration. Elliot Warburton remarks, " There is something peculiarly inviting to adventure and interest in the character of Central Africa. The magnificence of tropical scenery, enhanced by its deep loneliness, the fierce character of its inhabitants, contrasted with the simplicity of their lives; their primitive virtues, and their furious passions; their vehement faith in religion, whether it be the distorted form of Christianity that we find some following, or the dark superstitions by which others are enslaved; the magic, the spells, the incantations, and the fetish."

Many adventurous persons have attempted to penetrate " the regions beyond " in Africa; some to discover the hidden springs

of the Nile; some to trace the course of the Niger; some to traverse its Saharan, Nubian, and Lybian wilds; others to examine the resources of its coast; others like Cumming, to hunt its prowling beasts of prey; others for the abominable interests of the slave traffic; and others, like Vanderkemp, Philip, Moffat, and Livingstone to preach Christ and claim "the heathen for his inheritance" —and,

> "Afric 'mid her deserts kneeling,
> Lifts the untaught strain of praise."

The names of Jobson, Stubbs, Ledyard, Lucas, Houghton, Mungo Parke, Hornemann, Nichols, Browne, Burckhart, Tuckie, Peddie, Campbell, Lichtenstein, Gray, Ritchie, Richardson, Overweg, Laing, Laird, Lyon, Denham, Clapperton, Oudney, Lander, Livingstone, Chaillu, Speke, and Burton, are all those of intrepid and distinguished wanderers through the African Continent.

Park, the solitary pedestrian, discovered the mysterious Niger, flowing through countries hitherto unknown, with a stream as broad as the Thames at Westminster; and Clapperton and Oudney, two unpretending young men, committing themselves in a frail canoe to its waters, were borne by a strong current through 600 miles of a strange region, to its long-sought termination in the Sea.

The great Niger expedition, from proceeding up the river at a wrong period of the year, cost many lives and many thousands of pounds; a subsequent expedition, triumphantly returned without the loss of a single man, and this too, after having penetrated 250 miles higher up the Chadda than had ever been accomplished before, and having remained on the river nearly four months.

Dr. Livingstone, the celebrated missionary traveller, the discoverer of the great lake Ngami, is unquestionably the most distinguished explorer of the African continent, for the extent, magnitude, and vast importance of his discoveries. His recent journey to the Niassa Lake, is a sufficient feat to have earned a reputation for any ordinary traveller. Eastern Africa is now one of the most inviting fields for exploration. There are no less than six important exploring parties now distributed over the 1500 miles which separate the mouth of the Zambesi River from the higher waters of the White Nile; they are those of Livingstone, Speke, Van der Decken, Petherick, and Baker, besides an expedition of Indian naval officers, up a river to the north of Mombas.

Another great lake has been discovered by Burton and Speke; the Tanganika, which has opened a new and inviting field of geographical interest and mystery.

In ethnology, Africa presents a subject of deep and varied interest. Here we may study "God's image in ebony."

Africa, west of the Senegal, and east of Egypt, is principally inhabited by Arab races, known to us as Moors, Berbers, Kabyles, Nubians, and others.

Egypt is inhabited by Copts, Fellahs, and various Arab and other tribes.

In Abyssinia there are the Galla tribes, the long-haired Agaziands, Shankalas, a woolly-headed race of negroes, who are shepherds and archers, the mountaineer Agows and others.

On the coast, westward of Cape Gardafui, there is a maritime tribe called Somawbies.

In some parts of Africa there is a race of white negroes called Albinos.

In the west we find the Ashantees, Jalloffs, Dahomans, Koorankees, Chilogue, and many others, who are most cruel, ferocious and degraded.

In South Africa, and east of the Cape, the Hottentots and Kaffirs are the most numerous tribes. These great tribal divisions embrace many other tribes of the same race.

The Namaqua tribes and Korannas are pure Hottentots, and the poor Bushmen are the remains of Hottentot hordes.

The Amapondas, Amatembus, Amakosas, Bechuanas, Mantatees, Zulus, are all of the Kaffir race. But the time would fail us to tell of the manifold, swarming, swarthy, savage tribes of Africa.

C. F. W. Dieterici, Director of the Statistical Department of Berlin, assigns to Africa a population of 200,000,000. Berghams, the most recent authority, has carried it higher than any of his predecessors,—275,000,000.

What have we done to enlighten and save those dark and perishing millions? Have we, as a section of the Great Missionary Brotherhood, done our duty to Africa? Of course prudence is necessary, even more necessary in connexional than in individual action. But are we not too cautious, too cool and calculating, with regard to our projected missions to Africa. Where is our characteristic enthusiasm? A great writer says, "Enthusiasm is the genius of sincerity, and truth accomplishes no victories without it." But we must be willing to make greater sacrifices for Christ. We must boldly dare, and have faith in God. Moffat says, "Is it a sacrifice to go to Africa to suffer a little hunger and a little thirst? Is it a sacrifice to walk over a glowing sandy desert? Is it a sacrifice just because we have not those comfortable abodes which you have in this country? You may call them sacrifices, but what are these when we look at the Lord of glory becoming a Man of sorrows, and acquainted with griefs?" Such

are the noble sentiments which all missionary enterprise demands. High moral daring is its great characteristic, not a timid expediency.

During the Punic wars, before the fall of Carthage, a distinguished Roman senator always closed his speech with the thundering words—*Delenda est Carthago!* Carthage must be destroyed. Our watchword for that great continent of which Carthage was the ancient glory, must ever be—"Africa must be saved!"

Can we refuse Africa's stifled appeal for help and redress? Can we hear, unmoved, her cries of agony and despair, and clanking slave-chains? We may efface the deep brand from her sable brow. We may strike for thousands the manumitting blow of heavenly freedom. We may arrest the ruthless hand of murder. We may wipe the streaming gore from Afric's bosom, and plant the hope that never dies deep in her lacerated heart. We may light up her deep-brooding gloom with the glory of the Lord!

"Thy pyramids aspiring
Unceasing wonder claim,
And still the world, admiring,
Demands their Founder's name;
But more enduring glory,
Shall settle on his head,
Who blest salvation's story,
Shall o'er thy desert spread."

T. L.

Art. VIII.—THE LOGIC OF LIFE.

AN ADDRESS.

ONE of the most notorious freethinkers of this country, published a book some time ago, called "The Logic of Death," purporting to show, how freethinkers ought to conduct themselves in relation to death—how they ought to behave in dying circumstances. Now, that question is in reality one of small moment. The time, the place, the mode of death, are, to a large extent, beyond our control; and if they were not, if we had the power of managing the whole affair according to our own wishes, what would it signify? Far too much importance is attached, even by Christians, to the mental conditions associated with death. This matter may be safely left to the disposal of the all-wise Arbitrator, whose determinations are necessarily the best. Meanwhile, the logic of life, in opposition to the logic of death—the question, how we ought to live, as contra-distinguished from how we ought to die, should engross attention, and engage the most serious thought. The most of us are convinced, to some degree at least, that life is a serious trust, involving momentous interests, and that upon the

conduct of it consequences of greatest magnitude depend. It is therefore highly becoming, that we frequently ask ourselves how we ought to live—what manner of men we ought to be. Life with all its precious possibilities, will soon be gone; with regard to many of us it has passed its meridian; what a sad affair if after all it should turn out to be a blank, a negation, a fallacy, a lie! Suffer me now to submit a few thoughts upon how we ought to live.

1. *We should live the Life of Men.*—That is to say, we should be true to our nature, and live in harmony with its laws. No doubt we are in possession of a vegetative life, but we are more than vegetables; we possess an animal life, but we are more than animals; we are spiritual beings, we have intellectual and moral capabilities, we are *men*. It is proper enough, indeed it is absolutely necessary, that the lower life, that which relates to and finds its consummation in the organisation of the body, should be cared for. The body is at once the fulcrum of the soul, and the lever of its operations. It is therefore, necessary, that the life of the body should be cared for, in order to the development of our higher life. What shall we eat, what shall we drink, and wherewithal shall we be clothed, are questions that must be attended to, and indeed, the urgency with which they enforce their claims, cannot well be resisted. This part of the logic of life everybody understands. The reasonings of the stomach are much more conclusive than the syllogisms of Aristotle, and are apprehended by the clown as readily as by the philosopher. Constituted as we are, it must be admitted, that providing for the body—providing for its health and comfort, is comprehended within the scope of sound reason, and is therefore, logical. We only become illogical in this matter, when the care of the body is carried to excess, preventing us from giving due attention to the claims of our higher nature.

It should ever be remembered that we are men and not brutes, and that as men, the culture and development of our spiritual nature should be our grand business. A life worthy of being called manly, corresponding with the laws of our being, is marked by three things—thought, rectitude, and charity; thought, or the culture of the intellect; rectitude, or the culture of the conscience; charity, or the culture of the social affections. A man without thought lives most illogically. Why has he been endowed with intellectual capabilities? Why has he got a mind, which if developed, might vie with angels in the range of its flights, and the riches of its possessions? Have these noble faculties been given to be chained and smothered? A life of brutish thoughtlessness is an insult to the majesty of reason. Rectitude also characterizes a manly life. Conscience is on the side of right. Making allowance for exceptional cases, which might be satisfactorily explained, there can be no doubt that our moral nature is on

de of right. If we do wrong we are disgraced, disgraced in
wn eyes, and in the esteem of our fellows. To be men, to
manly life, we must be virtuous; we must be upright in
nd conduct. A manly life is also marked by charity. We
ide to love our fellows despite the existence of malignant
s, which is a proof of our fallen condition, there can be
ot, that our nature was originally designed for love. This
obvious by the fact, that in the exercise of the generous
ns, our hearts are flooded with the sunshine of heaven;
, when evil passions gain the ascendancy, we are enveloped
loom of hell. Now then, to live logically, we must live as
true to the laws of our nature, attend to the culture of
llect, the conscience, and the heart.

o live logically, we should live the life of Christian men.—
owever, is merely a further development of the foregoing
hristianity does not propose to add anything to our nature,
ot attempt to alter our constitution, or to make us beings
er than men. Its design is to repair the breaches of sin,
re us to ourselves, to harmonize us with the laws of our
ure. For, be it remembered, that our manhood is awfully
d; our spiritual constitution is fearfully disordered. We
ers, we are depraved. Christianity is the grand, the only
of fallen humanity. Without the influence which it
it is impossible for us to live the life of men. No other
culture, no other motive power is sufficient to realize the
f our existence. Now the Christian life is a life of faith.
ly and essentially, it is a life of faith. Confidence in
as the mediator between God and man, as the grand
ent of the love of God to our sinful world, is the spring,
of Christian life. And this confidence must be continued,
that the life may be maintained. But, while faith centres
t, it takes a wide and lofty sweep, bearing the soul into
ip with the sublimities of the spiritual and eternal world.
uence of faith upon the life of the soul is very marked.
es the conscience, and expands the heart. It brings the
faculties of our spiritual nature into harmonious activity,
ns out our whole being towards perfection. It follows from
tements, that we must live a Christian life, if we would
ically. To neglect or despise the gracious aids which
nity offers towards the perfection and happiness of our being,
at nought the conclusions and mandates of reason.

live logically we should live abreast of the age in which
We should live as men, that is my first thought; we
live as Christian men, that is my second thought; we
live as Christian men of the nineteenth century, that is
d and last thought. The past is worthy of respect and

reverence, but not of idolatry. I have no sympathy with those men who are everlastingly telling us that bygone days are better than the present, and that the men of the past were model men. Do not misunderstand me. History is rich in the treasures of wisdom, and historic persons are worthy of devout study. The man who despises the past is a fool. But let not that which is designed to be a help become a snare. There never was such a glorious age as the one in which the good providence of God has cast our lot; there never was an age so richly replenished with the elements from which the very highest form of character may be framed. In many respects it far surpasses the age of the apostles, affording numerous facilities for intellectual and moral advancement, to which the men of that period were strangers. It is an age of books. That mighty engine of enlightenment, the printing-press, is continually flooding our towns and villages with publications, adapted to the capacity of all men, and brought within the means of the poorest people. It is an age of liberal ideas. The essential dignity of human nature, the brotherhood of man, the paramount claims of charity; these grand ideas are over-topping and bearing down the priestcraft and bigotry and social tyranny of past times. It is an age of philanthropic combination. Good men are willing to keep their differences of opinion in abeyance, while under the impulse of a heaven-directed charity they band themselves together, to work out by united effort, grand schemes of Christian beneficence. I grant there is much that is evil in the age, but what then? The logic of life requires that we shun the evil and appropriate the good. I have indicated some of the chief points wherein eminence of character may be attained, and I pray to God that we may be honest and earnest in attempting to live the life of men, of Christian men, of Christian men abreast of the age.

Art. IX.—THE REST OF THE MYSTICS.

A PLACE of rest! Yes, in that one word REST lies all the longing of the mystic. Every creature in heaven above, and in the earth beneath, saith Master Eckart, all things in the height and all things in the depth, have one yearning, one ceaseless, unfathomable desire, one voice of aspiration: it is for rest; and again, for rest; and ever, till the end of time, for rest! The mystics have constituted themselves the interpreters of these sighs and groans of the travailing creation; they are the hierophants to gather, and express, and offer them to heaven; they are the teachers to weary, weeping men of the way, whereby they may

even on this side the grave, a serenity like that of
What the halcyon of fable is among the birds, that are
stics among their kind. They essay to build them a
ous nest, which not only floats upon the waves of life, but
property of charming those waves to a glassy stillness, so
mid-winter, and the very heart of storms, their souls enjoy,
ason, what the ancients called 'the halcyon days,'—that
is week of calm ordained for the favoured bird when the
roughest. 'Tis pity, murmurs old Montaigne, that more
tion hath not come down to us concerning the construction
nests. Tradition has it, that the halcyon first of all
the said nest by interlacing the bones of some fish. When
t together she takes it, like a boat ready for launching, and
on the beach: the waves come up: they lift it: they let it
ey toss it gently among the rocks and pebbles; what is
made their play breaks, or makes to gape, so that the bird
s the weak places, and what parts must be more duly
.; what is well knit together already, their strokes only
nd confirm. Now when we read the lives of the mystics—
whom has a method, more or less his own, of weaving such
in other words, his *Theory and Practice of Quietude*—we
structure on trial. Experience, with its buffeting, tests
an's method for the attainment of rest. If we watch care-
ve shall see that some things in the doctrine of many of
reak away under trial, while others are rendered only more
t and buoyant thereby. The examination of the appliances
e processes adopted by these searchers after the Divine
s, ought to be very helpful to ourselves. As far as we have
istory before us, we can try them by their fruits. We ask,
case of one man, by what divine art was it that his ark was
ully framed as to out-ride those deluges of trouble as though
d been the waters of some windless mere? We ask, in the
another, by what fault came it in the structure of his sail-
t, that the waters entered, and he sank, or seemed to sink,
not the rest of soul he sought, but the vexation of soul he
We ask, in the several most signal examples of the class,
r did their mysticism help them to realize true manhood—
them strong to bear and strong to do? How far did it tend,
it not tend, towards the complete development and conse-
n of their nature?

ART. X.—BRIEF NOTICES OF BOOKS.

Messiah's Many Crowns; in which may be seen an assemblage of Precious Jewels collected from his Transcendent Excellences; and in which may be found deep set in a wreath of piercing thorns, the Pearl of Great Price, procured for all by the precious blood of the Cross; together with distant glimpses of the glorious diadem of honour that awaits His brow as an everlasting reward. By Jeremiah Dodsworth, author of "The Better Land," "The Eden Family," etc, etc. London: Jackson, Walford, and Hodder, 27, Paternoster Row; R. Davies, Sutton Street.

INDISPUTABLY Mr. Dodsworth is the most popular author of the community to which he belongs, and of which he is an esteemed minister. Others of his literary brethren may be more intellectual and learned, and some of their works may have more intrinsic worth, and be destined to a longer life than his; but he has distanced them all by many leagues in public suffrage. In other churches, as well as in his own, and in other countries as well as in England, his works find thousands of admiring readers. Nor are the reasons of this popularity difficult to discover. First of all, Mr. Dodsworth is exceedingly felicitous in the choice of names for his books. We of course don't attach much importance to this consideration, nor think it a main element of his popularity; still it has something to do with it, and ought perhaps, to stand foremost in the reckoning. There is a fascination in a beautiful name, whether applied to a person or a thing, which few people can altogether resist. It may be true enough, as Shakespeare says, that "a rose would *smell* as sweet by any other name," but we question whether "The Better Land," or "The Eden Family," would *sell* as readily by a less felicitous cognomen. The plan of Mr. Dodsworth's books is also exquisitely adapted to popular taste. His main subject is broken up into brief sections, having each a sort of completeness in itself, and his leading thoughts or headings are clothed in a garb of alliterative diction, which reads like rhyme and rings like music. But undoubtedly the main element of his popularity consists in the lively, sunny, unctuous, and profoundly emotional style in which he discusses subjects of everlasting interest to the human soul. The Eden Family, whose bitter fortunes we have all shared; the Better Land, whither our aspirations rise, when stricken and downcast with the sorrows of earth; and the Divine Messiah, by whose almighty grace the curse of sin is removed, and a way opened for us to the heavenly world: these are themes which when skilfully treated, cause the common heart of humanity to throb with deep emotion.

As all the characteristics which have rendered Mr. Dodsworth's former works so popular attach to the one now before us, we may venture to predict for it an equal measure of success. The name it bears—"Messiah's Many Crowns,"—will operate as a charm to stir the heart, and win the favourable regards of multitudes of Christian people. In the plan of the work which is almost painfully exhaustive, the following are the main headings: Messiah's Crown of Moral Excellences; Messiah's Crown of Crimsoned Thorns; Messiah's Crown of Peerless Glory. Upon these themes the author expatiates with his wonted discursiveness, fervour, and pathos, bringing within the sweep of his discourse almost everything in Scripture which bears upon the person, or character, or history of our blessed Lord. Making allowance for lack of condensation in style, and also for an occasional lack of logical cohesion in argument, the work is of undoubted merit, and adapted for extensive usefulness.

One word more. We are sorry the author should have spoiled the beautiful name of his book, and disfigured its title-page by an appended agglomeration of high-blown phrases, reminding us of a handsome woman enveloped in immense volumes of tawdry gauze and crinoline.

Adaptation: or Mutual Fitness between the Order of Things and Man. By Thomas Hughes. London: Hamilton, Adams, & Co. Events common to All: Things Peculiar to the Good. By Thomas Hughes. London: Hamilton, Adams, & Co.

THE author of these works is a man of deep, calm, philosophic thought, not content with a surface view of things

rating to their core, and ex- their occult qualities; not himself to this, that, or the entional subject or mode, but his mind wide range, and most of all to trace the eads by which the web of truth is woven into one har- issue. He belongs to the thinkers of which Bishop he acknowledged master, and before us are of such a charac- ld have secured the appro- that distinguished prelate. on," originally delivered as a the Young Men's Christian of Doncaster, is here ampli- treatise rich in all the higher f thought, and well-fitted as or young men in the acqui- knowledge, the formation of the conduct of life. "Events All," is a deeply meditated stive homily, occasioned by of a Christian Minister, but f the ordinary line of funeral nd imbued with a spirit of hilosophy.

Revival. By the Rev. James Wooler, author of "Modern m," &c., Edinburgh: W. P. , 79, George St., London: n & Co.

little book contains sketches es of Augustine, Bernard, d Samuel Rutherford, en- deeply interesting references es in which those men lived, ell-considered and suggestive of practical value to Christian present age. The author is painstaking, and judicious; s calm, sober, and flowing; is in deep and cordial sym- the great leaders of revival he writes; altogether this is worthy of the patronage gelical Churches. The read- as afforded us much satisfac- hetted our appetite for more me sort of writing from pen, and convinced us that is qualified to accomplish eater moment in the line of iographical authorship. We et him again before long.

tive Methodist New Reading lling Book. In four parts. d by order of the Conference. liam Antliff. Parts I. & II. : R. Davies.

UNTIL lately, the Sabbath and week-day schools of the Primitive Methodist Connexion have been almost exclusively dependent upon the elementary books of other churches. The inconvenience and confusion arising from this cause, not to mention other reasons, have led the Connexional authorities to take the necessary steps for providing school books of their own. Mr. Petty's catechisms, published some two years ago, and now Mr. Antliff's reading and spelling book, go far towards supplying the desideratum. The two parts of the Reading and Spelling Book now before us, are prepared in a manner highly creditable to the author, and likely to secure for the work a cordial welcome in all the schools of the Connexion.

The Class-Meeting Manual. By William Saul. Revised and abridged by Wm. Harland. London; R. Davies.

STRIPPED of the gross excrescences which disfigured the first edition, this book in its revised form is worthy of unqualified praise. The subject of Christian communion as practised in Methodist churches is discussed in an intelligent manner, some incidental evils are faithfully exposed, and important suggestions are offered, the most of which, if adopted, would tend to the improvement of class meetings. It would be well were every person nominated to the leadership of a class required to read and study this book before being inducted into his important office. A book of the kind was much needed. Some of the principal evils with which Primitive Methodism has had to grapple have arisen from inefficient class-leaders. Perceiving this, the Conference has done well to make this book Connexional property, and to procure its thorough revision before issuing it under connexional authority.

The Christian's Banquet. By J. W. Howell. Fifth thousand. London: R. Davies. Leeds: J. Parrott.

To all Christian people who are thirsting after closer fellowship with, and more perfect conformity to, God, this book comes as a word in season. Much precious truth respecting the privileges of Christian life, is conveyed in a flowing, fervent style, affording easy, pleasant, profitable reading.

The Immortal Theme, "Christ for Me." By J. Ashworth. London: R. Davies. Peterborough; W. Pentney.

THIS treatise on the person and work

of Christ is thoroughly Scriptural in sentiment, deeply impassioned in tone, and well adapted to lead the sinner to the Saviour, and to build up the believer in the faith of the Gospel. Though somewhat lacking in artistic finish, it is on the whole, ably written, and contains numerous passages of extraordinary force and beauty. The author's heart is thoroughly in his work, his words have the unmistakable ring of sincerity, and his flowing sentences must find an echo in the bosom of every pious reader. It is impossible for this Volume to fail in producing gracious impressions if read in the spirit with which it has been written.

The Vicissitude of Life: A sermon preached on the death of the Prince Consort, in the Wesleyan Chapel, Doncaster. By the Rev. Thomas Hughes. London: Hamilton, Adams & Co.

Voice from the Tomb. Being the substance of a sermon preached in the Primitive Methodist Chapel, Peterborough, on the occasion of the death of the Prince Consort. By J. Ashworth. Second edition. London: R. Davies. Peterborough; W. Pentney.

ALTHOUGH both these sermons are of high merit, they differ considerably in their distinctive characteristics. The first is marked by philosophical breadth and profundity; the second, by practical force and pathos. The first deals with such general truths as the death of the Prince was apt to suggest to a cultivated mind, prone to abstruse recondite thought; the second, with the solemn and important lessons which a man of sound practical sense would to read in that event. To a tion of cultured people, "T situde of Life" would be a homily; to an ordinary con the "Voice from the Tomb prove a thrilling and powerfu Both sermons have our warn mendation.

A Sermon on the Soul of Danzy Sheen (the Youthful Published by request. St. R. Gibbs, Market Place.

ALL things considered, this is lous sermon. Its faults, thou rous, are shaded and overba its excellences. Though disc forgetting the forms of logic, i theless logical in the best sens tic niceties are not thought o the effect of high art is produc style is as like Spurgeon's, as be like a man. Indeed, barr rity of thought and diction, sermon is cast in Spurgeon The preacher, we believe, is man in Spurgeon's college, for the Primitive Methodist If he faithfully employ the po which God has endowed him, not that a career of honor a ness is before him.

Words to the Wise, on Ch Dissent. By Jonathan Dal mitive Methodist Minist Dereham. London: R. Davi street; Jarrold and Sons, Church-yard.

AN outspoken, earnest, and abl on a question of great and importance.

THE

CHRISTIAN AMBASSADOR

ART. I.—EDWARD IRVING.

he Life of Edward Irving, Minister of the National Scotch Church, London. Illustrated by his journals and correspondence. By MRS. OLIPHANT. Second edition revised. London: Hurst and Blackett, 13, Great Marlborough Street.

OME thirty-five years ago, "the great Edward Irving" was a descriptive phrase used by many tongues, while many ers raised the sceptical inquiry, "But was he great?" a ques-n then, as now, more easily asked than answered. Estimates of eatness are as variable as the stand-points occupied by those who m them. But laying aside cherished prejudices and crotchets, the alitative term "great" may be allowed to precede Irving's name. His stature and appearance were remarkable. He stood rather ove six feet, with symmetrical figure and well formed features, e effect of which was rather heightened than diminished by the lique glance of one eye. He had also a magnificent voice and ajestic mien, and altogether was more than ordinarily conspicuous. e cannot say that as a thinker he was either very acute or dis-riminating, but he moved in a lofty idealistic region, paying little ttention to the more immediate points and details with which ther thinkers busy themselves. Every-day-matter-of-fact men ere puzzled at his towering flights and aerial visions, while men f logical thought regarded his premises as not justifying his onclusions in many cases. Yet the man and his speech were trangely fascinating; so magic-like was the influence he exerted hat the most abtruse disquisitions and visionary effusions com-manded for hours together the rapt attention of hundreds. Though intellectually not of the most approvable type, he developed a richness and originality with which we rarely meet. His theo-logy was greatly modified by others—Vaughan, Frere, Scott, Drummond; but his uncommon genius was not satisfied with sub-jects as other men ordinarily viewed them. He elevated them to his own sphere, and dealt with them in his own peculiar manner.

In his hands they assumed forms new and unexpected, which great surprised and startled those who first suggested them to him.

It may be thought that an idealist like Irving would be sadly deficient in the sympathies of everyday life, but this would be a serious mistake. He was large-hearted, always accessible, and entered readily into the joys and sorrows of those around him. Stern, majestic, and apostolically solemn, he was at the same time tender, benevolent, and kind. The great beauty of his character appears in the combination of a lofty idealism with a thorough humanity.

Our thanks are due to Mrs. Oliphant for the true, living, and full-length portrait contained in these two handsome volumes. Irving's memory is chastely embalmed by this gifted biographer. There seems indeed an advantage in having a lady author to bow you forth to the world again after you have bidden it adieu. When there are the requisite qualifications the task is performed so delicately and with so much good taste, that the rude world is half-prepossessed in your favour by the manner of your introduction. The "lords of creation" have to be masculine and mighty; there must necessarily be the assertion of rule and power in their style. This may have its advantage, but it cannot enlist the affections like the gifted performances of the gentler sex. The volumes before us combine the sobriety of biography with the charm of fiction. The man lives again in their pages, you see and hear him, you watch his public and private life, the brief years of his earthly stay are spread out like a graphic panorama, the eye rests not till the whole scene is compassed, and then is the mind delightfully occupied with the details of Irving's position and work.

The year 1792 was a memorable year for Europe. Long established despotisms were overthrown. The pent-up national indignation which for years had been gathering in France burst forth in fierce revolution, and for nearly a quarter of a century Europe was the scene of carnage and blood. In the autumn of that remarkable year, in the midst of a community little affected by these commotions, Edward Irving first saw the light. The picture of Scottish life in the rural and sequestered district of Annan, as sketched in the opening pages of this biography, is charming for its vivid simplicity and truth. Quiet and content everywhere, the strife of party and the consequent bitterness were unknown. The secular business of this patriarchal community, together with family cares and a little theological controversy peculiar to themselves, occupied their time, but interfered not with their peace. Amid this quiet, of respectable parentage, Irving was born. There was nothing very remarkable about his youth, excepting a precocious seriousness. He would seem quite happy when accompanying the aged members of a section of the Scottish Church, distinguished

for its severe theology and strict discipline, to their usual place of worship, a distance of some five miles from Annan. The rudiments of education he received in his own parish, but did not show any aptitudes for learning above the ordinary. There was none of that mental precocity about Irving's early years, so frequently claimed for extraordinary men. He had a narrow escape from drowning, which happened on this wise:—"One day, while they were still children, John and Edward Irving are said to have strayed down upon the sands, with the original intention of meeting their uncle, George Lowther, who was expected to cross Solway at the ebb on his way to Annan. The scene was specially charming in its wild solitude and freedom. In that wilderness of sand and shingle with its gleaming salt water pools, clear as so many mirrors, full of curious creatures, still unknown to drawing-room science, but not to schoolboy observation, the boys presently forgot all about their immediate errand, and absorbed in their own amusements, thought neither of their uncle nor the rising tide. While thus occupied a horseman suddenly came upon them at full gallop, seized first one and then the other of the astonished boys, and throwing them across the neck of his horse, galloped on without pausing to address a word to them, or ever perceiving who they were. When they had safely reached the higher shingly bank, out of reach of the pursuing tide, he drew bridle at last, and pointed back breathless to where he had found them. The startled children, perceiving the danger they had escaped, saw the tawny waves pursuing almost to where they stood, and the sands on which they had been playing buried far under that impetuous sea; and it was only then the happy Hercules uncle discovered that it was his sister's sons whom he had saved. Had George Lowther been ten minutes longer, one of the noblest tragic chapters of individual life in the nineteenth century had never been written; and his native seas, less bitter than the sea of life that swallowed him up at last, would have received the undeveloped fortunes of the blameless Annan boy."

The schoolboy days of the tanner's son passed by, and more serious work had to follow. Most middle class families in Scotland, and those of lower rank who can afford the means, desire that one of the sons should enter the ministry. The service of the Church is regarded as honourable, and that a favourite boy might enter it, much self-denial was cheerfully endured, as the history of peasant life in Scotland would unfold.

Though Gavin Irving's circumstances were not affluent, they were such as permitted him without any special privation to send his sons to the University of Edinburgh, the metropolis of learning north of the Tweed. Edward, apparently destined for the ministry, was in his thirteenth year, along with his brother, located in the old city. This early departure from home was necessitated by the

demands of the Church of Scotland upon those who aspire to minister at her altars. Four years must be spent in classical and philosophical studies; the rank of M.A. must be taken, or at least certificates of proficiency obtained "in the classics, in mathematics, in logic, and in natural and moral philosophy." Then come four sessions at the Divinity Hall, followed by examinations before the Presbytery, ere a license to preach can be obtained, and then there is the chance of waiting long for a pastorate. This at any rate affords "an apparent and comprehensible reason, if not excuse, of a custom which, according to the complaints of its victims, turns the University into a kind of superior grammar school," but it is matter of regret that this noble seat of learning should thus be made to supply the place of an advanced academy. Certainly the Scottish Church might so modify its demands as to allow of preparatory courses of study before entering the University, but not so long as attendance at eight sessions is demanded, with other probabilities still upon the back ground. A shorter university course, with higher schools as connecting links between the parish school and the University would meet the requirements of the Church as adequately as they are met by the established system—perhaps more so. Necessitating the admission of boys to the gymnasium, where athletic youth and early manhood ought to contend, risks the real interests of learning. It is true that an education above the common is made more accessible to every class, but what is gained in breadth is lost in depth and thoroughness.

Irving's Edinburgh life does not appear to have been distinguished for any thing out of the ordinary course. His reading, as indicated by the registers, was such as might be expected of a boy. However, he pursued his studies, finished his four years curriculum, and so far succeeded as to take the degree of M.A. The examinations had evidently not been very searching, for, though tolerably proficient in mathematics, he does not appear at that time to have made much progress in any other branch of study. And now began his preparation for the church.

Another advantage and disadvantage afforded to divinity students in Scotland, is that of attending during part of the session only. By this provision they are enabled to employ themselves as teachers, attending the university to deliver the requisite discourses, and to submit to the required examinations. This may be an advantage, but its tendency to superficiality is too evident to allow of its unqualified approval. Availing himself of this provision, Irving, after being a session at the Divinity Hall, through the influence of Leslie, mathematical professor in the University, whose attention he had attracted, obtained an appointment as dominie at Haddington. The school was a new one, and specially designed for mathematics. During the two years he held the place he gained the regard and

ence of his pupils, and, indeed, was generally respected in ighbourhood. The next seven years were spent in Kirkaldy, hough he was comparatively retired, being engaged only with ties of his school, and preparations for the customary exam- s, yet these years, with their joys and sorrows, their hopes appointments, form an important period of Irving's life. He ntiously discharged the duties of his dominieship, and duly ed himself so long as necessary at the Divinity Hall. But in n to this ordinary routine, this hebdomade, comprehending r mental trial and discipline, as well as inner moral trans- on, afforded in no inconsiderable degree a suitable prepara- his after position and work.

Kirkaldy, Irving became acquainted with his future help-meet. s the daughter of the minister of the parish, and one of his upils. He then formed those family friendships dear to him the rest of his life, and which afforded him so much solace ubsequent trial. While residing here he completed his nce at the Divinity Hall, and having passed the required , he was duly licensed to preach by the presbytery of his place. The announcement of his trial sermon moved the quiet nity to its centre. The "hail toun," and we may add the ourhood, came out to hear him. He passed off with tolerable perhaps with more than he would have done had not an odd newhat amusing incident occurred. "When the sermon was current, some incautious movement of the young preacher aside the great Bible, and the sermon itself, that direful " which Scotch congregations hold in high despite, dropped ily, and fluttered down upon the precentor's desk beneath. ect rustle of excitement ran through the congregation; here unhoped for crisis; what would the neophyte do now? The preacher calmly stooped his great figure over the pulpit, the manuscript as it lay broadways, crushed it up in his and, thrust it into a pocket and went on fluently as before. loes not exist a congregation in Scotland which that act ıot have taken by storm. His success was triumphant. To a man so visibly independent of the paper would have been ption indeed." The Kirkaldians gave him no such welcome; earance in the pulpit was sure to be connected with empty and, during his residence there, after he became a licentiate, seldom in the parish church except as a hearer. The ordin- istrations to which he listened were far from satisfactory to Nothing was offered beyond the mere surroundings—the truth. To him all appeared surface-work; there seemed no d earnest toiling for the precious ore below. This was a mistake, a mistake repeated through the whole of Irving's Much very likely in what he heard was superficial, many

under whom he sat as instructors being perhaps his inferiors. Probably also, there was a lack of life and power. But certainly truth in practical relations—capable of being applied and wrought out in life—ought to be estimated at something like its proper value. In the ideal it may be grand and captivating, but the man who can so far forget considerations of time, circumstances, and applicability as to demand that all men rise to this ideal, falls into grave error and almost invariably undervalues those who though less visionary yet more practical, are toiling for the good of others. Irving panted for what he deemed the soul of truth—truth in its purest form, divested of all conventional drapery. It is true he wished to make it practical, but overlooked its present relations to time and circumstances. Suitability, adaptation to things as they are he cared little about. His lofty concepts must have a body but a spiritual body—a form which rendered them unfit for rough practical work among men. Take, for instance, his idea of a missionary, which seems to have originated about this time, and which he expounded when, some years after, he was invited to preach the anniversary sermon of the London Missionary Society. A missionary in Irving's thought was a man without scrip, or purse, or staff not depending upon the supplies furnished by a committee, nor looking in any way for assistance from those whom he had left behind. Independent of men, trusting in his God only, he steps upon the battle field, and thus girded for the conflict, hurls at the foe the burning message, and passes on his way. A grand concept certainly but difficult in these matter-of-fact days to work out. Had Irving for a few years been under the immediate care of a judicious tutor his life might have been longer and more serviceable, and not a whit the less brilliant. Left to himself, he formed in a great measure his own habits of thought, giving himself up unrestrainedly to the idealistic tendencies of his mind. To say he could not have avoided it, may, perhaps, be saying too much; but with his intellectual proclivities, and circumstanced as he was, we cannot see what other result could have followed. Neither would we have desired any other had it not been for the anguish and gloom which embittered his later years. Misunderstanding others, as he unquestionably did, he was himself greatly misunderstood; but other men did not manifest to him the same magnanimity as he to them.

The dissatisfaction which Irving felt with the existing state of things, did not cause him to turn aside from the service of the church but impelled him to seek a sphere in which he might give expression to the lofty thought and deep feeling which, heaving and swelling in his bosom, had sought utterance in vain among the parishioners of Kirkaldy. And, being now in his twenty-sixth year, it was necessary if he intended to be anything more than the principal of

ntry academy, to take immediate steps and seek another field
our. Both within and without Irving found sufficient reason
ate his post in Kirkaldy, and pass over to Edinburgh, with
ew of attending the classes at the University for a session or
nd availing himself of any opening that might occur by which
s likely to reach what he deemed his proper place and

chivalry of Irving's character and the pugnacity which upon
than one occasion he had manifested in early life were
ed during this Edinburgh residence in his own serio-comic
r. "He had," says his biographer, "undertaken to escort
dies to a public meeting when it was necessary to be in early
nce at the door to obtain a place. Irving had taken up
ion upon the entrance steps, with his charge under his wing,
n official personage came pushing his way through the crowd
lering the people to stand back. When no attention was
him, this authoritative person put out his hand to thrust the
es beside him out of his way. Irving raised in his hand the
tick he carried, and turned to the intruder. 'Be quiet, sir,
ll annihilate you,' said the mighty probationer. The com-
with which this truculent sentence was delivered drew a burst
hter from the crowd which completed the discomfiture of
ortunate functionary."

e can be little doubt that during this period Irving experienced
r work of grace. There is in his life no sudden crisis, no
transformation dividing his career. Sober and serious from
up "it is impossible to point to any portion of his
hat in which the spiritual touch was given which vivified
ut his own details of personal experience and the testimony
rs afford sufficient evidence that he *had* awakened to new-
life. In following his studies and enjoying the intercourse
w friends, some months passed away, and there was still no
t of a permanent settlement. He had some invitations to
upon fulfilling which the congregations by whom they
ven, regarding with wonder the solemn and majestic figure
man, listened with surprise to the sermons which both in
and mode were so unusual and startling. Yet there came
, and at last, in despair of gaining a befitting position in
ve land, he entertained serious thoughts of trying his fortune
Western World. But just at this juncture, he was invited
Andrew Thompson to occupy his pulpit. Dr. Thompson was
the leaders in the Scottish Church, and his congregation the
althy and influential in the city. To be invited by such a
s to Irving gratifying, and more especially since the invita-
imated that Dr. Chalmers, who was in want of an assistant,
e present as a hearer, which left Irving to infer the proba-

bilities involved. Dr. Chalmers, then at the zenith of his mig
had obtained his translation to the parish of St. John's in Glasg
his purpose in which was to show that the endowed church, by c
tributions taken upon a plate at the door, might relieve all the p
in every parish. He selected for this experiment the poor
district in the city, and succeeded in proving its practicabili
though at his removal the whole scheme collapsed. It was
gigantic for shoulders less Herculean than his own. In this und
taking he wanted an assistant to relieve him in pastoral duty, t
he might devote more time to the carrying out of his pl
Irving preached. Dr. Thompson expressed his approval, Chalm
said nothing. For some weeks Irving waited anxiously for inte
gence from Glasgow. Wearied out he determined to visit ho
at Greenock, where he had intended to embark in a small coas
for Annan; he mistook the vessel and had to come ashore aga
where, apparently anxious to escape from himself and his though
he entered a vessel and passed over to Ireland. Upon landing, o
officious dignitaries, not possessing accurate discernment of charact
suspected him as questionable, and imposed the necessity
rendering an account of his pedigree, which done he was immediate
liberated. In this country he spent some weeks, and emerg
from his wanderings to find a communication from Chalmers inviti
him to an interview. He started away immediately. When he arriv
the Doctor was from home, but having returned he at once propos
Irving should become his helper. The candidate remembered how
had been treated hitherto, and in reply is reported to have said, '
will preach to them if you think fit, but if they bear with
preaching they will be the first people who have borne with it."
shrank from being obtruded upon the people against their wish, a
though sustained by the influence of Chalmers, he had no desire
remain if not acceptable to the congregation. However, he w
received, odd opinions being entertained respecting him, but as t
Doctor was satisfied how could they find fault?

During the time he was in Glasgow, Irving made many friend
His thoroughly human sympathies and unpretending kindne
endeared him to many hearts. For, notwithstanding his visionar
tendencies in thought, his solemn and majestic manner, he entere
with unobtrusive generosity into the trials and distresses of other
that he might administer comfort and solace. In the dwellings
the poor this made him a welcome visitor. He entered with
blessing—"Peace be unto this house; and left with a benediction—
"The Lord bless thee and keep thee." Not a house in the close
and wynds of that poor Glasgow parish but was accessible to hi
at any time.

In the latter part of the second decade of the present century
Chalmers' singular helper played no unimportant part in keeping cal

the pent-up feeling which surged like a troubled sea among the lower classes of Glasgow. The distress which succeeded the peninsular war pressed heavily upon the Glasgow weavers. Political agitation roused them to fury, and outbreaks were constantly expected. Irving visited them as usual, counselled and comforted them; and it was, perhaps, more owing to him than was generally supposed that the gathering storm passed by so harmlessly. The generosity and kindness so natural to the man are amusingly illustrated by an incident which occurred during his assistantship at St. John's. "On one occasion he is reported to have been on his way to some presbytery meeting in the country, probably some ordination or settlement which attracted his interest, though not a member of the Court. The ministers of the Presbytery were to be conveyed in carriages to the scene of action; but Irving, who was only a spectator and supernumerary, set off on foot according to his usual custom. The brethren in the carriages came up to him on their way—came up at least to a tall remarkable figure which would have been undeniably that of Dr. Chalmers' helper, but that it bore a pedlar's pack upon its stalwart shoulders, and was accompanied side by side by the fatigued proprietor of the same. To the laughter and joke which hailed him, however, Irving presented a rather affronted indignant aspect. He could see no occasion for either laughter or remark. The pedlar was a poor Irishman worn out with his burden. 'His countrymen were kind to me,' said the offended probationer, recalling those days when sick at heart he plunged among the Ulster cabins and got some comfort out of his wanderings. He carried the pack steadily till its poor owner was rested and ready to resume it, and thought it only natural."

As a preacher Irving never produced much impression upon the inhabitants of Glasgow, at least, he never moved them as in after years he moved the people of London. Though he was received among the parishioners, and by many admired and loved, yet he was only a helper. He panted for an independent field, and began to entertain thoughts of Eastern mission work. At this time he received an invitation to supply as a candidate the pulpit of the Caledonian Chapel, London. He complied, and the Church gave him a unanimous call. Difficulties, however, arose on the one hand relative to his own attainments, for he could not speak Gaelic which the minister of the Caledonian Chapel was required to do; and on the other in relation to the resources of the church, as the Presbytery refused to ordain a minister unless the communicants furnished a bond that a suitable income would be forthcoming. Irving's opinion upon the point was given in a note to Mr. Hamilton, a leading member of the Church,—"I am doing my utmost," he says "to get the Presbytery to consent to my ordination without a bond, and I hope to succeed; but if they will not, I come in June ordination or no

ordination; and if they are not content with the security I am content with, then I shall be content to do without their ordination and seek it elsewhere, or apply for it after." All difficulties were, however, overcome, so that Irving's way was open for removal, and after two years and a half of labor amongst the parishioners of St. John's, he bade them farewell, and now entered upon the most important years of his life.

In the summer of 1822, Irving commenced his labours in London, though it was not till some weeks after that Dr. Chalmers formally introduced him to the congregation. The independent sphere he had long desired was now gained, and he entered upon it in the flush and excitement of a buoyant and generous hope. His aim was to meet the demands which he had himself made, when a hearer, he occupied one of the side pews in Kirkaldy church. In Glasgow he strove to give the pulpit what he deemed, a proper position and character, but the accomplishment of this fully was prevented by his being a subordinate. Now, however, he was free, the pulpit was his own, and he determined to give full flow to the suppressed thought and purpose of his soul. His first Sabbath with the congregation brought a few strangers to the Hatton Garden Chapel, and during the year the attendance steadily increased. Men of high standing and unquestioned ability were favourably impressed by the ministrations of the new pastor. Dr. Chalmers relates, that among his admirers were Zachary Macaulay, Allan Cunningham, and other men of literary note in the Metropolis. But neither pastor nor managers expected the sudden influx of fashion which rendered the chapel inconvenient, and occasioned no small bustle in the narrow streets. The immediate cause of this sudden invasion cannot easily be ascertained. Generally it is attributed to a remark made by Canning upon the floor of the House of Commons during a debate upon church revenues. Sir James Mackintosh having heard Irving, mentioned an observation to Canning which had specially impressed him; the curiosity of the statesman was excited, and he agreed at once to accompany Sir James to the Caledonian Chapel on the following Sabbath. To the sermon then delivered he alluded in the debate referred to, as the most eloquent he had ever heard. This was Irving's introduction to the world of fashion, though had it never happened he would undoubtedly have gained the ear of London. His commanding presence, his magnificent voice, his lofty antique and eastern style, were fitted to gain, and for a while, to hold the upper section of society, whose dramatic taste delights so much in the new and exciting. In the present day a somewhat similar thing has been repeated. The world of fashion comes and goes, fastidious and fickle, it cannot be long retained by men thoroughly truthful and earnest. So it was with the aristocrats who attended the early ministry of Irving

For some three years the congregation in that little chapel was constantly changing. So limited was its accommodation, that hardly a tithe of those anxious to hear the great preacher could be admitted at once. This lack of room and constant struggle for admittance helped to maintain the excitement; probably had there been sufficient accommodation, the church and congregation would sooner have taken the settled form they assumed in Regent Square. The new chapel was opened in 1827 by Chalmers, and though it will not admit of compare with modern tabernacles, yet at the time it was considered a noble and commodious structure. Every part of it was at once occupied, but its enlarged area rendered unnecessary the constant change which had characterized Hatton Garden. The flock were now settled, and became familiar to their pastor. It has, nevertheless, been stated, that Irving was dissatisfied, and essayed many devices to bring back the volatile multitude. Of this, his journals, correspondence, and published writings afford no trace, and his biographer offers sufficient evidence to show that such a charge was unfounded. When first the upper crowd invaded the quiet of his early labours, he may have been in some degree elated, and how can that be wondered at, seeing that previously he was only "tolerated." Now, at least, he was more fully appreciated, and what occasion for surprise that he felt gratified. He understood the fickle character of the great ones, and while they struggled for a place in the over-crowded chapel, he adopted no smooth methods to retain them, and when they departed he did not step out of his usual way to draw them back. There is not only no trace of dissatisfaction at this juncture, but there was no occasion for any. The new chapel was well crowded; the number of members kept increasing; the pastor had the affections of the church, and the church the cheerful labours of the pastor. The cherished desires of his early manhood were realized beyond his most sanguine expectations. Nothing that remains of him in connection with this period of his life, bespeaks dissatisfaction, except what originated in deep conviction of personal unworthiness for such high service, and ardent desire for nearer resemblance to his Divine Master.

As a preacher, Irving possessed extraordinary power. Those who heard him felt they were listening to a man of uncommon parts. He resorted to no trickery, indulged in no "clap-trap," but handled the truth as if it were truth. Nothing was more apparent than that he spake from deep conviction of the truth and importance of what he said, as well as the necessity there was for him to say it. The "burden of the Lord" was upon him, which made his public efforts solemn and impressive. He was a man of prayer. Never did he attempt to minister at the altar, until he had sought the presence and blessing of the God of the altar. We

have intimated that his personal appearance was commanding, h voice magnificent, his manner natural and dignified; living fello ship with the Father and the Son, a tenacious adherence to tru and a fervid earnestness in the performance of duty gave Irving e traordinary influence as a public speaker. His sermons w lengthy, indeed in this respect unreasonable. Usually his Sabb services extended over three hours each, two of which he gener occupied in preaching. The elders of the church remonstrated w him, intimating that on this account the congregation was likely t diminished. But he would not yield, regarding it as an unw rantable interference. He seems even at this time to have h high notions concerning church office and dignity, notions wh in after life became more definite, and contrasted strangely w the simplicity and equality of the church in which he had b reared. In labours he was always abundant. Had he not p sessed great physical strength, he could never have performed work undertaken by him. At early morn and at eventide, u almost every day of the week, he was in his church conducti prayer-meetings, giving addresses, conversing with candidates membership, or engaged in any other employment which the terests of his community required. During the day he visited flock and prepared for public duties. He was a pattern of indust not leaving a moment unoccupied. His discourses were genera doctrinal, and although in themselves there was nothing to cap vate or attract, the eloquence and remarkable power with wh they were delivered, commanded for them attention. Truth as is in itself, more than truth in its practical relations, formed th substance, so that they were always abstruse, and often scarc understandable.

In the second year of his London pastorship, Irving married eldest daughter of Dr. Martin, of Kirkaldy. The engagement w formed during the time Irving taught in that little Scottish tow and faithful did he remain until circumstances warranted journey northward to claim his affianced bride. Miss Mar developed the qualities of true womanhood. She was an intellige well-educated young lady, expert in the management of domes affairs, and excelled in the soft and lovely adornments of femini character. During the few years of their married life, Irvi always found her ready to assist him in his Herculean labou When, like a giant he battled with the tempest his gentle w stood by him; when others withdrew from him she drew the close and when his heart was riven with intense sorrow and conflicti emotions, she poured in the oil and the wine of true woman sympathy.

Several of Irving's children died in childhood. It was his m fortune to lose his first-born when little over a year old; he di

at the Kirkaldy manse, whither his mother had gone on account of her health. Irving arrived from London a short time before his death. It was a severe stroke. Frequently in after life did he refer to it. His first-born lived in his affection till he himself was removed from among men. The bereavement was repeated again and again in the death of others of his children, but in no instance does he seem to have felt it so keenly as in this. We cannot forbear offering the following extracts from a letter written to an intimate friend in London upon the day his babe died. They afford a deep insight into Irving's paternal character, and reveal the source whence he drew consolation.

"The hand of the Lord hath touched my wife and me, and taken from us our well-beloved child, sweet Edward, who was dear to you also, as he was to all who knew him. But before taking him He gave unto us good comfort of the Holy Ghost, as he doth to all his faithful servants; and we are comforted, verily we are comforted. Let the Lord be praised, who hath visited the lowly and raised them up!

"If you had been here yesterday and this day when our little babe was taken, you would have seen the stroke of death subdued by faith, and the strength of the grave overcome; for the Lord hath made his grace to be known unto us in the inward part. I feel that the Lord hath well done in that he hath afflicted me, and that by his grace I shall be a more faithful minister unto you, and unto all the flock committed unto my charge. Now is my heart broken, now is its hardness melted; and my pride is humbled, and my strength is renewed. The good name of the Lord be praised. Our little Edward, dear friend, is gone the way of all the earth; and his mother and I are sustained by the Prince and Saviour who hath abolished death and brought life and immortality to light."

After this sad event he returned to London, and commenced to write a daily journal of his experience and labour, for the perusal of his wife, who was still at Kirkaldy. We should have been glad had space permitted a few extracts, for it is perhaps one of the most complete records of inner and outer life which has been left behind by any public man. The devout Christian panting after God "as the hart panteth after the water-brooks"—the industrious student patiently searching after truth—the attentive pastor caring with anxious solicitude for the flock—the faithful minister shunning not to declare the whole counsel of God—the untiring friend always ready to meet to the utmost the claims made upon him—the affectionate husband and father, never forgetting amid multiplied duties to invoke the divine blessing upon those who were far from him in the quiet Kirkaldy manse, are beautifully portrayed in this remarkable fragment of autobiography. This daily outline was not continued; it terminated with his wife's return to London, and at no future period did he resume it. This is perhaps to be regretted, for its

continuance would have furnished rich material for these memori volumes.

In the management of his household, Irving observed Easte hospitality. The last time he preached in St. John's he invit any of the congregation to make free use of his dwelling, shou business or any other cause lead them to London, and the ge rosity which prompted such an invitation kept open doors for comers. It was considered a privilege to join the morning meal the family, and unite with them in devotional exercises, and rou his breakfast table there gathered every morning men who delight in the interchange of Christian thought.

The popularity of the minister in Hatton Garden evoked t vituperation of the oracles of the day. The *Times*, as temporisi then as now, with all the lesser fry of the secular press, failed r to make what capital it could out of the man who had caused su agitation. But unmindful of snarling curs, with hopeful he and unflagging zeal, Irving pursued his labours. It was not after Regent Square Chapel had been opened that it was whisper he was unsound in the faith. He had discoursed upon the Trini and illustrated this profound theme in a somewhat singular mann Orthodox thinkers were rather startled, and yet could scarcely t why. But it was concerning his teaching relative to the person Christ, that he was first openly charged with heresy. It seer that a gentleman named Cole, who had heard of Irving's singul statements about the humanity of Christ, dropped in at the clo or nearly at the close, of the sermon one Sabbath evening, a while sitting listening for heresy he did not fail to hear it. T preacher spoke of the body of Christ as being like the bodies other men, and in the heat of address used what to Mr. Co seemed blasphemous words, though to most other people they wou have seemed nothing more than unguarded. To satisfy himself t sought an interview with the preacher in the vestry, and in a cate chetical way elicited what he deemed evident heterodoxy. Thus arme he went forth to obtain the only notoriety of which probably he wa capable. Many a man unable to make for himself a name by act noble and praiseworthy, such as will not allow the actor to die be cause of their real value, may as spy and informer, or by some othe equally detestable vocation, manage to have his name handed on tc posterity. If he cannot live as a man, he may live as a contemptible thing. The only circumstance which has saved Mr. Cole from oblivion is the fact that he was the first who openly dared to throw mud at a noble man, and by raising the cry of heresy endeavour to cover with inglorious shade capabilities and excellencies such as it was never his fortune to possess. Peevish human nature too frequently acts this way; "Away with him, heretic that he is, how dare he raise himself head and shoulders above us, at the same time depart-

ing from sacred and legal modes of expression." Well, honourable sirs, perhaps he could not help it. It may be that his powers could not develope and mature within your limits, and his thoughts were perhaps too big for your conventional modes of speech.

Not heeding much the cry of heresy or the gathering cloud, Irving went down to his fatherland. Each locality he visited thrilled with excitement. Edinburgh forgot her usual decorum, and at early morn poured forth her citizens to hear the impassioned orator, who for months had previously been lodged in her streets without her perceiving in him anything to command attention. Great men, dignitaries in the Church, were uneasy. Even Chalmers himself did not seem satisfied. There was in the man much difficult to be understood; and even now, free from the prejudices of that day, it is not easy to fairly and justly estimate him. Authorities and dignities he did regard, but he held them as nothing when compared with a higher Authority, and it was this veneration for the Supreme, elevated in his lofty imaginative thought beyond the veneration of ordinary men, that prompted him to offer resistance to any conflicting power. To his own Master he was determined to stand or fall. During this vacation-tour, though in reality vacation he had none, he formed some friendships which materially influenced his after life. Just about this time he seems to have given special attention to the subject of prophecy. Mr. Frere had previously turned his thoughts to it, and the conference held at Albury, the seat of Henry Drummond, with the view to open up the prophecies, deepened his interest in it. A strong conviction now possessed his mind that the second advent was nigh. There have been others in our day as far astray in prophetic interpretation as Irving. His expositions in the main proved erroneous, but were for all that the result of prayerful, patient thought. Towards the close of the year 1828 he attended a second conference at Albury, and the clouds raised by Cole and Co. became more threatening.

Whatever might be said in other quarters Irving fully believed in his own orthodoxy, and was always prepared to defend it. "But the same may be said of all heretics." Granted, and what follows? Simply this, that every man charged with heresy ought to be allowed a vindication, and when given due weight should be conceded to the definition which he himself gives of the terms employed. By far the greatest proportion of heresy with which the Church has been afflicted has arisen from a determination on the part of some to define what others mean, and even to insist that the definition is right, notwithstanding the protest of the opposite party. It was just in this way that Irving was treated. The heresy hunters would persist in saying what he meant, though he plainly stated he meant not what they said. "He teaches," said Cole and Co., "that the humanity of Christ was corrupt."

Irving replied, "No; I simply teach that the humanity of the Son of God was a real and proper humanity." Then again affirming his accusers, "You teach that the human nature of the Redeemer was sinful, and was sanctified progressively." "No," insisted Irving, "I teach that it was never sinful, but sanctified at the beginning, and equally sanctified throughout the whole of his life upon earth." But notwithstanding these plain and unambiguous statements—that is, as plain and unambiguous as the subject would allow—his opponents would still have the terms sinful, corrupt, unholy, accurately express the substance of Irving's teaching. While matters were in this state he appeared again in Scotland, having been elected by the borough of Annan to represent it in the general assembly. This august body decided by vote that his election was illegal, so that he was debarred from taking any part in its proceedings. Whether the influence of anti-heretics had anything to do with this decision is open to question; perhaps it had. However, he was not unspoken for; Dr. A. Thompson warmly defended his right. During his stay in Edinburgh his lectures upon the last book of Scripture attracted considerable attention. Hope Park Chapel was crowded, and Irving himself says he thought the lectures produced some impression. A hasty run down the south-west of Scotland, and he returned to London. About this time Irving appears in connexion with what has obtained fame as the Row controversy. The Rev. John Campbell, minister of that place, by his earnest preaching moved the whole population, and conversions not a few occurred. Mr. Campbell's views of the atonement were considered unsound, and in consequence he was ultimately deposed. His creed in relation to this important doctrine appears to have been to some extent Arminian. His opponents insinuatingly spoke of his teaching as universalistic, but he appears only to have held that Christ died for all men, according to the Scriptures. Irving in some degree sided with Campbell, and so put himself more than ever in opposition to the ruling party in the Scottish Church. At this time, too, the gifts of healing and of tongues began to cause some excitement in Mr. Campbell's neighbourhood. It was reported that cases of cure had actually taken place, and that unknown tongues were spoken. Mr. Campbell investigated and could not gainsay. By Irving this was hailed with joy, which need occasion no surprise, as it seemed to harmonize with and establish his views of prophecy. The Church was receiving first gifts; judgments were threatening the nations. Was not the coming of the Lord near? assuredly it was, and he rejoiced at the thought. Affairs of another kind were transpiring elsewhere. Proceedings had been instituted against Mr. Campbell and Mr Maclean. The latter person had been connected with Irving in London, but was then presented to a living in Scotland. His opinions on many

ere similar to Irving's, and he was in consequence arraigned
he various Church courts. A decision in his case would
e pastor of Regent Square, and be accepted as the utter-
the Church respecting him.
; in London he could not be reached by Scottish ecclesi-
ower. Only when within northern boundaries he claimed
its of a minister, could either presbytery, synod, or
take action against him. The points at issue being points
ine, and in Irving's opinion of importance, he deemed it
y that they should be carefully investigated and Scriptu-
tled. No better course recommended itself to him than
theological faculty should give utterance in the case. To
iis he wrote repeatedly to Dr. Chalmers, then filling the
theology in Edinburgh, who however kept silence and
matters to take their course, not a very nice thing, cer-
specially as it affected his friend. The London presbytery
an to bestir itself. It had done so before, in the case of
tt, who had been associated with Irving as helper, but its
nce did not succeed. Now, however, other persons having
members of this court through removals, it passed by
and subordinates, and called the arch heretic himself to

Strictly speaking he did not belong to the presbytery,
ough courtesy had connected himself with it. Being in
he had no court of appeal, and if he acknowledged the
ion of these six men their decision would be final. Their
rule he therefore denied, and separated himself from them.
stood alone, and yet not alone, for his church and congre-
tood by him. A document was drawn up, expressing the
l belief of the church, which is plain and sensible, and
space forbid we would transcribe it. To this symbol of
e pastor, missionary, elders, and deacons put their names,
l it the members agreed. However things might be abroad,
s the utmost harmony and peace in the Regent Square

One would have rejoiced had it so continued. Much
nd anguish would have been spared. But regret is un-
, it did not continue, and the cause of its interruption must
indicated.

ay, 1831, the assembly met which had to give decision in
s of Messrs. Campbell and Maclean. The latter case was
with which Irving was more closely connected. On the
nornings of that early summer month, the community in
Square met to implore Divine guidance on behalf of the
vened to deliberate upon, and determine the affairs of the
of Scotland. Campbell was deposed; the case of Maclean
t back to the presbytery of Irvine; and a motion was
to the effect, that if Edward Irving made any application

in Scotland for the privileges of a licentiate or minister, the presbytery of the district should inquire if he were the author of certain works upon the humanity of the Saviour. This was the first direct blow aimed at him from his fatherland. Deeply did he feel it, but truth was to him more precious than the countenance and sanction of any hierarchy.

The early morning meetings were continued; the object was changed. Events which had transpired in Scotland and elsewhere —sudden healings and strange utterances—led Irving and others to look for a return of apostolic gifts. This was made the subject of prayer, and at these matins were first seen and heard the manifestations and singular sounds with which, in common thinking, Irving's name is mostly associated. For this they had prayed, and now that the answer had come they believed and rejoiced, for in the pastor's own words, could it be thought that the father would give them a stone? It was some time before these utterances were heard at the public services, but when they were the scene baffled description, and the accounts given in the newspapers of the day were as baffling and puzzling as the scene itself. Most of the trustees remonstrated, and a lengthened negotiation took place. Irving was really loved by these men, but the utterances, especially by females, were sadly at variance with their notions of propriety. If the pastor would only confine them to the more private services they would be satisfied. The pastor believed the work to be of the Spirit, and refused to interfere. The consequence was a breach which widened daily. Legal counsel was sought, and as by the chapel deed they had the power to effect it, the trustees at last resolved that Mr. Irving should leave the church. The same document provided that in such a case appeal should be made to the presbytery of London, which step they accordingly took. This was the same presbytery from which Irving had withdrawn the preceding year. After an investigation which cannot be considered very impartial, this court decided, as might be expected, against him. His defence was noble, manly, and impassioned. Distinctly did he state, and powerfully maintain, that in the course adopted by him no law of the church had been violated, neither had he taken a single step contrary to the Scriptures, which were to him the final standard of appeal. The separation was now complete, and Irving with a large part of the church and congregation left Regent Square. For some time the earnest singular man is seen occupying any convenient spot in the streets of London, and with thrilling speech addressing immense crowds in his Master's name. After a short period a room was engaged in Newgate street, and here was organised what is now known as the "Catholic Apostolic Church." It originated in connection with Irving's labours, yet he had not much to do with framing its constitution, or determining

s creed. This chiefly devolved upon prophets and apostles, and many things introduced Irving found "hard to believe." The resbytery of Annan, by which he was ordained, now took action gainst him, and summoned him to answer a charge of heresy. Living in England, he was not under any obligation to appear, but he deemed it prudent to comply, that he might have opportunity of bearing witness to the truth in his native district. But what did it matter, the case was prejudged, and though he defended himself with nobleness and manly fairness, he was deposed. For the last time was his voice heard in Dumfriesshire. In its towns and villages, and upon its hill sides, he preached to listening thousands, and with indignant eloquence entered his protest against the doings of the Church that had cast him forth. Returning to London, he was forbidden by prophetic voice to administer the sacrament, or perform the duties of "Angel of the Church," till he had been again ordained. He acquiesced and waited patiently for the qualifying process. The man who would not allow any human authority to interfere with him in performing his duties, whose notions concerning the dignities of his office were extreme, yielded without a murmur when he believed that the human voice conveyed the mind of the Spirit. The waited-for ordination came, and Irving again took rank as "Angel of the Church."

In Edinburgh, Glasgow, and other places, societies had been formed in connection with the community in Newgate Street. The Glasgow church needed help, and Irving thought the call of duty directed him thither. His health was failing, and a prudential regard for it would have led him to take complete rest in a southern clime. But duty must not be neglected though life is risked. Cast forth from the Church of his youth and choice—the Church he loved, forsaken by many of his early friends, branded as a heretic, stricken in heart and shattered in frame, there is something noble in this man, treading with heroic and martyr firmness the path of duty. If he die, he will die doing God's work. By slow stages he proceeded northward, but he became so weak that his wife had to join him at Liverpool, from which place they took boat for Glasgow. For a short time he appeared in the streets of that city. Anxious friends endeavoured to stay the progress of the disease, but in vain. Irving himself firmly believed that he would recover, and his faith wavered not to the very last. But his work was done. The noble soul which had borne itself so bravely, was about to be freed from the trials and vexations of this world. We cannot refrain from giving the following quotations:—

"As the gloomy December Sunday sank into the night shadows, his latest audible words on earth fell from his pale lips. The last thing like a sentence we could make out was, 'If I die, I die unto the Lord. Amen!' And so at the wintry midnight hour which

ended that last Sabbath on earth, the last bonds of mortal anguish dropped asunder, and the saint and martyr entered into the rest of his Lord. * * * They buried him in the crypt of Glasgow Cathedral like his Master in the grave of a stranger—the same man who had first introduced him to London, coming forward now to offer a last resting place to all that remained of Edward Irving. He was followed to that noble vault by all that was good and pious in Glasgow, some of his own personal friends and many of his immediate followers mingling in the train with Dr. Chalmers' agency, and 'most of the clergy of the city,' men who disapproved his faith while living, but grudged him not now the honour due to the holy dead. The great town itself thrilled with an involuntary movement of sorrow. 'Every other consideration,' says the *Scottish Guardian*, a paper at all times doubly orthodox, 'was forgotten in the universal and profound sympathy with which the information was received.' And all voices united to proclaim over him that divine consolatory verdict of the Spirit, 'Blessed are the dead who die in the Lord.' There he lies * * * a man who trusted God to extremity, and believed in all Divine communications with truth as absolute as any patriarch or prophet; to whom mean thoughts and unbelieving hearts were the only things miraculous and out of nature; who desired to know nothing in heaven or earth, neither comfort, nor peace, nor rest, nor any consolation, but the will and work of the master whom he loved—yet to whose arms children clung with instinctive trust, and to whose heart no soul in trouble ever appealed in vain. He was laid in his grave in the December of 1834—a life-time since; but scarce any man who knew him can yet name, without a softened voice and a dimmed eye, the name of Edward Irving—true friend and tender heart, martyr and saint."

Irving was the the author of several volumes now little known, and not likely to be much better known. They have merit and are worth reading, but they suit not the reading tastes of the mass. Orations that produced effect in their day—treatises on the humanity of Christ—on the last judgment—on the Trinity, and other matters, are now unceremoniously shelved; yet if any would understand the man they must read them, or at least, what of them they can get at. These books contain his theology, a theology that perhaps may not be agreed with throughout, but which in many parts commands assent, and in every part savours of earnest belief. The Scottish Church deposed him for teaching heresy concerning the humanity of Christ, and yet impartial thinkers, putting verbiage aside, will have some difficulty in discovering any essential difference upon this point between Irving and the Church standards, or the Scriptures. He held baptismal regeneration, which some deem right, but which we deem wrong. His teaching con-

; Church office and officials, and the absolute power of rulers,
towards the latter part of his life extreme. The position
in relation to miraculous gifts is debatable, but no man
o be loaded with opprobrium, or charitably set down as
because he believes in their possibility, and, in certain cases,
reality. Irving was never miraculously gifted, but he
elieved in the miraculous endowments of others. Not long
reading the biography of two eminent Scotchmen, whose
life touched Irving's once or twice, we were not a little
by an attempt of the author to excuse in Irving what he
strange irregularities, upon the ground of mental aberra-
xpressing at the same time a hope that, amid the bewilder-
f disordered fancy, he found firm footing upon the Rock of
Now does not this sound very like charitable cant? The
s not mad. Like an apostle of whom Irving thought much,
seemed so to blind and inconsiderate bystanders. All the
ıd cobwebs with which prejudice has managed to engirdle
e swept away by the manly honesty of his own writings,
truthful narrative furnished in Mrs. Oliphant's volumes.
faults, else he had been more than human, but the follow-
imony by Carlyle is worth a thought:—"I call him, on the
the best man I have ever, after trial enough, found in
ld, or now hope to find." A. J.

INTELLECTUALITY AND RELIGION.

A LECTURE.*

pular conception and in common parlance, intellectuality is
ally confounded with intelligence; the intelligent, the
ormed man, is the intellectual man. Now this is a mistake.
tuality certainly implies intelligence, but the converse of
not necessarily true. A man may have acquired vast and
stores of information; he may be intimately conversant
e whole range of physical science, and extensively read in
l literature; the panoramic retrospect of history may be
mirrored in his memory, and his mind be an encyclopædia
ral knowledge,—and yet, valuable and important though
xquisitions undoubtedly are, he may not be an intellectual

lectuality, in its true sense and complete form, consists in
d, comprehensive, consecutive, and forcible habits of thought.

vered in the Guildhall, Doncaster, for the Young Men's Christian Asso-
that town, Feb. 24th, 1862.—EDITOR.

The intellectual man is *a thinker;* not merely collecting and absorbing the thoughts of other men, but thinking for himself, plying his own faculties of thought, and doing this habitually, making it as it were the business of his life. The intellectual man is a *profound* thinker, not skimming the surface of things with superficial glance, but penetrating their core, analyzing their constituent elements, searching their hidden springs of existence, exploring their mysteries of being. The intellectual man is a *comprehensive* thinker, viewing things not as isolated one from another, but in their relations, their affinities, their analogies, their harmonies, tracing with far-seeing eye the mystic threads by which the physical, intellectual, and moral universe, the immense web of being, is woven into one consistent tissue. The intellectual man is a *consecutive* thinker. He ratiocinates, he reasons. His thoughts, unlike "orient pearls at random strung," are marshalled with the orderly precision of a disciplined military host, are connected and mutually dependent like a tissue of chain-work. The intellectual man is a *forcible* thinker; the secretions of his brain are not tenuous or watery, evaporating like dew, evanishing like spectral shadows, but full of pith and substance, strong, masculine, energetic. As Minerva, the goddess of war, is fabled to have sprung full-armed from the head of Jove, so the thoughts which leap from the brain of the intellectual man are armed with power to sway, to conquer the minds of other men.

Were I required to mention examples illustrating these various elements of intellectuality, I would refer to John Foster as a profound thinker, to Bishop Butler as a comprehensive thinker, to President Edwards as a consecutive thinker, and to Thomas Chalmers as a forcible thinker. I mention these names rather than others, not because they are the most appropriate that could possibly be selected, but for this reason, that while they sufficiently serve my purpose, they are more or less familiar to reading people. Foster is ever exploring the mysteries, and fathoming the deeps, and wrestling with the problems of truth. Butler embraces the analogies of the universe with a comprehensiveness of intellect seldom, if ever, surpassed. Edwards, in his Treatise on the Will, supplies a specimen of consecutive thinking which, though probably based on false premises, never fails to task the energy and excite the astonishment of intellectual readers. Chalmers is pre-eminently distinguished for intellectual force. His mind works with Vulcan energy. His thoughts are like masses of rock, flung by the arm of a giant.

Were it necessary to furnish an instance of one man in whom the several elements of intellectuality meet and combine, I would at once point to Lord Bacon, who for profound, comprehensive, consecutive, forcible thought, for all the main elements of intel-

lectuality, is worthy of the eminent position assigned to him in the world of mind.

II. In the definition of religion, the second term of my theme, I need not detain you with many words. There are, however, three things which, though intimately related to and, one may say, incorporated with religion, ought nevertheless to be distinguished from it, namely, theology, ritualism, and morality. Theology is the doctrinal groundwork upon which religion is based, the intellectual root from which religion springs, the mental aliment upon which religion subsists; ritualism is a necessary auxiliary to religion in the present imperfect state of human existence, just as scaffolding is necessary during the building of a house; morality, in its genuine forms of development, is the fruit, the exponent, the authentication of religion; but neither one, nor other, nor all of these, constitutes religion. A man may attain to greater eminence as a theologian than Augustine or Calvin; he may be more rigid and scrupulous in conforming to ritual observances than the most bigoted Hindoos or Papists; his moral character, as far as it is exposed to the observation of his fellows, may be absolutely faultless; all this may be predicated of him, and he at the same time be totally destitute of religion. Essentially, religion consists in a right state of the will and affections towards God, the will habitually and cheerfully coinciding with the Divine will, the affections aspiring to, and centering in, Him as their supreme object and all-sufficient end. This definition of religion might perhaps suffice, had not the Divine Teacher already supplied a definition which it would be equally impious and futile to improve upon: "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy strength, and with all thy mind; and thy neighbour as thyself." Love to God and man is the fulfilling of the law, the sum of ethics, the grand morality, the perfect religion. When love is enthroned in the heart, all the active powers render it homage, yield to its impulse, follow its train, and obey its behests; the character of man thus becomes assimilated to the Divine image, and adorned with supernal beauty.

III. Now, whether we examine the constitution of man's nature, or the facts of his history, it is evident that he was designed to acquire an intellectual and religious character, to live an intellectual and religious life. Man is religiously constituted. The soul yearns instinctively after God. Separated from Him, it feels as if banished from its home, riven from its centre, and consigned to a state of cheerless orphanage. In this state of separation from God, it cannot possibly obtain satisfaction or repose. The religious instincts, finding no suitable outlet, either agitate and convulse the soul, like the pent-up fires of a volcano, or, forcing an outlet, operate with destructive effect like floods of burning lava. These

yearnings and motions of the soul after God are not peculiar tc one section of the human race, or to any one stage of hi development. Whether man be viewed in the highest conditi civilization, educated in mind, refined in taste, polished in manı or in the lowest condition of barbarism, with his noblest fac debased and brutalized; or in any intermediate condition bet these extremes, the religious instincts of his nature are ever s gling to reach their proper object. Consciously or unconscio intelligently or ignorantly, the soul, impelled by its deep sen religious want, ever crieth out for the living God. And wh the history of the human race but a continuous illustration o same truth? Abstract the religious element from history, you destroy its significance, you drain its life-blood, you cut o most prolific roots. The secular doctrines of atheism are a and a lie, an outrage upon facts the most palpable, upon re the most cogent, denying or ignoring what the voice of hum universally affirms, what the concurrent testimony of the hi race has repeated in every age. There is no truth susceptib ampler proof or more varied illustration than that man is religi constituted.

It is equally evident that man is designed by his Creat attain an intellectual character; not merely to acquire intellig though that is implied, but to become intellectual in the p sense; to acquire habits of profound, comprehensive, consec and forcible thought. Men cannot, indeed, become equally i lectual, do what they may, any more than they can become eq religious. Difference of constitution and condition renders equ impossible in either case. Does it surprise any one that I sl say men cannot be equally religious? When the matter is considered, surprise will vanish. Some men are born with a stitution of nature more repugnant to, and less susceptible of, l influenced by religious truth than that of other men; and after the religious life is begun, the difference of constitutio the one case favourable, in the other unfavourable to spi advancement, is apparent to everybody who has eyes to Difference of condition operates with a like result. All out things seem to conspire in favour of religion to some men, against it to others. Nevertheless, every man, whatever b peculiarities of his constitution or condition, is designated bound to be religious to the extent of his capability. The vo God, spoken through the medium of conscience and of the rev word, is explicit on this point. Just so, and for the same re although men cannot be equally intellectual, it is obligato them to cultivate their intellectual powers as far as their con tion and circumstances admit. They may not, indeed, reac me intellectual stature; it is perhaps not desirable they sh

but if they faithfully cultivate the powers with which they are endowed by a diligent use of the means of culture placed at their command, they will all, according to their individual capabilities, and in their respective gradations, render themselves worthy to take rank amongst the honourable order of intellectual men.

IV. Unfortunately, by the operation of causes which we do not at present pause to examine, the masses of men all over the world, though to a greater degree in some countries than in others, are almost wholly destitute both of intellectuality and of religion. They know not the true God. The conceptions which they perchance have formed of a Supreme Being, are too vague and shadowy to exert any regenerating influence on their hearts; or it may be, as in fact it is in many instances, they have formed conceptions of the Deity favourable to the indulgence of the worst dispositions, and hence under the sanction of what they conceive to be Divine authority, they surrender themselves to the dominion of evil and become earthly, sensual, and devilish. Without God in the world, they are also without hope, cut off from the glorious prospects of future felicity which religion unfolds to the eye of faith, and deprived also of the rich consolations with which religion assuages the sorrows of the present life. Corrupt in heart, they are likewise debased in intellect. Those noble faculties of mind, which under proper culture would render them capable of loftiest discourse, are imprisoned in sense and clouded by ignorance, so that, instead of vieing with angels in the sublime exercise of thought, they degrade themselves to a level with the brute, and divest themselves of the port and dignity of manhood. It does not, however, fall in with our present design to pursue this line of observation. To reach the end we aim at, we shall refer in the first place, to those instances of character in which intellectuality and religion exist separated from each other, without friendly intercourse or mutual recognition; secondly, to the instances of avowed antagonism between them; and, finally, to the conjunction of the two, as the ideal of manhood, the perfection of human character.

V. Reference has already been made to Lord Bacon as a man of extraordinary intellectual endowment, occupying one of the foremost positions in the world of mind. I am sorry now to add that he is a remarkable, a mournful example of intellectuality separated from religion. This impression, however, is not likely to be received from a perusal of his writings, for, though chiefly devoted to science and philosophy, they bear on the whole a religious complexion, they show a friendly aspect towards religion, and frequently give expression to religious sentiments at once profound and beautiful. Indeed, he is nothing loath at times to exert his Herculean strength in defending religion against the assaults of its bitterest enemies, and some of his finest passages are devoted to an

exposition of the reasonableness of religion in contrast with the absurdity of atheism. But acquaintance with his personal history justifies the conclusion that, whatever might be his religious sentiments or convictions, he was destitute, one may say wholly, destitute, of those principles of religion which regenerate and control the moral nature. His biography shows decisively that his whole character was deeply tainted; that his entire life, public and private, was governed by avarice and ambition, by the love of money and the love of power, but chiefly by the love of money. His services at the shrine of Mammon, were performed with a devotion surpassing his devotion to philosophical research; and, to obtain the smiles of this, the meanest of all the gods, he prostrated his noble nature in the dust, he sacrificed the claims of honour, truth, justice, gratitude, and friendship; and he did this with such seeming coolness of purpose, unflinching persistence, and scientific thoroughness, as cannot fail to excite profound abhorrence. Of all the men who occupy a conspicuous place in the annals of our country, there is no one whose character is tarnished with fouler blots, or whose name is covered with deeper infamy. He is at once the glory and the shame of England. Intellectually, he bears a sublime front, he is a Saul among the people, his proportions are colossal; morally, he is dwarfed below the stature of ordinary men; religiously, he is of no account whatever.

I might also refer to the late Alexander von Humboldt, as another example of intellectuality divorced from religion. Not that his personal character was so low or depraved as that of Bacon; on the contrary he was a man of honour, probity, and generosity, admired for the simplicity and sweetness of his spirit, as well as for the grandeur of his intellectual acquisitions, and he has left behind him a reputation untarnished by the grosser vices. That he was wholly destitute of religion, I shall not affirm or even insinuate, remembering that God alone is a searcher of the heart, and that where there are any grounds of hope charity hopeth all things; but were there no other evidence bearing on the question than what his writings supply, it would be impossible to return a favourable verdict. I have a very distinct recollection of the impressions I received several years ago on first reading his "Cosmos," a work of the highest reputation among men of science. I could not fail to be struck and delighted with its pictorial richness of description, its scientific exactness of classification, its philosophical depth and comprehensiveness. Perhaps no other man ever acquired such vast and varied knowledge of the physical universe, or wielded a more perfect mastery over his mental acquirements. Nature in its profoundest depths, in its highest altitudes, in its multifarious aspects, was familiar to his mind as the pictures hung round his study-walls; and the panoramic glories of nature, celestial and ter-

ial, are photographed on the pages of his Cosmos with a skill, h reminds us of the hand that spread out the heavens like a ain, and hung the earth upon nothing. But the religious man reads that book is painfully impressed with the absence, one is ut compelled to say, the *studied* absence, of the religious nt. From the first page to the last, there is not a single ex- ion of religious sentiment. Amidst the stupendous scenes of n and earth, described by the author with a force of ect and a wealth of imagination truly astonishing, he vers no traces of the Divinity, he meets with nothing to e his devotion or to constrain his worship. There is nothing e universe beyond phenomenal appearances, together with the s which produce and govern them. This, at least, is the im- ion which the book is calculated to make. As far as religious nent or religious tendency is concerned, the Cosmos might have written quite as well by an absolute atheist.

a intellectual man without religion, though reaching the stature Bacon or a Humboldt, is only a half-cultured man, resembling t of ground, one section of which, brought under cultivation, is iful to look upon, yielding flowers of every hue and fruit of flavour, while the remainder is an unreclaimed waste, the tacle of weeds and stones and every kind of rubbish; or, to the figure, he resembles a tall forest tree in the winter n, stripped of its foliage, revealing in its trunk and branches nultitudinous twigs, a grand structure, but naked, barren, com- ss.

d created man for himself, to be his living temple, to be inated with his presence, adorned with his grace, and conse- l to his worship, to employ his various powers in his service, or the promotion of his glory; in a word, he created man for on. Now, as we have already intimated, religion consists tially in communion with God. By means of this communion, uman character is transfigured into the Divine image, thereby ing and realizing in one main respect the original idea of the or. But the merely intellectual man knows nothing of this union, or of its transforming influence. He communes it may th the grandeurs of the universe, with mountains and oceans, suns and stars, with the mighty forces which govern the phy- and intellectual world, but he is cut off from communion with lmighty Father, the source, the centre, the sustainer of all. a stranger to Divine meditation, to the might of prayer, to fe of faith; he is therefore shorn of the chief glory of man- —the image of the invisible God. Whatever be his intellectual ments or eminence, whatever his achievements or fame, "he is least in the kingdom of heaven is greater than he," the t child in religion transcends him in true nobility of cter.

The merely intellectual man is also of necessity an unhappy man. Deny or obscure it as we may with specious sophistry, it nevertheless remains an axiomatic truth, that religion is necessary to human happiness. In relation to this truth the philosopher and the clown occupy precisely the same level. If there be any difference between them it is in favour of the clown and against the philosopher. Reduced to a condition of semi-animal existence, the clown is apt, if his bodily wants are tolerably supplied, to sink into stupid contentment and quiescence, thinking little and caring less about what is beyond or above the sphere of sense. On the other hand, intellectual culture kindles in the soul boundless desires, aspirations, and longings, which if deprived of the satisfaction which religion alone affords, react upon the soul in the production of bitter disquietudes and sorrows.

VI. While it is cause of regret to find intellectual men neglecting the culture of their religious nature, and thus missing the grand end of their existence, it is also to be regretted that in many instances religious men are destitute of intellectual culture. An important distinction must however be here drawn, dividing this class of religious people into two sections. Owing to the operation of causes which they could not possibly control, a large number of them are almost, if not altogether, blameless for the lack of intellectuality. Probably, their parents were poor, ignorant, and godless, uneducated themselves and caring little about the education of their children, exhibiting to them a degraded and a degrading example. Thus their childhood was spent in an atmosphere of ignorance and vice, alike inimical to their intellectual and religious culture; and, more than likely, ere they had quite outgrown the days of childhood, they were hurried to some kind of manual toil, that by their hard earned pittance the miserable livelihood of home might be eked out. Schooling they had little or none; the world of books was to them a world unknown; all the influences and associations of early life were hostile to the culture of their minds. After running a career of youthful folly, and perhaps settling in married life, they became religious; but by this time they had a family of their own to provide for, requiring them to toil on as their fathers had done in unceasing drudgery, their minds sealed by long-grown habits against the reception of liberal thoughts, and their narrow circumstances rendering the purchase of books impracticable.

Now when we fall in with religious people having such antecedents, destitute of culture, ought we to be hard upon them, or to treat them with contempt? Instead of uttering words of reproach or disdain, we ought rather to offer them our sincere and cordial sympathy. We should rejoice that the beneficent religion of Jesus, whose special mission is to the poor, the outcast, the down-trodden,

eached their deplorable case, raising them from the dust to
s of honour among the princes of God's people. You say
are not intellectual, their minds are cramped, their views are
w. Well, all that may be true, and is to be regretted; but
obability is that *you* would have been just as much dwarfed in
ect as they are, had their lot in life been yours. But although
ute of intellectual culture, just look at what religion has done
em! It has made new men of them, taming their passions,
ating their tempers, purifying their lives; making the drunk-
ber, the swearer fearful of an oath, the liar speak the truth;
orming homes of brawling, and bitterness, and crime into
s of love, and gentleness, and peace, sanctified by the breath
ayer and beautified by the divinest charities. And even when
homes are visited by affliction and death, religion assuages
itterness of grief and lightens the burden of sorrow, pointing
ourners to that thrice-blessed world where the inhabitants
say they are sick, where there shall be no more death, and
e friendships are for ever sheltered from the shocks and
uptions of time. Thus religion elevates, beautifies, and con-
those of our brethren, whose hard lot in life shuts them out
the advantages of intellectual culture.

ere is, however, another section of this class of religious
e—a very numerous section—seriously culpable for its intel-
al dwarfishness and sterility. The persons now referred to,
g been singularly favoured all through life, cannot with any
e of plausibility plead unfavourable circumstances as an
e. Blessed with pious and intelligent parents who took a deep
st in their welfare and sought to promote their education in
possible way, their early days were spent in an atmosphere of
and happiness. Schools, and books, and intelligent converse,
red the development of their intellectual power and their
th in knowledge. Or if their early life was not nourished and
ened in the way just described, their present condition affords
equisite means for supplying the lack to some considerable
e. They have money and leisure, they have access to books,
o the society of intellectual men. God who gave them in-
t, has also given in profusion the means of cultivating it;
yet they drone away their lives in listlesness and vacuity,
arousing themselves to the exercise of high thought, never
ing to a consciousness of the bright and glorious visions of
floating around them, but which can only be apprehended by
ntellectual mind. They want will, they want energy of pur-
to discipline themselves in the great art of thinking. Think-
they say, is an irksome task; it tires, it exhausts, it distracts,
tful that the first attempt is the most difficult, that after the
is acquired it becomes comparatively easy, and that the result

abundantly repays the cost. It is especially reprehensible when the young men of our Churches bolster their intellectual feebleness with such paltry excuses. Whatever may have been their condition in boyhood, or whatever be their circumstances now, they may if they *will*, cultivate their minds to a considerable and respectable degree. Every thing depends upon *will*. The work of mental culture is difficult, you say. True, we do not deny or ignore the difficulty. But instead of being frightened by it, and skulking into inglorious ease, face it boldly, meet it with manly resolution, grapple it with indomitable energy, and it will assuredly succumb. Now, when the whole world is in a state of intellectual fermentation; now, when the means of culturing the mind are multiplied beyond all precedent, and are accessible to everybody; now, when more than at any previous period, religion requires intellectual expounders and defenders; if the young men of our Churches do not qualify themselves for their high vocation by intellectual culture, they are unworthy of the age, they are unfaithful to the interests of religion, nor can they acquit themselves of serious blame in the sight of heaven.

Without some considerable degree of intellectual culture religious people are apt to be unstable, are more easily accessible to evil influence, are more liable to fall into sin. If an intellectual man be thoroughly sincere in his religious profession, his intellectuality naturally coalesces and incorporates with his religion, imparting to it additional vitality and robustness. Separated from intellectuality, religion is too much dependent upon the fluctuating impulses of emotion, is wanting in internal stamina, and is therefore liable to succumb more or less to every gust of opposition. Is it not an unquestionable fact that apostasies from religion occur chiefly among people destitute of culture? When an intellectual man gets converted, or when after his conversion he acquires intellectuality, you have confidence somehow in his stability. And who are the men that become the dupes of religious imposture? From what class of religious people has Mormonism, for instance, chiefly drawn its followers? for I am not aware that it has succeeded to any extent among people professing no religion. The thousands who have been drafted from the different Churches of this country and of other countries by the apostles of that wretched imposture, are, almost to a man, ignorant, weak-minded, credulous people.

Furthermore, the lack of intellectual culture renders religious people liable to contract unamiable habits, unfavourable to the proper development of their own religious character, and calculated to render religion repulsive to those who, in spite of all remonstrances to the contrary, persist in judging of it by the example of its professors. Let it, however, be distinctly remarked, that the

lack of culture in religious people is not always attended with this unhappy result. I have myself the pleasure of being acquainted with numbers of persons destitute of culture, showing nothing like expansion or elevation of intellect, but whose piety developes itself in such simplicity, amiability, and goodness of character, as would suffice to secure the admiration and sympathy of the most intellectual and fastidious men. It is nevertheless true, and ought to be well noted that the tendency of ignorance in association with religion is to produce the unhappy consequence I have indicated, and actually does produce it in very many instances. Religion must either expel ignorance or the probability is that it will become dwarfed, cramped, and distorted by it. How often has this celestial visitor, this angel of light and beauty and goodness, been degraded and transformed by ignorance into a sensual drudge or an infernal fury! How often, instead of winning the hearts of men with its heavenly charms, has it been made to assume the most frightful and revolting aspects! How often, instead of promoting and securing the purity, elevation, and happiness of men, in accordance with its nature and mission, has it been compelled to minister to human degradation and misery! Ignorance may indeed be "the mother of devotion," as popery teaches, but of devotion to what? To the God of light and love, the Father and Friend of the human race? No, but to the grim and hideous idols of superstition and fanaticism.

VII. Mournful as it is when intellectuality and religion are divorced from each other, it is worse, a great deal, when they become mutually antagonistic. In all ages there have been men of great intellectual endowment devoted to the championship of the devil's cause and to the overthrow of religion. The high talent frequently found on the side of infidelity, we frankly acknowledge; though we cannot help remarking by the way, that infidels are loath to make a similar admission in favour of the defenders of the faith. Nay, with a blindness and perversity which would excite indignation if it did not awaken pity, they seem generally to be of opinion that the adherents and defenders of religion are, with scarcely an exception, intellectual weaklings. One of them, a French infidel, if I mistake not, reveals his ignorance or his *animus* by saying, that "Jesus Christ has the worst advocates in the world." I wonder whether this self-constituted judge of Christian polemics ever heard of such men as Milton, Locke, Newton, Pascal, Butler, and a host of other intellectual giants equally potent, whose energies were devoted to the service of religion? Nothing short of absolute ignorance or wilful perversity could give birth to an opinion so ridiculously contrary to fact. However, in forming an estimate of infidel propagandists, we shall not degrade ourselves by copying an example so bad. We frankly

admit, for the fact is unquestionable, that in every age religion ha had to encounter dire and deadly opposition from men of grea intellectual power. We might refer to the old heathen philo sophers who arrayed themselves in hostility to the Gospel, many o whom had acquired the highest culture their age afforded. W might refer to the English Deists of the seventeenth and eighteentl centuries—including such names as Hobbes, Bolingbroke, an Hume,—men of extraordinary intellectual force and subtilty We might refer to the French encyclopædists, who conducted thei crusade against religion with a talent and literary adroitness equalled only by their malignity of spirit. We might refer to the pantheists and rationalists of Germany, whose profundity of thought and extensive erudition excite our admiration, even while lamenting that such vast intellectual wealth should be foolishly and wickedly squandered. We might also refer to the fact, that in our times, and in our own country, men of unquestionable ability are waging war against religion,—a most unnatural and irrational war. What do these men seek to accomplish? Is it the enlightenment, the intellectual infranchisement of the race? So they profess. But, prejudice and passion aside, is not religion, the religion of Christ, the most prolific source, the most efficient promoter of human enlightenment? Does it not impart lessons of Divine wisdom compared to which the teachings of secular philosophy are but as the babblings of folly? While revealing the true significance and purpose of the present life, does it not also unfold the sublimest discoveries of a future existence, answering to and satisfying the spiritual yearnings and aspirations of the human soul? Does it not quicken the springs of intellectual life, evoke the dormant capabilities of thought, and impart the mightiest impulse to the general culture and development of humanity? To substitute the teachings of secular philosophy for the teachings of religion, with the view of promoting the enlightenment of the world, is a piece of greater folly than it would be to blot out the splendours of the sun in order to secure the fancied superiority of star-light.

What is it that the enemies of religion aim at? Is it the amelioration of man's social condition? So they say. But is not religion the greatest and best, the most mighty, the most beneficent ameliorator? What other agency is equally efficient in purifying and regulating those passions which are the source of the multifarious evils afflicting humanity, in spreading peace and goodwill among the nations, in fostering human brotherhood, in causing men to respect each other's rights and promote each other's well-being? Destroy religion, and so far from improving man's social condition you multiply its evils a hundredfold. Religion is the securest bond of human society; sever that bond, and you give unbridled scope to the evil passions, you open the sluices of licentiousness, you

unleash the blood-hounds of ferocity, you transform the world into a pandemonium.

While the war waged by these men against religion excites our sorrow, it also appals us. They fight against God. Their arm is uplifted against the throne and government, the crown and kingdom of the Almighty. What the result *must* be need not be said. "Let the potsherds of the earth strive with the potsherds of the earth; but woe be to him that striveth with his Maker." They may be men of lofty intellectual endowment, and may exhibit the rarest talent in prosecuting their unholy war; they may even seem to gain temporary advantages over the friends of truth, and in the pride of their hearts may indulge in impious jubilations; but when God ariseth to plead his own cause, the might of their prowess will be as chaff before the wind, as flax before the devouring flame.

VIII. Intellectuality arrayed against religion is, as we have said, unnatural and irrational; it is equally unnatural and irrational when religion is arrayed against intellectuality. If any one be in doubt whether this ever happens, he need only refer to the history of the Roman Catholic Church, whose priesthood have ever carried on a systematic and strenuous opposition to the intellectual culture of the human race, except in so far as it might be made tributary to their own aggrandisement. Educated themselves to a high degree, they have been the determined enemies of free inquiry or liberal thought whenever it has trenched upon their excess of privilege or curbed their exorbitancy of power. The imprisonment of Galileo for affirming in opposition to popish infallibility that the earth moved, is only one instance among many of their bigoted and cruel hostility to the advancement of the human mind. With what fanatical zeal did they strive to crush the spirit of free thought which sprang up in the fourteenth century, and which shortly afterwards, in spite of the proscriptions, imprisonments, and martyrdoms which they enforced, issued in the glorious reformation! The French revolution, steeped in atrocities we shudder to contemplate, was precipitated, if not caused in great measure, by the infatuated opposition of the priests, not merely to the infidelity of French society, but to the liberal spirit of philosophy then prevalent in Europe. Wherever popery obtains unrestricted power, the intellectual energy of man is paralysed, a ghostly interdict is laid upon freedom of thought, and the advancement of human society is arrested.

Protestantism is avowedly the friend of intellectual culture. Summoned into existence by the emancipated intellect of Europe, and nourished to manly growth from the twin fountains of divine and human knowledge, how could it be unfriendly to the free culture of the mind, without forswearing its parentage and destroying itself? Nevertheless the fact is too patent to be denied,

that a popish spirit frequently mingles with Protestantism, a spirit hostile to intellectuality, sour, narrow, bigoted, looking with evil eye upon the free development of mind, scowling at the spread of knowledge, and, like an owlet, ever croaking in the dark. The men who imbibe this spirit justify themselves by affirming that intellectuality generates pride, unbelief, contempt of God's word, and a host of other evils; that, in short, we cannot be wise without being wicked. This notion is so monstrous as to be scarcely worth refuting. Intellectuality may be, and frequently is, perverted, no doubt. When associated with a depraved heart, when leagued with vicious passions and principles, it becomes an engine of fearful mischief. But of itself, it is an unmixed good, a glorious heritage, a divine endowment. Instead of being the natural enemy, it is the most potent auxiliary with which religion can be leagued, rendering it more effective aid in the achievement of its triumphs than can be had from any other quarter.

This opposition of religious men to intellectual culture is further vindicated by quotations from the writings of Paul, who is represented as denouncing wisdom and philosophy and science, as tending to pervert the simplicity of Christian character and to corrupt the purity of the Gospel. But this application of the passages quoted proceeds from an entire misconception of their meaning. 'Tis true enough Paul condemns wisdom and philosophy and science; but it is a "wisdom of the world which cometh to nought," it is a "vain philosophy which puffeth up," it is a "science falsely so called." Instead of patronizing intellectual barbarism, as some foolish religionists suppose, he contributed more than any of the apostles, and perhaps more than any other man, towards the intellectual culture of humanity. The aim of his writings throughout is to encourage and promote the growth of intellectual religion, to mould the Christian church into the form of a perfectly educated humanity; that its advancement in knowledge and in grace might be simultaneous and consentaneous, ever approximating towards the stature of perfect manhood in Christ Jesus. It is now more than time that the hostility of religious men to intellectual culture should cease, as being irrational and unscriptural, the offspring of ignorance and fanaticism, damaging to the honour of religion, and increasing the obstacles in the way of its diffusion.

IX. We must now gather up the scattered threads of our argument and wind them to a finish. It has been shown that man is designed to be intellectual and religious, that in multitudes of instances he is neither, that intellectuality and religion are frequently divorced from each other, and that too often they are mutually antagonistic. Now, the union of the two in human character constitutes the perfection, the ideal of humanity. Let this conjunction be realized in the highest possible degree, and heaven itself can

add nothing more. To realize this grand ideal is the chief end of the Divine dispensations. At his first creation man was perfect in his entire nature; intellectually and religiously he was free from defect and completely endowed. Had he retained his innocence, he would undoubtedly have reached a higher development of his spiritual faculties, for it is of their nature to admit of unlimited growth; nevertheless he was perfect and complete, enjoying a wide range of intellectual and religious vision, and freely exercising his various powers in legitimate pursuits. But as a religious being, he apostatised from God, thereby depraving, polluting, perverting his religious nature, and, as a consequence, dragging his intellectual nature also into an abyss of ruin. However, through the infinite goodness of God a restorative process was immediately commenced in the dispensations of Providence and Grace, contemplating the deliverance of humanity from the double curse it had incurred. The special design of the Providential government of the world is the intellectual perfection of man, towards the furtherance of which commerce, science, art, philosophy, the adaptations and influences of physical nature and of human society, operate as means. The special design of the redemptive scheme is the perfection of man's religious nature by the influence of that truth which humbles and purifies, which consoles and guides in the pathway of holiness. But though each of these Divine schemes has its own special design which it assiduously works out, each at the same time contributes largely towards realizing the design of the other. Thus in many ways the dispensations of Providence tend to promote man's religious culture, while, on the other hand, the scheme of grace renders important service in the culture of the intellect. Indeed, properly considered, the two schemes are not two, but different phases of one great plan, evolved from the joint action of Divine wisdom and goodness, for the intellectual and religious perfection of humanity.

This grand restorative process has been steadily progressing from the beginning of human history. Amidst the convulsions, subversions, and retrogressions of nations and empires it has ever advanced. The process may be slow to our apprehension, but we ought not to make our ideas of time the measurement of Him to whom "a thousand years are as one day." Had we lived during the geological periods of mundane history, when the earth was in process of formation, and had we judged that work as we are apt to judge the work which God is now carrying on in the moral world, how slow would the process have appeared! Millions of ages were required ere the turmoil of elemental forces subsided, and yet all the while the process of subsidence continued without a moment's pause. Millions of ages were required to produce the harmony and beauty of the world as it now is, but all the while the laws of har-

mony were working their way to universal ascendency, the norms of beauty were silently acquiring their proportions and colouring. "God's ways are not as our ways, nor His thoughts as our thoughts." His great plan for the reconstitution of the moral world, though of slow development in our way of judging, has nevertheless been steadily advancing through the ages of the past, and now as the end draws nearer the progress becomes more clearly observable. Nor can we have any doubt regarding the issue. The conflict carried on for thousands of years for the mastery of earth shall undoubtedly terminate in the complete and universal overthrow of evil. In vain doth Satan rage, in vain doth the perverse will of man throw obstructions in the way; the beneficent design of God will triumph over all opposition and reach a perfect consummation. A bright and happy future yet awaits this sin-blighted, woe-stricken world. Everywhere there are evidences of progress towards earth's millennium; everywhere the buds of spring are bursting through the icy cerements of winter. Even now the day of earth's jubilee begins to dawn. The distant mountain tops are flushed with its golden radiance. Meanwhile, though the full glories of that day are not destined for our enjoyment, we may, nevertheless, realize much of the blessedness it will reveal by the assiduous culture of our intellectual and religious nature.

Young men! the voice of the nineteenth century, or rather I should say, the voice of God in the nineteenth century, calls upon you in louder and more importunate tones than ever fell upon the ears of bygone generations, soliciting, commanding you to abjure every vain and vile pursuit, and to aspire to the dignity of intellectual religion. If you would approve yourselves the faithful servants of your heavenly Master, if you would stand unmoved amidst the thousand shocks which convulse the religious world at the present day, if you would qualify yourselves to guide and mould society aright, if you would enjoy the sublimest pleasures accessible to man, if you would when "life's short tale is told" occupy a position of honour amongst the spirits of "just men made perfect," then seek, above everything in the world seek, seek earnestly, perseveringly, prayerfully, by night and by day, seek to realize the ideal of manhood, seek to have your character moulded on the pattern of intellectuality and religion.

ART. III.—CAIRD'S SERMONS.

Sermons. By the Rev. John Caird, A.M., Minister of Park Church, Glasgow. W. Blackwood and Son, Edinburgh and London. 1858.

A VOLUME of sacred literature, under the plain and honest title of "Sermons," or "Sermons on Various Subjects," has long since ceased to be an attractive article of literature. Tomes of sermons, musty and mildewed with long keep on the shelves of the publisher, may be bought almost at any price. So losing a speculation has the publishing of volumes of sermons been, that no publisher could be found, we opine, to undertake the risk of issuing an unknown preacher's Sabbath addresses, whilst he would be a courageous preacher who at his own risk should venture to offer to the public a volume of his most cherished lucubrations. It is true that some of our most popular preachers, who seem to speak all they think, and to print all they speak, as Mr. Spurgeon and Dr. Cumming, and one or two others we could name, either resort to the weekly penny-pamphlet system of issue, or, they make their weekly utterances to their congregations as connected and consecutive as they can, and then send them forth to the world under some general title of a taking character, which defies you to tell beforehand whether the book is a treatise or a chain of sermons. These expedients, backed by the fame of the authors, find for their productions a market which works of greater merit and utility would fail to command.

Why sermon literature has thus fallen in the estimation of the public is a question not difficult to answer. First of all, few volumes of sermons have of late years been published of native power sufficient to arrest the public mind. The subjects chosen have been trite; the way in which they have been handled has been hackneyed, and the phraseology jejune and common-place. No sooner has the intelligent reader made himself acquainted with the contents of one or two of the pages of a volume, than with a yawn or a humph he has laid aside the unfortunate book never to take it up again, and with a sort of half determination not to touch another book entitled "Sermons." Again, the greater part of those who are expected to read such compositions are those who hear them in their places of worship every Sunday; and although a sermon in print has a different place and power in its action on mind than the same sermon when preached, and might therefore be expected to be sought after by the intelligent Christian for private edification—yet familiar with the sentiments commonly enunciated in sermons, and anxious principally for the spiritual effect of their oral delivery, associated as that delivery generally is

with the "unction of the Holy One," he cannot be persuaded to add the volume of sermons to his already well-stocked library. Added to these reasons is, perhaps, the greatest of all, namely, the vast amount of divinity—doctrinal, experimental, and didactic—which finds its way into the review, the magazine, and the religious novel, of which the present age is so amazingly productive, thus affording the generality of religious readers so much of this kind of reading as to make the volume of sermons, no matter how high its merit, an object of repulsion rather than of attraction.

We are not disposed to reprehend this state of things. We do not know how the literary tastes of an age can be controlled, or whether even an attempt should be made to control them. Those tastes, like every other thing, seem to have inherent laws of their own by which they are swayed and governed; and all that should be done by those whose pens command the popular mind is to furnish it with wholesome viands, allowing it to determine for itself in what kind of a dish they must be served.

Nevertheless we should like to see the volume of genuine sermons more patronized than it is. For therein we have a variety of themes; these themes are handled with pleasing brevity and pith; are couched in language vigorous and elegant; and abound with illustrations apt and skilfully interwoven; whilst in short compass we have the best thoughts and the profoundest wisdom of a rich, earnest, and pious mind.

The volume of sermons now before us, has given us unmingled satisfaction and pleasure. All that head and heart can wish are to be found therein. It literally wells over with thought and beauty. And the thought being, all of it, Gospel thought, and the beauty consisting of the gems and flowers of a pure and classic rhetoric, the book possesses to the intelligent and pious reader a bewitching charm. No reader of an exciting novel ever read his volume with greater eagerness and zest, than we have read this volume. Although some of the sermons are on subjects which are not unseldom treated on by preachers, yet they are for the most part so fresh in the mode of their treatment, they come home with so much power and pathos to the heart, and the charms of style are so varied and so great, that they fail not to make one forget that we are reading sermons. This is saying much. Nevertheless, we question whether they would ever have found their way to the eye of the general public, had it not been for the prestige which his having preached before the Royal Family during one of their sojourns in Scotland gave to the author's name.

The first sermon of the series treats on the self-evidencing nature of Divine truth. Revelation, in its leading teachings, is not a system of abstract truth to which human nature has little affinity, as are the teachings of astronomy or of chemistry, but a system which

commends itself to "every man's conscience in the sight of God." The mind believes its teachings because of their accordance with its own workings and experience; or, as our author says, "as it needs no outward attestation to prove to the tasteful eye the beauty of fair scenes, as sweet sounds need no authentication of their harmony to the sensitive ear, so between the spirit of man and that infinite world of moral beauty and harmony which revelation discloses, there is a correspondence so deep and real that the inner eye and ear, if undiseased, discern at once in Divine things their own best witness and authority." And yet it does not follow that man, by the unaided exercise of his consciousness, could have discovered them. We may *recognize* that which we could not have *originated*, or *approve* that which we could not have *created*, just as there are "multitudes of mute, inglorious Miltons, though there never lived but one who could write the 'Paradise Lost.' So, though by no unaided 'searching could we find out God,' though again the conception of a pure and holy moral law, or yet again the vision of a glorious immortality, be unattainable by any spontaneous effort of human reason, yet there is wrought in the very structure of man's nature so much of a Divine element, there is a moral standard so ineffaceably inscribed on the conscience, there slumbers in the universal heart a desire and yearning after immortality so deep and strong, that that Bible which contains in it the revelation of God, and holiness, and heaven, finds in the awakened soul an instant response and authentication of its teaching."

But although our author avers that the truths of revelation commend themselves to the consciousness of man when revealed to it, he is far from asserting that that consciousness, in its unrenewed and imperfect state, is qualified fully to recognize and verify them when discovered to it. He admits that the vision of the soul is dimmed; the spiritual ear has lost its sensitiveness to heaven's music; and yet he affirms, with untrembling voice, his proposition, and solves the difficulty thus created by asserting, with singular felicity, that "Divine truth exerts on the mind of man at once a restorative and self-manifesting power. * * * As light opens the close-shut flower-bud to receive light, or as the sunbeam playing on the sleeper's eyes, by its gentle irritation, opens them to see its own brightness, so the truth of God, shining on the soul, quickens and stirs into activity the faculty by which that very truth is perceived."

In what way we may conceive of Divine truth as commending itself to the consciousness of man, our author next proceeds to shew. First, by revealing to man the lost ideal of his nature; and secondly, the mode of regaining it. "Reduce," says he, "a moral being ever so low, yet you cannot obliterate in his inner nature the consciousness of falling beneath himself; you cannot blot out from

his mind the latent reminiscence of a nobler and better self which he might have been. So that, should there ever be brought before a fallen moral nature, in outward form and reality, a Being the noble realization of its own lost spiritual excellence—the full, perfect, beautiful reproduction in actual existence of that splendour of moral loveliness which once was its own—it is conceivable that the latent instincts of the soul would be roused to recognize and identify therein the lost original."

This lost original, our author states, is God's holy law, and especially the person and life of Jesus. "In the Scripture ideal of holiness, and in that sublime embodiment of it which is presented in the character and history of Jesus, the soul, when brought face to face with it, recognizes a something which comes home to its inner consciousness with all the painful reality of a lost and abandoned good. 'Here,' the sinner exclaims, 'in this truth of life in Christ Jesus, there is that which commends itself to my conscience in the sight of God.'"

The mode of regaining this lost ideal of man's nature is beautifully illustrated. We are referred to two great obstacles to the soul's recovery of its lost ideal, namely, a sense of guilt and the consciousness of moral weakness. Guilt, like a hopeless debt, acts as a dead weight on a man's energies; and the guilty one, like the debtor, wants his connection with the past cut off, so that he may have a fair start in life again. He cannot cancel his sin, or transfer his guilt to another; nor can he conceive that God can forget it, or if He could, that he himself could forget it. Nor does the aroused conscience want a mere act of amnesty. It craves for the condemnation of its sin. All this is met in the person and work of Christ. Here is seen essential holiness wedded to the nature of man, guilty and fallen though he be; the Purity of Heaven Incarnate exposed to a long-continued contiguity with evil, and at last yielding up itself as sin's victim into the hands of death, so that although my sin cannot be literally cancelled, though the past is irrevocable, though no moral act once done can ever be annulled, yet surely in this my trembling heart may find the rest for which it craves—the assurance that my sin may be forgotten, and that sin is blotted out by an act in which its guilt is most fearfully condemned and expiated, when I behold the very God who is Law, Righteousness, Absolute Justice, in human form, offering Himself to death to save me.

A sense of moral weakness is another obstacle. Man feels it most when he tries to overcome his evils. Then he feels he is impotent. He cries for help; he yearns for power. The gospel comes to his rescue. It reveals Christ as the hope and strength of humanity. "Let any contrite soul, longing for the goodness it cannot reach, perturbed by the evil from which it cannot escape,

think what it would be to have Jesus of Nazareth dwelling for a single year with it as a familiar companion and friend. What a home would that be where such a presence rested! What a resource would its happy inmates possess in all difficulties and perplexities. But this help is infinitely surpassed in the crowning blessing of the gospel—the dispensation of the Spirit. The Spirit dwells not within the house merely, but within the heart. Open the door of your heart to Him, and the very mind and soul of Jesus will pass into your's; your spirit will be suffused with His; the very heart of Jesus will be beating within your breast. Christ will be in you the hope of glory." Thus clearly and beautifully does our author demonstrate the self-evidencing nature of Divine truth.

We have next a discourse on self-ignorance, founded on the text, "Who can understand his errors?" Several reasons are assigned why the sinful man does not understand his errors: as, that sin can be truly measured only when it is resisted; that sin often makes a man afraid to know himself; and because of the gradual way in which, in most cases, sinful habits and dispositions are acquired. The illustration of this last thought is remarkably striking. "Every one knows how unconscious we often are of changes that occur by minute and slow degrees. If, for instance, the transitions from one season of the year to another were more sudden and rapid, our attention would be much more forcibly arrested by their occurrence than it now is. But, because we are not plunged from midsummer into winter; because in the declining year one day is so like the day that preceded it, the daylight hours contrast so insensibly, the chilly feeling infuses itself by such slight increases into the air, the yellow tint creeps so gradually over the foliage, because autumn thus frequently softens and shades away into winter by gradations so gentle, we scarce perceive, while it is going on, the change which has passed over the face of nature." So of life's advancing stages; and so too of our moral character. "There is," observes Mr. Caird, and the statement is solemn; "there is a winter of the soul, a spiritual decripitude and death to which many are advancing, at which many have already arrived, yet all unconsciously, because by minute and inappreciable gradations. For character is a thing of slow formation. Seldom or never does the soul reach its mature and consolidated state by broadly-marked and rapid transitions. * * * On the contrary, it has been by many a small sin, by minute tamperings with conscience, by a thousand insignificant sacrifices of principle to passion, of duty to inclination, by multiplicity of little fits of anger and unnoted acts of sensual indulgence, that many a man's moral being has been fashioned into the shape it wears. * * * The most hardened and shameless profligate, had he reached his present maturity in sin by a single stride, would probably be as much

horrified at the change as if the merry innocent face and clear bright eye of his childhood had been transformed, in a single day, into the bloated aspect and suspicious scowl of guilt. But just as men note not the lines of deformity settling day by day over the countenance, so neither do they discover the lineaments of moral repulsiveness daily deepening into the soul." How important that the reader should cease at once to do evil!

We pass over a well-thought-out sermon on spiritual influence, based on our Lord's discourse with Nicodemus, and come to a sermon, in two parts, on the Invisible God. The invisibility of God our author regards as a necessary condition of the two-fold character of our present state of being, namely, a state of *trial* and of *training*. "If God were seen, refusal to believe would be impossible. Disobedience would be madness, and yet obedience would be no longer a sign of love. Scepticism and faith, impiety and virtue, would alike come to an end. * * * The great Master of the household has for a while withdrawn, and left his servants without any visible inspection, that by their diligence or remissness in his absence, their fidelity may be tested. But his re-appearance would put an end to the trial; for the most careless servant, alike with the most dutiful and devoted, bestirs himself when the master's step is heard on the threshold, or the watchful eye of a visible authority is fixed upon him." As with trial, so with discipline. This is best effected by the invisibility of God. Thus reasons Mr. Caird:—"To know and appreciate mind, its greatness, goodness, beauty, there must be a kindred spirit, a type of the same qualities in the soul of the beholder. * * * Moral natures must be like in order to know each other. To the impure, the sensual, the selfish, the perception of the holy and pure is an impossibility. They might be taken to heaven and stand beside the everlasting throne, yet would the lustrous purity of its great Occupant be all dark and unapparent to them. There must be something godlike in us before we can see and know God; we must be 'like him before we can see him as he is.' And into this Divine affinity, this penetrative moral insight, it is one great end of the Christian's life on earth to train him. Immediate vision would involve emotions too overwhelming for its feeble capacities. What mind, what heart, would be able to endure such august revelation? Such a vision is only for the soul that has been trained, purified, enlarged, by long-continued fellowship on earth; thus while our education is yet incomplete, it is in mercy that the curtain of sense is kept drawn, and there is compassion to our earthly weakness in the law, apparently so stern, that 'no man shall see God at any time.'"

"But provision has been made for the attainment of a mediate or representative knowledge of him." This, our author says, is

effected in the person, in the life and character, and in the sufferings and death of Jesus Christ. In discussing the first proposition Mr. Caird beautifully observes—"The devout heart yearns after a personal God. It craves for something more than the works of God, however replete with proofs of His power and glory; it wants to get near Himself. But omnipresence, omnipotence, being without form or place, existence without beginning or end, eternal rest without change or motion—these, in their very sublimity constitute a notion which tends to repel rather than to attract, to overwhelm and crush rather than gently to raise and foster our human sympathies and desires. The heart cannot feed on sublimities. We cannot make a home of this cold magnificence; we cannot take immensity by the hand. *** The deep-felt want of our nature is most fully and adequately met in the person of Jesus Christ. For here is one whom, while we may reverence and adore him as God, we can think of as clearly and love as simply, trustingly, tenderly, as the best known and loved of our earthly friends. *** To him who lived amongst us, breathed our common air, and spoke our human speech, loved us with a human heart, and healed and helped us with human hands, to him as God every human knee may bow, and every tongue confess. *** 'Come unto me,' is the invitation of this blessed one, so intensely human though so gloriously divine;—'unto me,' who hungered, thirsted, fainted, sorrowed, wept, and yet whose love and grief, and pains and tears, were the expression of emotions felt in the mighty heart of God.—'Come unto me all ye that labour and are heavy laden, and I will give you rest.'"—Space, not disinclination, forbids us epitomizing the remainder of this truly charming discourse.

We are next favoured with a deeply interesting homily on the solitariness of Christ's sufferings, founded on the text "I have trodden the wine-press alone." The thoughts and illustrations of this admirable sermon wear the rare garb of freshness and originality. Jesus in almost every respect, stood alone. "He was solitary amid crowds." But particularly was he alone in his sorrows, because first, "long ere their actual occurrence they were clearly and fully foreseen." This, obviously, is one feature of the mournful history of Jesus, in which he stands alone.

"For need I remind you," asks Mr. Caird, "what a great alleviation to the troubles and ills of life is it that, in the great majority of cases, they are unforeseen? *** How very much it would have added to the severity of any trial through which you have passed, if you could have fully and certainly foreseen it long before it came! *** When enjoying sweet intercourse with that much-valued friend, or looking forward brimful of hope to years of happiness in his society, what a stern interruption of your

happiness and your visions had it been, if the darkness had rolled away from the future of your life, and the hour had been revealed close at hand when that loved one would be torn from your side! * * * Or, what if I could single out one or another or more among this auditory, and convey to them by some mysterious yet irresistible means, the intelligence that on a certain day and month in the coming year, they shall be hurried away from life by some painful and humiliating malady? Alas! with such a terrible prescience of evil resting on our souls, there would be fewer light hearts and happy homes amongst us to-night. God has mercifully hid from us the future; and if such calamities await us, they do not disturb our present tranquillity, for they await us *unknown*. Let me now ask you to reflect that that ignorance of futurity which mercifully tempers the severity of all human ills, was an alleviation of sorrow unknown to Jesus. Whatever were the hardships of his sorrowful life, whatever the mysterious, nameless agonies of his death, this unenviable foreknowledge of them all belonged to Jesus. From the commencement of his public ministry, that hour and power of darkness, that mingled cup of woes, from which at last it seemed as if his mighty spirit for a moment shrank, was clear and full before his eye. * * * And when we think how this projected shadow of coming evil continually brooded over his soul, how by this awful foresight of futurity he was separated off from the common race of men; and how he, so gentle, so tender, so ready to sympathise with others, had thus upon his own soul a weight of woe which none might share, a sorrow which none might soothe—may we not hear, as if an echo of the cry of his agony, those mournful words, "I have trodden the wine-press alone?"

In the same clear, elegant, and copious manner, our author continues to illustrate his theme by shewing that the Saviour's sorrows were those of an infinitely pure and perfect mind, and the sorrows of a Creator amid his ruined works. Were we to cull choice flowers from these two beds, we should have to cull the whole. We reluctantly leave them to present the reader with a thought from the peroration:—

"The sufferings of Jesus are fraught with a most solemn warning to all who are living in carelessness, or indifference to the spiritual interests of themselves and others. What more awful intimation could be conveyed to us of the evil of sin, and of the infatuation of those who are indifferent to its fatal consequences, than in the grief and sorrow of Jesus? If you are conscious of little or no anxiety about the soul and its eternal interests, consider that you are unconcerned about that which filled the Saviour with dismay and darkness of spirit. When the veteran in war grows pale at the sight of approaching danger, the inexperienced soldier may well tremble. When the skilful physician looks alarmed at

the aspect of the disease, it would ill become the sick man to treat the symptoms with contempt. And when even an omniscient Being is overwhelmed with sadness at the contemplation of sin, shall those on whom its fatal consequences must fall remain calm and unaffected? * * * We cannot follow the departing sinner in the hour of death, or form the faintest estimate of the consequences of that awful transition; but here was a being who could look beyond the brink of life, who could not only see in all its inherent repulsiveness the guilt of the sinner in this world, but who with that eye before 'which even hell itself is naked, and destruction hath no covering,' could gaze upon the tremendous realities that await the sinner in the world to come. And when we conceive him surveying on the one hand the multitudes of giddy, thoughtless, infatuated beings around him, engrossed with the affairs of the passing hour, trifling with the grandest concerns in the universe—gay, sportive, careless, hurrying on to the verge of life; and then, on the other hand, turning to behold the dread futurity, the awful gulph of ruin flaming forth the hot wrath of the Almighty God against the impenitent—is there not in this an explanation that may well appal the sinner of the compassion, the grief, the yearning expostulations of Jesus? It was an awful testimony to the grandeur of the event that was taking place, when at the death of Jesus, the sun in heaven was darkened, and the solid earth beneath was rent; but surely it testifies to a still more terrible catastrophe, when the face, not of the sun, but the sun's Creator is overshadowed—when, not the material earth is moved, but the spirit of him who made it is rent with anguish! O, believe me, it is impossible for imagination to conceive a more awful measure of the guilt and danger of sin than the grief of Jesus."

Space compels us to pass over an excellent discourse on "Participating in the Sufferings of Christ." The next in the series is on "Spiritual Rest," which Mr. Caird says "is the rest not of *immobility* but of *equipoise*; not of *inactivity* but of *congenial exertion*: not *absolute* but *relative*." In illustrating this last position, he observes—"As in the outward so in the inward and spiritual world, there may be progress without effort, rapid advancement that is consistent with perfect repose." This is at first sight somewhat startling, but on further examination his assumption seems to be well-sustained. It is refreshing to read, "When the wearied child is taken up into the parent's arms, though there relatively at rest, it may yet be moving more rapidly and steadily homewards than its own tottering feet could bear it. Relatively to the carriage or vessel that conveys him, the traveller may be in perfect stillness, whilst absolutely in swift progress to his destination. In like manner there is in the moral world an order which embraces alike our activity and our stillness, in virtue

of which our swiftest onward progress may consist with our deepest apparent rest. Whilst, therefore, it is a great thing to be an earnest worker in Christ's service, yet the Christian life is not mainly a life of action but of trust, not of independent exertion but of self-abandonment to the working of a mightier agency than ours. Even at its outset it is not work but faith. * * * And so in its subsequent progress, whilst there is an aspect in which religion may be contemplated as a life of strenuous work, there is another and a higher in which it must be viewed as a life of resignation and of rest. Calmly as the midnight voyager sleeps, whilst under watchful guidance the vessel bears him onwards, so calmly, with such trustful humility, does the believer commit himself and his fates for time and eternity to the unslumbering providence of God."

The next two sermons are on "Spiritual Prosperity" and "The Believer's Heritage;" the former teeming with wholesome admonition, the latter with stimulating encouragement. Reluctantly we pass them by. We come next to an admirable homily on the "Simplicity of Christian Ritual," which, because of its adaptation to the present age, and especially to those parts of Christendom where *form* is substituted for *power*, *ceremonies* for *conversion*, and *bodily exercise* which profiteth little for *godliness* which is profitable unto all things, we should rejoice to see printed in a separate form, and scattered broadcast over the land. In the infancy of our world, when spiritual truths had to be woven into the texture of the human mind, a material and showy ritual was essential; but, our author observes, "in a more spiritual and reflective age, in which the spiritual perceptions have become developed, and the mind has become receptive of direct religious instruction, such sensible helps to the formation of thought are no longer necessary. The mind in which truth has become an intuition needs no longer to spell out its convictions by the aid of a picture book. The avenue of the spirit thrown open to the worshipper, he no more requires to climb slowly up to the presence-chamber of the king by the circuitous route of sense. * * * The very nobleness of the use to which ritual is devoted in the new economy precludes all but the most general authoritative regulations. In Judaism it was necessary that all should be prescribed; in Christianity everything must be left to the discretion of the church. *There* the lawgiver must do everything; *here* he can do little or nothing. For when symbols are meant to teach, it were as absurd to leave anything to be determined by the worshipper as to permit a child to direct his own education. But you cannot so regulate the way in which a man shall express his sentiments and feelings. Nature and character are spontaneous; they will not take any form, utter themselves through any exact and inflexible mode of expression which may be furnished them from without.

Who can love by rule, manifest sorrow by stereotyped gestures, indicate gratitude or admiration by adopting looks and postures authoritatively prescribed? Try to make a man do so, and instead of helping you will cramp and vitiate his feelings, and by the effort to force consciousness into one special mould or shape, kill the life you mean to cultivate."

We have room left but for one more extract from this inimitable discourse: "Banish from the service of God all coarseness and rudeness—all that would distract by offending the taste of the worshipper, just as much as all that would disturb by subjecting him to bodily discomfort, and you leave the spirit free for its own pure and glorious exercise. But, too studiously adorn the sanctuary and its services; obtrude an artificial beauty on the eye and sense of the worshipper, and you will surely lead to formalism and self-deception. The meretricious attractions of form may bring numbers, but it will not add strength to the church. The artistic splendour of ritual may kindle many hearts with emotion, but it will be with unhallowed fire. Better that the world stay away than join Christ's ranks on false pretences; better that the hearts of men should remain utterly cold than that, warmed by spurious feeling, they should deem themselves inspired by a pure and holy flame."

We close this volume with a wish for another of similar character. Seldom have we perused a series of sermons with so much pleasure and profit, and laying the book aside for the present, we hereby tender our heartiest thanks to its talented and pious author for the rich repast with which he has favoured us.

J. S.

Art. IV.—MADAGASCAR.

(1.) *Three Visits to Madagascar during the years* 1853, 1854, 1856: *including a Journey to the Capital. With notices of the natural history of the country, and of the present civilization of the people.* By the Rev. William Ellis, F.H.S., Author of "Polynesian Researches." John Murray.

(2.) *A Narrative of the Persecution of the Christians in Madagascar.* By S. S. Freeman and D. Johns. John Snow.

(3.) *Madagascar: its Missions and its Martyrs.* John Snow.

MADAGASCAR is a large and beautiful island in the Indian Sea, separated from the Mozambique on the eastern coast of Africa by a channel two hundred and fifty miles wide. The island is about nine hundred miles long, with an average breadth of three hundred and fifty miles; being somewhat larger than Great Britain and Ireland. A mountain range traverses its whole length, and

some of the summits rise to an elevation of eleven hundred feet. An English merchant, who visited Madagascar seventy years ago, says, "It may be compared to Canaan itself, flowing with milk and honey, being a little world in itself and the chief paradise upon earth, at this day." It abounds with beautiful scenery, noble rivers, extensive plains, which are excellent pasture grounds, while its soil, in many places, is suited to all kinds of tropical plants. Rice, grain, coffee, sugar, pepper, tobacco, oranges, lemons, peaches, and figs, are cultivated in great quantities. The "Rofia Palm" is a valuable tree, and, since the introduction of European arts, it has been used in the manufacture of cloth. Mr. Ellis says, "I noticed a number of women sitting outside their houses, and employed in peeling the leaflets of the Rofia palm, and splitting the tough thin skin into threads for weaving; others I saw weaving with the same sort of material a strong species of cloth, for which this neighbourhood (Tamatave) is celebrated." The "traveller's tree, altogether one of the most remarkable that have been discovered in Madagascar," grows plentifully on the sides of the hills and in the valleys. "This tree," says Mr. Ellis, "has been most celebrated for containing, even during the most arid season, a large quantity of pure fresh water, supplying to the traveller the place of wells in the desert. Whenever I inquired of the natives, they always affirmed that such was the fact, and that so abundant and pure was the water, that when the men were at work near the trees they did not take the trouble to go to the stream for water, but drew off and drank the water from the tree. Having formerly been somewhat sceptical on this point, I determined to examine some of the trees; and, during my journey this morning, we stopped near a clump of the trees. One of my bearers struck a spear four or five inches deep into the thick firm end of the stalk of the leaf, about six inches above its junction with the trunk; and, on drawing it back, a stream of pure clear water gushed out, about a quart of which we caught in a pitcher, and all drank of it on the spot. It was cool, clear, and perfectly sweet. On further examination, I found that there was no filtration of the water through any part of the plant, as I had been led to suppose when I had seen water drawn by Sir William Hooker from one of the specimens in the palm-house at Kew. There was a kind of natural cavity, or cistern, at the base of the stalk of each of the leaves, above its union with the stem; and the water which had been collected on the broad and ribbed surface of the leaf had flowed down a groove or spout on the upper side of the stalk, into this natural reservoir, whence it supplied nutriment to the tree, and refreshment to the traveller or the labourer. But in Madagascar this tree might with propriety be called *the builder's tree*, rather than the traveller's tree. Its leaves form the thatch of all the houses

eastern side of the island. The stems of its leaves form the ns, and often the sides, of the houses; and the hard outside- stripped from the inner and soft part, and, having been out flat, is laid for flooring; and I have seen the entire floor ig well-built house covered with its bark, each piece being eighteen inches wide, and twenty or thirty feet long. The ien green is used as a wrapper for packages, and keeps out n. Large quantities are also sold every morning in the s, as it serves the purpose of table-cloth, dishes, and plates s; and, folded into certain forms, is used instead of spoons nking-vessels." There are also medicinal springs and various l treasures. "Iron is so abundant at the surface, that the s seldom to be penetrated more than a few feet in depth; so t present, no idea can be formed of the riches of the country valuable metal." Cattle, sheep, and swine, are exceedingly nt. Ducks, geese, and fowls of various kinds, and birds of ul plumage, are to be met with in great numbers.

inhabitants of the island, numbering 5,000,000, have de- l from different races, which, having mixed together, now ne language. "The Malagasy" (an adjective by which the ants of Madagascar are distinguished) "spring as a people ie great race of the Malayan Archipelago. They form the n limit of that mighty migration which, from the Malayan ula as a centre, has spread itself east and west over twenty s, more than half the circumference of the globe. Sanscrit and a general identity of language with that of the Malayan join with the light skin and straight hair of a large propor- point out their Asiatic origin. That negro blood has been mixed with them in particular districts, and more or less in t, has only tended to make a more vigorous race." * * * nologically," says Mr. Ellis, "they are a fine people, having ntly high foreheads, with a considerable amount of those pments which are supposed to indicate intellectual capacity, l as moral excellence." They are a far more industrious than the Africans, a portion of whose blood, as we have lows in their veins. Describing a daily market which is held matave, Mr. Ellis says: "Among the fruits were citrons, , and oranges, pine-apples, plantains, and pistache-nuts. gst the roots manioc was most abundant. Rice was very ul, and of varied quality. There were also maize, millet, her grains. The chief article of manufacture was foreign cloth, white and printed. The native manufactures com- knives, hatchets, axes, hoes, spades, files, nails, scales, and s, native cloth, lambas, mats, baskets, and hats of plaited &c. Mixed up with these articles were all kinds of poultry, ing guinea-fowls which are native, and turkeys which have

been introduced. In one place there were different kinds of black or brown parrots; and in another a man was very anxious to persuade me to buy three young tenrecs, apparently the spiny tenrec, which he had in a cage. A large black and white lemur, the ruffed lemur, a splendid animal, quite tame, was very attractively exhibited. I observed various kinds of salt, also tobacco in leaf and manufactured, as well as snuff in abundance; snuff-boxes, or tobacco-boxes, made of small pieces of polished cane; and a sort of perfume resembling ointment. I went into several of the houses, where numbers of lambas, or native scarfs, of varied pattern and quality, were for sale. The patterns of some of the native fabrics were both tasteful and attractive."

The inhabitants of Madagascar are heathens, and idolatry the most grotesque, ugly, and revolting, has a firm grasp upon the soul of the nation; reminding one of the gradual degeneracy of heathenism in each succeeding type. "Where," asks an eloquent writer, "are the exquisite statues and immortal verse in which *ancient* paganism embodied and perpetuated its conceptions of divinity? Modern idolatry knows nothing of the Sylph or of the Naiad, those light and graceful spirits which peopled the greenwood, or played about the grove, or nestled about the banks of rivers, in the elegant mythologies of ancient Greece and Rome. No temple, even amid the gorgeous superstitions of India, rivals the Parthenon at Athens, or the magnificent temple at Ephesus, or the great goddess Diana. No modern Plato, groping in heathen darkness, stumbles upon fragments of divine morality. Heathenism is getting worse and worse, still worse and worse. Like Nebuchadnezzar's image, there are baser metals at the foot than at the head. Each reproduced caricature of the Supreme is more mis-shapen and hideous than its predecessor." The Malagasy have "lords many and gods many." But what a fearful distortion do they present of that knowledge of God which was implanted deep in human nature! As mere toys, no European child would play with them for a single hour. Grovelling reptiles, "a piece of red rag or a shapeless block of wood," are honoured as divinities. These idols, looked upon as a kind of property, are preserved as heirlooms, and descend from father to son. Each person is left to choose for himself the quality and number of these objects of adoration he will have in his house. A few of these "idols" are looked upon as the guardians of the sovereign and the kingdom, and claim greater homage than the rest, and are regarded with profounder veneration. At the coronation of Radama II., the "idol keepers" made themselves conspicuous by "carrying thirteen idols on the top of slender poles, about ten feet high." And yet no public temples are reared in honour of any divinity, nor is any class of men exclusively devoted to the priesthood, but the keeper of the

principal idols receives the offerings of the people, presents their requests, and pretends to give the response of the god.

"Their sorrows shall be multiplied that hasten after another god." And how manifold are the evils, personal and social, that spread themselves over this fair and flourishing island! Domestic slavery exists; intemperance prevails; falsehood, chicanery, avarice, deceit, and licentiousness, pour themselves out like a flood. Marriage is general, but polygamy is prevalent, and conjugal fidelity almost unknown. Paul's picture of idolatry, black and loathsome as are its details, presents a faithful representation of the moral and social condition of the Malagasy. "They are all gone out of the way, they are altogether become unprofitable, there is none that doeth good, no, not one. Their throat is an open sepulchre; with their tongues they have used deceit; the poison of asps is under their lips; whose mouth is full of cursing and bitterness; their feet are swift to shed blood; destruction and misery are in their ways; and the way of peace have they not known: there is no fear of God before their eyes."—(Rom. iii. 12—18).

Madagascar was formerly divided into twenty states, each state being occupied by independent tribes, whose separate governments were hostile to each other; but at the commencement of the present century, most of them were subjected to the sway of the Ovahs, the most powerful, industrious, and civilized people of the island. Radama, their king, (who, in energy of character, is said to have resembled Peter the Great), having formed the project of subjugating the other tribes to his control, shrewdly placed himself in communication with the British government, declaring his readiness to abolish the slave trade, and to introduce the arts and civilization of Europe among his subjects, on certain conditions. These were, that he should be supplied with a certain number of arms, some ammunition, and military stores, and that officers belonging to the English army should go out to instruct and train his troops. Our government entered into the arrangement, and by the power he thus acquired he became, in 1810, the king of Madagascar, having conquered all the other tribes. He manifested a most friendly disposition towards the English, and gave permission for missionaries to visit the island. Accordingly two missionaries and their wives, from the London Missionary Society, reached the coast of Madagascar towards the close of 1818; but, alas! they were not allowed to enter the interior; for in less than a fortnight three out of the four were in their graves, and the other then retired to Mauritius, to wait for instruction from home. In 1819 six other persons landed, but in six months three of them died of the fever which prevails near the coast at certain seasons of the year, and the survivors again retired to Mauritius until 1820, when permission was granted by the king for them to go to Antananarivo,

the capital, a place containing thirty thousand inhabitants. In the neighbourhood there were more than one hundred villages, so that within a radius of twenty miles there was a population of many hundred thousand people. The missionaries were cordially welcomed by the king, "who appeared still more delighted when they were followed by a number of intelligent men, sent out by the same society, to instruct the people in the practice of many of the most useful arts." During fifteen years the missionaries laboured, and gradually explained to the people the outlines of religion; and through their instrumentality God wrought such spiritual marvels among the people as are rarely to be met with in the annals of Christian missions. "The strange and somewhat complex language of the people was acquired by the missionaries, who introduced an alphabet into the language, arranged its grammar, prepared elementary books, and translated the Holy Scriptures into the native tongue. In the space of ten years after the settlement of the teachers at the capital, not fewer than ten thousand or fifteen thousand of the natives had learned to read, many of them also to write, and a few had made some slight progress in English; at the same time that a number professed themselves Christians. Within the same period, amongst the thousand or fifteen hundred youths who had been placed as apprentices under the missionary artizans, some had been taught to work in iron, which abounds in the country; others had been trained to be carpenters, builders, tanners, curriers, shoemakers, &c. These were some of the most satisfactory results of the king's alliance with the English, and the settlement of English missionaries in his country; and, although the advantage of so sudden and large an increase of fire-arms amongst a people very partially civilized may have been questionable, the substituting of legitimate and honourable commerce for the degrading traffic in slaves, the opening of a way for frequent and friendly intercourse with foreigners, the teaching of useful arts, the introduction of letters, with the knowledge of Christianity by which this was followed, will ever cause the treaty between Sir Robert Farquhar and the King Radama to be regarded as one of the most important events in the modern history of Madagascar. To his own people Radama's reign was one of unprecedented prosperity, though of comparatively short duration. He was a ruler greatly in advance of his time and his people. He died in the year 1828, at the early age of thirty-six; and the enlightening and humanizing influences, which were so full of promise for the nation, appear in a great measure to have terminated with his life."

The legitimate heir to the throne, and who had been nominated by the king, was his sister's eldest son, Prince Rakatobe, who had been taught in the mission school, and had given some hopeful indications of piety. But Ranavolana, one of the king's twelve

went prowling about the country, desolating the villages, rously destroying all the men after they had surrendered, rying captive the women and children, treating them with atest cruelty, and selling them into slavery; and in these ions multitudes of the soldiers perished every year. "The generally, were treated as *servants* and not *subjects* of ernment. The soldiers were compelled to serve, and the rs to work for the government without pay, and thus re- hemselves and their families to starvation. So much of me was employed in the service of the queen, that they were to neglect the cultivation of the land, and hence, they l severely by famine. Many were unable, for several of the year, to obtain more than one meal a day. And ndered the oppression the more infamous was, that they ten employed not in the necessary service of the government, ollecting bulls and dancing idiots, for the amusement of dern Jezebel. In consequence of this oppression, thousands eople deserted the villages and fled to the forests, and rob- d highwaymen fearfully increased."

the full weight of her vengeance fell upon her Christian s. At first, she gave the missionaries to understand they xpect the same treatment from her as they had received r husband; but alas! this period of "rest," was only like sive calm that heralds the storm. The missionaries soon ined that the policy of the government towards *them and gents* was changed. The "idol keepers" raised the old at has brought a blight on many a promising field of mis- enterprise), namely, that the missionaries and teachers had

felt bound to sustain their authority. One of the guardians of the principal idol, Rainiharo, was appointed it was pretended, by the command of the idol, to remain with the queen. Rival parties were now formed at the court; the idol party, of whom Rainiharo was the leader, and the party who sought to extend education, the arts and civilization of Europe, and to carry out and enlarge the measures of Radama, which consisted of Adrimihiaja and his friends. Two years after the queen's accession to the throne, the idol party prevailed, and Adrimihiaja was cruelly put to death. The queen now sought to banish the missionaries from the island; but, for a while, could find no excuse for such a step. At length circumstances seemed to favour her design. When the converts began to understand the outlines of Christianity, two small congregations were collected together; and this wicked women inquired as to the nature of the instructions imparted. She was told that one of the native Christians had publicly declared, that ere long God would punish all the workers of iniquity, and reward those who had loved and served him. "What," said she in a rage, "is it possible these foreigners have dared to tell my people that after death there will be a resurrection and a general judgment?" And when re-assured that such was the case, she said, "Then I hate this religion." She cherished towards the religion of the Bible the same feelings as Ahab did towards Micaiah. "And the King of Israel said unto Jehoshaphat, There is yet one man, Micaiah the son of Imlah, by whom we may enquire of the Lord: but I hate him, for he doth not prophesy good concerning me, but evil." (1 Kings xxii. 8.) Again she inquired, "Is it possible that these foreigners can say that there is a law better than my own, which my people must obey, and that I, as well as my subjects, must bow down to their God?" "Yes," was the reply. Then she burst into tears, and swore, "I hate this religion, and will not have it upon my island." On the following Sabbath, when returning from the amusement of bull shooting, she overheard a few Christian people singing, when, turning to one of her attendants, she said, "These people will not leave off till some of their heads are taken from their shoulders!" On Tuesday orders were given to procure a list of all the houses where social prayer-meetings were held, and also the names of all who had been baptized. And when the list was read the Queen was amazed at their number, and swore she would put them to death. During the same week the missionaries were forbidden to teach Christianity to the natives, but were allowed to teach the arts and sciences. They remonstrated against this impious order, but without effect. These events were like the black clouds and heavy drops of rain that too surely portend the breaking up out the tempest.

And the tempest soon broke forth. It is customary in Mada-

ıcır, when a new law is to be proclaimed, to call the people ether, that they may hear the will of the sovereign read. On ɜe occasions there are seldom fewer than 100,000 persons pre- . In 1835 the Queen summoned one of these gatherings, when ısands of people flocked from all quarters amid the din of arms the thunder of artillery. The people were then told that if r bowed the knee in prayer, or met together for the purpose of ɛtising the rites of the "new religion," they should, for the offence, be fined ten dollars; for the second thirty dollars; for third they should be sold into slavery; and for the fourth be to death. The vast majority of the converts remained faithful. ers were now issued requiring those who had received opean books to deliver them up, and not to conceal a single on pain of death. Despite this order, many ventured to retain ions of God's word, hymn books, and other works which had ed from the mission press. The missionaries now laboured with ıubled diligence to impart instruction and comfort to the native istians. The number of converts gradually increased, so that bush in the midst of the fire not only remained unconsumed, absolutely flourished. The Lord's Supper was administered in ate, and several were baptized. The Christians now "increased in dom, and knowledge, and spiritual understanding," more rapidly n they had done before the persecution broke forth. A strong bond nion was formed among them, which remained unbroken during twenty-five years of relentless persecution to which they were osed. The missionaries, being forbidden to impart religious ruction, and finding that their presence only exasperated the ɜen, and increased the rigours of persecution, finally took their arture from the island in 1836. Prior to this step, however, y gave to each of the converts a copy of the Bible, some of whom ked one hundred miles to obtain the precious treasure. They translated the "Pilgrim's Progress" into Malagasy, and eight ies were written out by the native Christians, and left in their ds; and these books, as we shall have occasion to show, cheered ir hearts and guided their steps amid all their perplexities, ɾations, and persecutions.

For some months there was a lull in the tempest of persecution. s arose from a persuasion, on the part of the Queen and her ıions, that the converts, being deprived of the missionaries and ɜe pious associations that had sustained their hearts during the ıilage of their faith, would now return to their former practices. tead of this, many of them retired to the forests of the island, l there, in the dead of the night, beneath the silent stars and er moon, they worshipped God. The Queen, hearing of their eting together for this purpose, again said, "I am determined erly to destroy this Christianity." Batches of Christians, of

five, ten, and fifteen, were now cruelly put to death. It does not come within the design of the writer to give instances. We refer the reader to the works cited at the head of this article. Considering the previous condition of those whose faith, hope, patience, and courage they record, more marvellous illustrations of the operation of the word of truth and the power of grace, are rarely to be found in the annals of martyrology. Indeed, they read more like romance than reality. But the authors of these works preclude the suspicion of exaggeration, and therefore we thankfully accept their thrilling records as veritable history, and are again reminded of the oft-repeated aphorism—truth is stranger than fiction. The devotedness of the martyrs won many over to the faith, amongst whom was the Queen's son, then seventeen years of age.

"In 1846, after much conference with some of the Christians, this youthful Prince was induced to renounce the superstitions of his country. He soon afterwards declared himself a Christian, and was baptized; and, whatever may be the extent to which he is himself the subject of religious influence, he has ever since proved a generous, kind, and faithful friend to the Christians. Through his influence and that of others, Ramonja, a prince of the highest rank, being the son of the Queen's sister, was induced to study the Bible, and ultimately to declare his conviction of its truth. This Prince publicly identified himself with the Christians, and has ever since, through all their fearful vicissitudes of peril and sorrow, proved himself one of their most efficient and faithful friends, as well as the honourable and consistent exemplar of their principles; sometimes pleading with the Queen on their behalf, and setting forth—not always without something like success—the excellency and the value of the Holy Scriptures."

These events, instead of relaxing the Queen's severity against her Christian subjects, led her to inflict heavier tortures upon them. In March, 1849, she ascertained that the two hundred converts of 1835 had multiplied to two thousand. She became terribly enraged, and began a savage persecution, in which two thousand persons were implicated, and which did not cease till nearly one hundred persons, including many of high rank and station, had been put to death. Fine, degradation from the army, confiscation of property, unredeemable slavery, and death by poison, by the spear, by sawing the back-bone asunder, or by being hurled from a rock 150 feet high, was the sad fate of those who met together for prayer, for the observance of the Lord's day, the sacrament, or who merely possessed religious books. Even delicate females endured these persecutions, torments, and forms of death, with a sacred fortitude unsurpassed by the heroic sufferings of any we read of in "Foxe's Book of Martyrs." "They were tortured, not accepting deliverance that they might obtain a better resur-

rection," and though many of them were but "babes in Christ," yet they added largely to the "great cloud of witnesses," by which we are surrounded. Take the following as a specimen:—"Those who had been appointed to die were treated with the greatest indignity. They were wrapped in old torn or dirty mats, and rags were stuffed into their mouths. Seventeen of them had been tied each along a pole, and had been thus carried between two men bearing the pole on their shoulders to the place where sentence was to be pronounced. One of their number, being a young female, walked behind the rest. Four of them, being nobles, were not killed in the ordinary way, as there is an aversion to the shedding of the blood of nobles: they were therefore sentenced to be burned. When the sentence was pronounced, some derided, and the condemned were then carried away to the places of execution. The four nobles were burned alive in a place by themselves. Two of them, namely, Andriampinery and Ramanandalana, were husband and wife,—the latter expecting to become a mother. At the place of execution life was offered them, if they would take the required idolatrous oath. Declining to do this, they were bound, and laid on the pile of wood, or placed between split poles, more wood being heaped upon them; and the pile was then kindled. Amidst the smoke and blaze of the burning wood the pangs of maternity were added to those of an agonizing death, and at this awful moment the martyr's child was born. I asked my informants," says Mr. Ellis, from whom we quote, "what the executioners or bystanders did with the babe: they answered, Thrust it into the flames, where its body was burned with its parents', its spirit to ascend with theirs to God."

"The remaining fourteen were taken to a place of common execution, whither a number of felons were also taken to be executed together with the Christians. The latter were put to death by being thrown over a steep precipice—the Tarpeian Rock of Antananarivo. Each one was suspended by a cord on or near the edge of the precipice, and there offered life on condition of renouncing Christ and taking the required oaths. Of these there was one who, though in the prospect of an ignominious, instant, and violent death, spoke with such calm self-possession, and humble confidence, and hope of the near prospect of glory and immortal blessedness, as very deeply to affect those around him. The young woman, who had walked to the place of execution, it was hoped would be induced to recant. With this view she was, according to orders, reserved until the last, and placed in such a position as to see all the others, one after another, hurled over the fatal rock. So far from being intimidated, she requested to follow her friends, when the idol-keeper struck her on the face, and urged her to take the oath, and acknowledge the idols. She refused, and

begged to share the fate of her friends. The executioner then said, 'She is an idiot, and does not know what she says. Take her away.' She was then taken from the place, and afterwards sent to a distant part of the country." More than two thousand suffered in various ways, many of whom "wandered" for years "in deserts and mountains," or hid themselves in "dens and caves of the earth." One of a party who survived the ordeal, gave Mr. Ellis the following account of their flight:—"We entered a thicket or wood of small bamboos, where in many places there was water up to the knees, and there were many crocodiles in the water. We were nine days in that wood, and had nothing to eat but clay and water. It was all water or marshy ground, and we found no place to lie down and sleep on, except when we came to a tree, or a piece of ground somewhat raised and dry. We frequently came upon crocodiles, sometimes trod upon them; and, when we lay down at night, we smelt them near us." These scenes of persecution continued, with a few short intermissions, during twenty-five years.

At length, a brighter era dawned upon this fine island. Civil and religious liberty followed persecution for righteousness' sake, and a bright and beautiful day followed a dark and tempestuous night. In 1861, the Queen died, and Radama II., who was a friend of the mission, and, as we have seen, a disciple of Christ, ascended the throne. His earliest acts, after his coronation, which took place on the 23rd of September, 1862, were in accordance with his former professions of Christianity, and with the liberal and benevolent ideas which had been attributed to him by Mr. Ellis in the fifteenth chapter of his enchanting volume. The same admirable writer and now veteran missionary, says:—"The sun did not set on the day on which Radama II. became King of Madagascar, before he had proclaimed equal protection to all its inhabitants, and declared that every man was free to worship God according to the dictates of his own conscience, without fear or danger. He sent his officers to open the prison doors, to knock off the fetters from those to whom the joyous shouts of the multitude without had already announced that the day of their deliverance was come. He despatched others to call the remnant of the condemned ones from remote and pestilential districts to which they had been banished, and where numbers had died from disease and exhaustion occasioned by the rude and heavy bars of iron with which they had been chained from neck to neck together. The exile hastened home; men and women, worn and wasted with suffering and want, re-appeared in the city, to the astonishment of their neighbours who had deemed them long since dead, but to the grateful joy of their friends. The long-desired jubilee had come and gladness and rejoicing everywhere prevailed; for many, who

were not themselves believers in the gospel, sympathized with the Christians in their sufferings, and rejoiced in their deliverance."

Mr. Ellis's fourth and last visit to Madagascar took place in 1861. He was then bending beneath the weight of seventy years; but in him age had not quenched the spirit of enterprise or the devotion he had manifested in his early days to the cause of Christian missions. When about twenty miles from Antananarivo he was met by a large number of Christians from the capital. Ten miles further on he was met by seven officers from the palace, with a welcome from the King. We cannot resist the temptation to give Mr. Ellis's own account of his warm reception at the capital.

"A meeting for thanksgiving on account of my arrival took place in the King's house yesterday afternoon. A goodly number were present. Their prayers were appropriate, earnest, and simple, their singing earnest and apparently sincere, the reading of the Scriptures very impressive, and the comments plain and pointed. It was Matt. v., as illustrative of blessing following suffering. I then stood up and addressed a few words to them in Malagasy. The leader of the meeting then requested that I would pray. I declined, on the ground of insufficient knowledge of the language. He then said, 'Pray in English; the people will like to hear it, and some will understand.' I did so, interspersing Malagasy sentences, and closing with the Lord's Prayer in that language. Many seemed deeply moved, and numbers walked home with me You cannot imagine the sensation my arrival has occasioned, and the satisfaction I derive from all I see and all I hear about the Christians."

Writing a fortnight after he says, "I have been two Sabbaths in the capital, and have attended two of their places of worship—rustic, temporary buildings—houses enlarged by taking out the ends and forming two or more together, and taking down the front walls and spreading out a screen of rushes. At Analakely more than 1,500 were present, and scarcely fewer at Amparimbé. These places are filled soon after daybreak on Sunday, and continue crowded with not more than an interval of a couple of hours, till five in the afternoon: not, indeed, with the same audience, but with successive congregations. On each of the Sabbaths I have taken part in these services, reading the Malagasy Scriptures, delivering a short discourse in broken Malagasy, but in which the pastors encourage me by saying they understand it, and the people are glad. I also pray partly in English and partly in Malagasy. No description can convey to you any correct idea of the seriousness, attention, apparent devotion, and deep feeling of these assemblies during the time of worship. Some of the pastors are with me every day; but we have not been able to hold a general meeting yet, though they greatly desire it."

"I am occasionally sent for by the king or some of the high officers, and I have for some short time past attended the king at his house daily, from one to three o'clock, to read English with him. We read together out of a large quarto Bible, on the outside of which is inscribed in gilt letters, 'Presented to Radama, King of Madagascar, by the London Missionary Society, 1821.' A number of officers, some of them Christians, are generally present, and we frequently converse on what we have read. I have also, every forenoon at my house, eleven or twelve sons of the chief nobles and officers, who come to learn English an hour and a half daily. They will be the future rulers of the country. They accompany me to the chapel, and sometimes to my readings with the king. Last Sunday, with his Majesty's approval, I held divine service at the king's house at three o'clock in the afternoon. His Majesty, some of his high officers, all my pupils, and a number of others were present. I read in the Old and New Testament; we sang twice, I prayed, partly in English and partly in Malagasy concluding with the Lord's Prayer in Malagasy, and occupied about a quarter of an hour in an address from 1 Tim. i. 15:—'This is a faithful saying, and worthy of all acceptation, that Christ Jesus came into the world to save sinners.' This was faithfully translated by Ra Haniraka. All were very attentive. I was informed that the king expressed his approval, and I hope to be permitted to continue the service. I have seen nothing yet to diminish the high opinion I had formed of the strength and purity of the religious feeling among the people."

It was soon ascertained that the number of native Christians, who had been purified by the terrible fires of persecution, were far more numerous than had been anticipated. *The two hundred converts of* 1835 *now swelled to ten thousand.* Mr. Ellis says that the accounts he received from the most remote provinces were, to use his own words, "most marvellous." . . . . "*I am informed that there are thousands of believers in the Belsileo country.*" In one province, 200 miles from the capital, and whither some of the earliest victims of persecution were banished, hundreds were found worshipping God. Applications for the Word of God came from distant places, and several deputations waited on Mr. Ellis. In one place the Lord's Supper was administered to 800 communicants. The population of the capital amounts to 40,000, and of these one fourth part are already recognised believers. There are sixty-five churches in the island.

The Bishop of Mauritius acquaints us with the actual state of religious affairs in Madagascar, as he saw them a few months ago. "All along the line of march to the capital the native Christians crowded about me and my companions, and rejoiced in every opportunity that was afforded for the reading of the Scriptures, and the

singing of hymns, an exercise in which they evidently delighted. They were always ready to sing and pray. Nothing was ever witnessed in England to compare with it. The people, moreover, from the highest to the lowest, appeared to possess a remarkable power of expressing their thoughts. . . . . "When we were about eleven miles from Antananarivo a part of the army of Madagascar met us, and a most thrilling sight it was. The men were accoutred in the uniforms of British regiments of thirty or forty years ago, and the officers wore uniforms chiefly of velvet and blue, but of all shades. We were exceedingly amused at the appearance of these troops, as well we might be. They halted on the side of a hill, and our amusement was kindled into a very deep feeling indeed when the band struck up "God save the Queen." When the army was dismissed for the night, the young officers who had been giving the word of command came to me and in broken English said, "Have you brought with you the Book of Jesus Christ?" I was very sorry that I was unable to say yes. They entreated me to send down Bibles. There were countrymen who came from about fifteen miles from the capital asking for the same thing—Bibles. I asked them if they would meet me as I came back, and they came several miles to do so—eight men, and eighteen women and children. But still the cry was, "Bibles, Bibles?" One fine-looking man, whose brother had been hurled from the rock, came and brought me his Bible, and asked me to open my English Bible. He then gave me to understand that he had been eighteen years wandering about, and that when he was persecuted and fleeing for his life, his attention was directed to a chapter in Jeremiah, one of the verses of which is as follows:—"Fear not the King of Babylon, of whom thou art afraid, for I will deliver thee from his hand, and thou shalt return and thy seed with thee, and shalt be at rest, and none shall make thee afraid." "And there they are," said he, pointing to his wife and eight children.

Speaking of Madagascar as a field for missionary enterprise, the Bishop says, "I brought with me a very large map of Madagascar, in which I have traced out the part which is known to our missionaries. But there is an immense territory some 800 miles long by 400 miles broad, which we do not know. And it is populated all over. I myself counted fourteen villages from one spot. In Antananarivo itself there is an effective work going on. The last time I saw an assembly as densely crowded, though not so large as this, was in that city. General Johnson and others went with me to a meeting held in a large building capable of containing, it was estimated, 1,500 people. We went to one door, but could not get in; and then we went to four other doors in succession, but had to come back to the first after all, and in passing through we had to take the greatest care not to tread upon the people. I addressed

them on the fulness of the blessing of the Gospel of Christ. My address was translated by Mr. Ellis, and the effect produced by those passages in which the mercy and love of God in Jesus Christ was set forth was most remarkable. It was shown by a deep sigh from the whole assembly. I never saw anything which reminded me so much of the descriptions we read in the Acts of the Apostles of the first Christians as the Christianity of Madagascar. All this, of course constitutes a very strong claim upon us."

Now what are some of the lessons we should learn from the work of God in Madagascar? a work which has but few parallels in the history of the Christian Church.

The manner in which God sustained his people during twenty-five years of persecution should strengthen our faith in the power of *God's own word.* It is one of the maxims of the Church of Rome, "that a Bible-reading church cannot stand." But look at the church in Madagascar. For many years all European influences were withdrawn from them; no sanctuaries were reared in honour of the God whom they reverenced, loved, and obeyed; no schools threw open their doors to invite the young and rising generation to receive religious instruction; no minister's voice was heard in words of warning to the careless, comfort to the sorrowful, edification to the wavering, or of rejoicing to those who believed. They were scattered abroad like sheep having no shepherd, and yet the work of grace shone brightly in their uncomplaining spirit, their patient suffering, and invincible courage; and the *oil that sustained it was the word of God.* Mr. Ellis beautifully remarks: "The circumstances of these persecuted Christians had been peculiar, and almost unprecedented in the annals of the past. Those from whom alone they had received instruction on the subject of religion had been removed almost as soon as their lessons had begun to take effect; and, thus deprived of their teachers, but few means were left to them of supplying the deficiency, which must have been severely felt. They had been required by the authorities under whom they lived to surrender all their books, and the few retained were forbidden to be used. The chief means of preserving their faith were small portions of God's word. As, in our physical organization, the loss of one faculty is often attended with the augmented efficiency of those that remain, so, with regard to their means of spiritual improvement, deprived of all other advantages, and possessing that which remained only in a very limited degree, they seemed to have acquired a familiarity with those portions of divine truth to which they had access, and to have studied them with an avidity, affection, and perseverance truly wonderful. From all the accounts that were given, the truth seems to have been sought as a priceless treasure, and hoarded in their hearts as something more precious than gold and dearer than life. *Their faith, in its entire-*

ness and solidity, was based simply on the Scriptures. They seem neither to have known nor thought of any system or creed, as such; but to have regarded the truth of the Bible as that which was able to make them wise for both worlds. Intimately associated with their careful study of the Scriptures seems to have been their constant habit of prayer. It often appeared to me that they might have been appropriately called by the same name as that by which the early Christians in the South-Sea Islands were universally designated, '*the praying people.*' The word of God and prayer seem to have been the two sources whence they derived that vigour and maturity of Christian character which they have presented to the world. While I heard of nothing to disturb the unselfish affection, the benevolent consideration, and the sacred fellowship, which they seem to have shared together, I was as much surprised as delighted to find that their organization for the purpose of mutual edification, and the spiritual benefit of others, had been according to the plain and simple model propounded in the Holy Scriptures. Just as it is here exhibited, so far as their means admitted and their necessities required, it had been by them adopted; and whatever distinctive form their ecclesiastical polity, if such a term be applicable, may in any future age assume, all that can be said of the martyr church of Madagascar in its earlier years is, that it has been built by its own members, guided, we trust, by God's Spirit, upon the foundation of the few solid and imperishable principles set forth in the teaching of the New Testament."

We should learn the importance of spreading God's truth in this promising field of missionary enterprise. We have seen that the achievements of the gospel in Madagascar are amongst the most emarkable we read of in the records of missionary operations. And shall Paganism ever again become dominant in that island? "Impossible!" says the reader. But be not so sure about that. We have read that when Radama I. began his prosperous and liberal reign, many predicted that Madagascar would become a great Christian nation, and that, from its churches, as from a focus, would proceed a stream of light that would flood the eastern shores of Africa. But, alas! what sad reverses have taken place since then, and through what a scene of persecution the infant church has had to pass! True, the present king has begun his reign well; on one occasion he said, "Mr. Ellis knows what is in my heart. I desire to know and serve God. I pray to God to enlighten my mind, and teach me what is right, and what I ought to do." The most pressing want of the Christians is places of public worship. Knowing this, the king has nobly given to the London Missionary Society the very spots on which, during twenty-five years, the martyrs suffered. There are five such spots on which "Memorial Churches" are to be erected, at a cost of £10,000; and these churches, whilst conse-

crated to the worship of the God and Saviour for the love of whom many died, will also serve to perpetuate the memory of their constancy and faith. In a letter which Radama has just sent to the Bible Society, acknowledging the present of a Bible, he says: "I desire to ascribe to Almighty God the position which I occupy in Madagascar, and as I believe that nothing will conduce more to the prosperity of my people than a wide extension of Bibles, I shall encourage the most free circulation of the Scriptures throughout Madagascar, and I wish religious teaching and Christian worship to be without hindrance or interruption among all classes of my people."

These are glorious signs, and if Radama continue in the same spirit in which he has commenced to reign, a great and prosperous future is before the church in Madagascar. But he is surrounded with difficulties; and for this reason we should earnestly pray that God would preserve him from error and deception. His kingdom, and especially its court and capital, is a great battle-ground, where paganism, popery, and protestantism, are struggling for the supremacy. The vast mass of the inhabitants are still devoutly attached to their old superstitions. A number of Jesuit priests and sisters of mercy have long surrounded the court of Madagascar. Indeed, towards the close of 1861, it went the round of the papers, that Jesuitism had actually laid its crafty hand upon the young king, and that he and his subjects were about to pass over to Romanism. That these unprincipled intriguants tried to proselytize Radama and his court, there is abundant evidence. But, blessed be God, their efforts failed. And the Bishop of Mauritius said some time ago, "My firm impression is, that it is not of the least use to attempt to spread the Roman Catholic religion in Madagascar. One of the Roman Catholic priesthood whom I met there, observed to me, that one might just as well attempt to cut a rock with a razor as to attempt to make Roman Catholics of the Malagasy." But, as a keen writer observed at the time, Romanism would even attempt to cut rocks with razors rather than be defeated in any enterprise which it resolutely sought to accomplish. Now, which of these rival systems, all in avowed and irreconcilable hostility to each other, shall ultimately prevail? Much depends upon British Christians whether Madagascar shall be, in the future, a heathen, a papal, or a protestant nation. The word of God, widely circulated and faithfully explained among the people, will be the best preventive against the supremacy of the old superstitions, and the most successful weapon that can be wielded against the wiles, the errors, the deceptions, and the assumptions of the papacy. Let the friends of missions hasten to strengthen the hands of those who administer the affairs and disburse the receipts of the London Missionary

. Then may we cherish the hope that Madagascar will be ɔd from heathenism and popery, and the doctrines of our ıristianity be joyfully embraced by the people.
history of the church in Madagascar should show us the ɔf God's people. The persecutions of Nero, Trajan, and ian, the massacre of the Waldenses, the tortures and fires nquisition, present a longer continuance of savage cruelty ɔne hand, and of triumphant faith on the other, yet never, , has Christianity, so soon after its promulgation amongst en people, so isolated from the rest of the world, and from ncil and sympathy of the church, endured a more severe or sent so large a proportion of its converts to take the crown yrdom, than in the island of Madagascar. But the Infinite watched over his people there in all the tenderness of his ɜion. These facts are highly encouraging as fresh endorse- ɔf that sublime promise:—"When thou passest through the I will be with thee; and through the rivers they shall not r thee: when thou walkest through the fire, thou shalt not ıed, neither shall the flame kindle upon thee. For I am the ıy God, the Holy One of Israel, thy Saviour." (Isa. xliii.

lly, This subject shows us the inseparable connection that ɔetween human effort and the Divine blessing, between the wn and the crop reaped. It was only during the space of hort years that the messengers of mercy had free access to ascar. But those years were a glorious seed time. The was preached, and fifteen thousand natives were trained in ssion schools. Dr. Chalmers, in one of his beautiful dis- , quotes these words from James:—"Elias was a man sub- like passions as we are, and he prayed earnestly that ıt not rain: and it rained not on the earth by the space of 'ears and six months. And he prayed again, and the heaven ain, and the earth brought forth her fruit" (James v. 17,18), ys, "I venture to affirm, that of all the fruit which followed ɔond prayer of the prophet, there was not a solitary stem id not issue from the grain which was cast into the soil by nd of laborious man." If we sow "the precious seed," the harvest will give us his blessing.

Sow in the morn thy seed,
At eve hold not thy hand;
To doubt and fear give thou no heed,
Broad cast it o'er the land.

Beside all waters sow,
The highway furrows stock;
Drop it where thorn and thistle grow,
Scatter it on the rock.

Thou canst not toil in vain;'
Cold, heat, and moist and dry,
Shall foster and mature the grain,
For garners in the sky.

H. W . . . K.

NOTE.

Since the above Article was committed to the press, we have learned, with overwhelming sorrow, that a black cloud has suddenly overshadowed the bright scenes to which we have directed the reader's attention. A brief telegram announces that Radama and his ministers have fallen victims to a conspiracy, and perished by strangulation. One account states that "Tamleel's concession" was the cause of the revolution. This scheming Frenchman and tool of the Jesuits had induced Radama to grant a portion of land to the French. The *Ovahs*, to whom we have referred, are extremely averse to foreign encroachments, and the thought of a portion of their country being given over to foreign domination seems to have aroused all their jealous passions; hence, their dreadful doings. Rabodo, the widowed queen, has ascended the throne of her murdered husband. She is about fifty years of age, being fifteen years older than the late king. She was the friend and confidante of the late "bold, bad" queen, Ranavolona, and is said to have shared many of her prejudices against the Europeans. Though she is said to have taken no part in the assassination of the king, yet she has accepted a constitution dictated by the Ovah party. The *Freeman* remarks, "All the liberal measures of Radama are guaranteed afresh: as to the missions, they were never in a more hopeful condition." Still, we are left to mourn over the sudden disappointment of revived hopes. "The clouds have returned after the rain," and there is none to say "how long" this state of things will continue. At the same time, we should remember that the Church in Madagascar is in the hands of God, and he can accomplish his will in spite of all opposition. H. W.

ART. V.—COLENSO ON THE PENTATEUCH.

NO. II.

THE doctrine of Inspiration, which, with considerable diversity of opinion, was confined to the domain of orthodoxy, has of late years found patrons among the successors of the sceptics of the last century, who treated it with scurrility as mystical and superstitious. These men profess the greatest reverence for the Word of God, and the highest admiration of that divine afflatus by which it was produced. Little discrimination, however, is needed to per-

risely to conceal, as it were, my purpose for a time, and lead
der gradually on, till he 'would arrive of himself, almost
es,' at the same conclusions as my own." They strenuously
upon the legitimacy of their use of the term inspiration.
reg, in his Creed of Christendom, page 22, thus defines
tion: "It is that elevation of all the spiritual faculties by
tion of God upon the heart, which is shared by all devout
though in different degrees, and which is consistent with
error." In page 235, he furthermore says, "Every great
od man possesses some portion of God's truth to proclaim to
rld and to fructify in his own bosom. In a true and simple,
t the orthodox sense, we believe all the pure, wise, and
in soul, to be inspired, and to be inspired for the instruc-
dvancement, and elevation of mankind." In the following
e gives us a quotation from Mr. Parker, as expressive of his
ews; "Inspiration is the consequence of a faithful use of
ulties. Each man is its subject; God is its source; truth
y test. Men may call it miraculous, but nothing is more
l. It is co-extensive with the faithful use of man's natural
. Now, this inspiration is limited to no sect, age, or nation.
ide as the world, and common as God. It is not given to
nen in the infancy of the world to monopolize inspiration,
r God out of the soul."

iration thus becomes a more comprehensive term than it was
o be; including, on the part of rationalists, the eleva-
f genius with those supernatural movings by which 'holy
old wrote and spoke,' and whereby are communicated to us
which no flights of imagination or explorations of reason
ever have reached as taught by the orthodox.

maintain the principles of this school. English Deism, represented by Herbert, Hobbes, Toland, Tindal, Chubb, Shaftesbury, and Bolingbroke; and French scepticism, by Rousseau, Voltaire, Diderot, and Helvetius, may be regarded as the sources whence have sprung the Illuminism, or Rationalism of modern Germany, although the spirit by which it is characterized is not peculiar to the school to which it is applied, being found in many heresies which have appeared from time to time from the earliest periods of Christianity. Indeed, in a general sense we find it in the history of all positive religions; it is moreover the characteristic of all the great philosophers of antiquity. Rationalism discards the supernatural in religion, and places the deductions and authority of reason in opposition to the teachings of Scripture and the claims of revelation; and hence inspiration is merely a term for a given human condition which has nothing more supernatural in connection with it than a nose on the 'human face divine.' It very naturally follows that the accounts we have of the foundation of our religion are but a mixture of truth and error natural to fallible men, and ought to be brought to the test of human reason just as we do all literary productions, for as Bishop Colenso says, 'The writers wrote as men, with the same liability to error from any cause as other men, and * * * must be judged as men, as all other writers would be, by the just laws of criticism." Such then may be regarded as the distinguishing principles of Rationalism. To this school Bishop Colenso belongs. To hold that unveracity in Scripture history is perfectly compatible with Scripture Inspiration is, by implication to separate it from the supernatural—from divine authority; but this absurdity is adopted by the bishop. Listen to the following "There are others, doubtless, in the Christian ministry, who have attained to wider views of Scripture inspiration, and who do not suppose that those narratives are historically true, and yet, 'believe unfeignedly' in the divine authority of the Scriptures." Such believers are, we fear, the subjects of that judicial blindness which is a prelude to eternal perdition; for who but the victims of a most palpable delusion could believe that narratives not historically true have, notwithstanding, the impress of divine authority? We shrink from the idea as from an infernal blasphemy. Again: "Meanwhile, in order that we may give due honour to the Bible, as containing a message from God to our souls, it is surely necessary that we take ourselves, in the first place, and teach others to take, a right and true view, both of the contents of the Book, and of the nature of its inspiration. Then, instead of looking to it for revelations of scientific or historical facts, which God has never promised to disclose in this way, by sudden supernatural communications, &c." Thus, we must not look to the Bible for any historical statements respecting the pre-Adamite earth, or the

creation of man; and if we would give *due honour* to the Bible, we must regard all it affirms on these subjects as unveracious, or at least as questionable, until the French Savans, the German Literati, or, mayhap, some intelligent Zulu, shall vouch for the correctness of the Mosaic guesses. Like Theodore Parker, Dr. Colenso would not bar God out of the soul, he would not allow those Hebrew prophets and apostles to monopolize Divine inspiration. God has his prophets in all lands, he has his German prophets, his Italian prophets, his Indian prophets, and, without doubt, his prophets among the Sikh Gooroos, and all equally, in point of fact, if not in degree, gifted with this common inspiration. Let not the reader for one moment imagine we are making fun of our Arithmetical bishop. Hear him again: "But then, too, they must be taught to recognise the voice of God's Spirit, in whatever way, by whatever ministry, he vouchsafes to speak to the children of men; and to realise the solid comfort of the thought, that, not in the Bible only, but also out of the Bible, not to us Christians only, but to our fellow-men of all climes and countries, ages and religions,—the same gracious teacher is revealing, in different measures, according to his own good pleasure, the hidden things of God." While the bishop reduces the fact of inspiration to a mere human element, he very consistently denies that it is a Scripture doctrine. "In the time of Galileo," says he, "it was heresy to say that the sun stood still, and the earth went round it. In far later times, the days of the childhood of many now living, it was thought by many heresy to say that fossil bones, dug up within the earth, were not the signs of Noah's flood, or to maintain that death was in the world, and pain, and multiplied destruction of living creatures by fire and flood, millions of years before the first man had sinned. Yet all these are now recognised as *facts*." The object of the bishop in these remarks is to show that the doctrine of inspiration is just as baseless as the notions to which Galileo was opposed, or as the notion that there was no mortality among inferior animals before the introduction of sin into the world of human beings; and that a more enlightened theology will eventually overturn the former, just as enlightened science has corrected us on the latter; and certainly, if this doctrine were no more taught in the Sacred Scriptures than the unscientific views referred to, the anticipations of the bishop would soon be realised, for *magna est veritas et praevalebit*. But inspiration is not a human dogma, it is a Scripture fact, and a Scripture doctrine. It is as certainly taught in the Bible as the divinity of Christ, justification by faith, or sanctification by the Holy Spirit. As the operations of the Holy Spirit in the human mind are all of an occult character, we do not pretend to explain its mode of working in revealing to, inspiring, moving, or by whatever other name it may be called, those holy men who

have written the Scriptures. But we are not now speaking of the inspiration of the men, but of the inspiration of what they have written; and for this, that is to say, for the entire contents of the Bible, we claim full divine authority. "When we speak of the plenary inspiration of the Scriptures, we mean the result of the extraordinary commission and endowments conferred upon the writers of the Old and New Testaments; and that result is simply this, that what they have communicated to us in writing has the seal of divine authority, and must be received by us, not as the word of man, but as it is in truth, the Word of God."* We cannot distribute the Scriptures into what is divinely authorised and what is only human, because there is no principle to sanction or guide us, in such a distribution, laid down in the sacred oracles. It must appear obvious to every candid mind that the extent of Scripture inspiration can only be determined by the Scriptures themselves. Happily, on this question, they give no uncertain sound. A slight examination of a few texts will determine the character of the claim which the Scriptures make on their own behalf. Take then in the first place, the great proof passage, 2 Tim. iii. 16:—"All Scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness." Looking at these words as they stand in our own English version, there is no limitation, no restriction; inspiration is affirmed of ALL SCRIPTURE, not of parts thereof, and thus the text would be understood by the plain English reader. Nor is there any necessity to resort to the grammatical structure of the Greek text. The drift of the context determines the sense intended. "Here is the aged ambassador of Christ, writing to his son in the faith, while a martyr's death and the crown of righteousness were full in view, as the close and the reward of his ministry. He makes his final appeal and charge to his assistant in the work, beseeching him to continue in the things which he had learned and had been assured of, and reminds him of whom he had learned them, namely, of God himself, speaking in his word. He reminds Timothy further, that he had from his very childhood enjoyed that divine instruction, as conveyed by 'the sacred writings,' which were able to make him wise unto salvation through faith that is in Christ Jesus. What were those sacred writings, thus spoken of collectively as known to Timothy from childhood? What other, could they be than the books of the Old Testament which were then habitually so designated by the Jewish nation, and by them believed to be divine, as Josephus tells us? Is it imaginable that, after having assigned such honour to them collectively, Paul should then proceed to make exceptions, and to

* A. Thomson, Lectures on Inspiration, p. 2.

tell Timothy that only certain portions of them were of divine authority, and that he must judge of their divine origin according *to* their adaptation to edify him in the faith? But this were to require the fruit of edification before, and therefore apart from, believing. For, how could they profit a man of God at all, save as they were believed to represent the divine testimony? * * * Manifestly, the Apostle intends nothing so irrational. He is commending the Scriptures to Timothy, as being all worthy of his devout study and belief, because they were ALL *divinely inspired*, and, therefore, they must *all* be profitable for doctrine and the other uses of the Christian life."

Such is the simple, natural sense of this text, and we feel quite assured that the same result would follow from a critical examination of the structure of the Greek text. We have a statement of the same truth, with language as unrestricted, in Rom. xv. 4, "For whatsoever things were written aforetime were written for our learning, that we, through patience and comfort of the Scriptures, might have hope." The context shews that the Apostle was referring to the canonical Scriptures. Προεγραφη (Procgraphee) literally, *were written before*, is rendered by M. Stuart, *were written in ancient times.* Whatsoever was written in these ancient times was written for the spiritual instruction of God's people, in a dispensation of superior spirituality and knowledge, to that of the times when these things were written: moreover, they were written that they might subserve the gracious purposes of the Holy Spirit in his work of grace in the heart, that they might sustain believers in the fiery ordeal through which they are called occasionally to pass, by inspiring them with a living, saving hope, (compare with Roms. v. 3—5); but, could all this be affirmed of writings merely human, and writings, too, which if Colenso "tells true," are entirely untrustworthy? No! all these sacred writings have the seal of divine authority indelibly impressed upon them.

Bishop Colenso takes objections to the narratives and histories of the Old Testament Scriptures, as unveracious; but the very matters described by him as fabulous are held up by Paul as facts connected with the special Providence of God, and involving typical relations to the greatest mysteries of the Gospel. In 1 Cor. x. 11, we have the following statement: "Now all these things happened unto them for ensamples; and they were written for our admonition," &c. Now, what does this mean if it is not an assertion that the detailed account which we have in the Pentateuch is connected with a divine purpose, and if so the legitimate inference is that the historical veracity of the Mosaic writings is established by divine authority. Many other statements, corroborative of the same truth, might easily be selected from the New Testament writers; but the above is sufficient to convince any who regard

Paul as an authority, that the Old Testament Scriptures, instead of being myths, fables, or human writings, intermixed with "error, infirmity, passion and ignorance," are sacred records, graciously designed by the Almighty for our spiritual well-being. We have, therefore, no hesitancy in affirming, in opposition to Bishop Colenso, that inspiration, in the orthodox sense of the term, extends to "ALL SCRIPTURE," that it is universal and not partial as it regards those writings thus collectively designated. A careful consideration of the above and kindred texts will moreover shew us that the authority of God does not only extend to the whole of the sacred Scriptures, but that that authority is impressed on the WORDS as well as on the thoughts embodied in them, that is to say, inspiration is verbal. We are perfectly aware that many able divines have enumerated different degrees of inspiration of the sacred writers; such as the inspiration of direction, of superintendency, of elevation, of suggestion; all this, however, is mere hypothesis designed to explain what is altogether beyond the human understanding. However, to prevent misapprehension, we would again intimate that we are speaking not of the inspiration of the writers but of their writings.

Colenso wishes us to distinguish between the letter and the spirit, to regard the former as the husk, the latter as the kernel. There is a something "within the Bible," which is "spirit and life," clothed in "the outward form of a law, or parable, or proverb, or narrative;" but this "outward form" is "the flesh," "outward matter," "the mere letter," from which "the inward core and meaning is (are) distinct." To people not accustomed to close thinking, but, who, notwithstanding, wish to distinguish between "sound and sense," such like expressions seem very sensible, and withal richly scriptural. Such good people ought, however, to be informed that, the grand object of Colenso is to use the "letter" so as to destroy the "spirit;" for no one is more resolute than he in pressing the literality of the text when the spirit of it is opposed to any difficulty he has managed to create; or when an absurd literality renders the true sense dubious or ridiculous; then can he tell us that the words "are as plain and explicit as words can possibly be." Let the intelligent reader only ask himself the question in relation to 2 Tim. iii. 16,—What is it that is inspired? and the answer is "ALL SCRIPTURE," (Πασα γραφη, the noun is in the singular, and refers to the Scriptures collectively). It is not merely the thought, the hidden meaning, couched in what is written, which is inspired, it is the moulding of that thought, the very phraseology in which the hidden meaning is enveloped, "the outward form," which contains "the inward core." The inward meaning is spiritual, impalpable, invisible, and consequently, too fine to be a subject of the most artistic caligraphy. It is scripture or writing, that which

is made up of letters, syllables, words, which is the subject of inspiration, not indeed words apart from their sense, but words which are divinely appropriate to convey correctly and effectively the mind of Jehovah to man. It is the *recorded language* which He guarantees as a faithful expression of His own will. And pray by what other means can a faithful conveyance of God's mind be secured to us? Is it rational to suppose that fixedness can be given to thought without language? It is this alone which gives an objective embodiment to our ideas, and enables us to rise with confidence to the highest intellectual processes. There is an inseparable connection betwixt ideas and words. It is only by the latter we arrive at a knowledge of the former; they are joined together like soul and body in living humanity. The union is divine, and as indissoluble as the most holy matrimonial bonds. Colenso, however, would dissolve this union, out of affected reverence for the disembodied "*spirit*" of truth, which, by some sort of second sight or semi-supernatural faculty, he imagines he can see. For our own part, we pretend to no such gift, and have very little faith in ghost-seers. It is because of this dependence of ideas on words that we need a guarantee for the language. If this is assured to us we need nothing more; for if we understand the words in construction, we are certain of the meaning; and, of course, on the other hand, if there is no certainty in the words there is none in the meaning—the language is equivocal, and without any determinate sense.

The views which we here maintain do not exclude what is usually called the human element in Scripture, namely, that diversity of style, etc., which is the result of different minds being employed in writing it. This however, does not necessarily involve the "intermixture of error, infirmity, passion, and ignorance," and consequent "palpable self-contradictions." It implies nothing but what is natural and necessary under the circumstances, namely, unmistakeable evidence of the individuality of the writers, who were meanwhile under the control of the infinite Spirit of holiness and truth, and "furnishes one of the most striking and satisfactory evidences of their authenticity." The writers were placed in widely different circumstances, and distinguished by great variety of talent and natural temperament and disposition, which would occasion a diversity in the composition of the sacred writings. We have "the antique simplicity and energy of Moses; the feeling and gracefulness of David; the sententiousness and elegance of Solomon; the majesty and sublimity of Isaiah; the sensibility and plaintiveness of Jeremiah; the magnificence and solemnity of Ezekiel; the argumentativeness and vehemence of Paul; and the tenderness and affection of 'the disciple whom Jesus loved.'"* This blending of

* Henderson on Inspiration, p. 282.

the human with the divine in Scripture, far from leading u depreciate it, only tends to enhance our estimation of its excell and moral adaptation for its ends and uses.

Mr. Birks very pertinently traces an analogy between "the hu element in Scripture," and "the human nature in the Di person of Christ." "The lowly birth, the hunger and thirst, weariness and sorrow, the human words and looks and tears of Son of Man, are the means by which alone we obtain a true k ledge of the Saviour, and are able to discern in its fulness, that of Christ which passeth knowledge. In like manner we attend thoughtfully, and with reverence, to the human featur the written word, in order to discern clearly its wisdom and heav beauty, as a series of messages, clothed with Divine authority, the living God to the children of men."

Furthermore, these views do not imply absolute freedom error in the *transmission* of the Scriptures. This would required a continued miracle on the heads and fingers of t lators, copyists, and printers; and considering the gen character of the Scriptures, as we now have them, no valuable would have been answered hereby. It could only at best answered the curiosity of antiquarians and repelled the cavi critics, without bringing them any nearer to Jesus for personal s tion. The inspiration for which we contend relates to the ori autographs, not to copies and translations. When Colenso prod his Scripture errors and mistakes, he ought to demonstrate these were originally incorporated in the sacred documents; t with him, we could believe in their unhistorical character, and sign them all to the region of fable, and by "the sharp pang o decisive stroke," would "sever" our "connection with" the "once and for ever," nor could we, as he does, pretend to regard as a "revelation of the highest conceptions of morality and religi at least, were we to do so, it would throw us open to the ch of gross superstition or of despicable hypocrisy. It is univer admitted by biblical critics, that in the numerous versions manuscripts now extant, there are many minute errors, or v readings, but they tell us at the same time that they are of most trifling character. According to the admission of Gries they do not affect the essential integrity of the text. They c no difficulty in determining the sense of Scripture, nor do th the least shake our confidence in our own every-day Bible, b ning with Genesis and ending with Revelation, as the ge and infallible Word of God.

Accepting these views, a Christian man is prepared to re beforehand all the historical and other statements of the B He waits not for the confirmation of the historian, the philoso or the man of science, before he receive what is written i

sacred volume; for there is nothing comprised within their respective departments of knowledge which does not come within the compass of the infinite intelligence of that God who has already affixed his seal to its contents. The volumes of Creation and Revelation have each the same author, and, assured of this, we do not tremble at the advance of science. Let the philosopher on the one hand, and the theologian on the other, honestly and earnestly do the work appropriate to them respectively, then, as both and revelation have nothing but truth without error for their contents, they will mutually assist each other. The facts of nature will illustrate the truths of Scripture, and these in their turn will throw a glory around those natural witnesses of infinite wisdom, power, and goodness. True science and sound theology are not inimical to each other; they are twin sisters, and own the same parentage, and when the interpretation of both shall be complete, science and theology will be in perfect harmony, and like the morning stars, sing together their everlasting symphony of praise to the Father of lights—their Father and their God.

The advanced intellects which constitute the school to which Colenso belongs ever and anon assert the utter incompatibility of Scripture with science, and our critic also abounds in this species of dogmatism. He assumes that a belief in Scripture statements "puts a restraint on scientific enquiry of every kind." In a reverential (?) inuendo he suggests the improbability that the Redeemer should be acquainted with the "mysteries of modern sciences." "Geology and other sciences having sprung up into sudden growth in this our day,"—sciences with which the simple-hearted writers of the Bible were entirely unacquainted, and being "liable to error from any cause as other men," it is preposterous "to look to them in respect of such matters." "Instead of looking to the Bible for revelations of scientific facts," we are to look to it for "spiritual strength and consolation, living words of power to speak to our hearts and consciences, and wake us up to daily earnestness of faith and duty." In passing, it seems rather strange to send us for such food to a book which makes the most solemn appeals to the Deity as to the truth of *all* its facts, when nearly all are false. One would be led to believe from these remarks that Christians held up the Bible as a text book of natural science, or, that the Scripture writers claimed to be instructors in geology, botany, electricity, astronomy, and what not. But such representations are a caricature of the Bible. No such claim is made in the sacred volume. It has a holier, a loftier mission, an object with which nothing in the whole range of human thought or intellect can compare. It does, indeed, often refer to natural phenomena, but in language which is popular, not scientific, level to the capacity of all men; not moulded in the smart phraseology of

scientific theory; but, like the facts it describes, immutable, because true; and, in this respect, in striking contrast with scientific theories which have only an ephemeral existence, and which fall into the region of vulgar error as soon as others more novel and popular make their appearance. We perfectly agree with these depreciators of holy writ that the Bible is not a manual of the sciences, but we emphatically deny the inference they deduce from this admission, namely, that it contains erroneous views and statements on matters of science. We do not pretend to fill up the gap between revelation and science, but we can afford to wait until the discoveries of science and the labours of philological divines show us the line of accordance where both meet; till then the march of intellect will gradually minify the traces of discordance and lessen the obscurity which skirts the domain of truth.

It has often filled us with admiration that, dwelling, as did the Hebrew prophets, in the midst of nations involved in Cimmerian darkness, they never mix up the crude and absurd science of the times with their own statements respecting natural objects. If they wrote with "a liability to error from any cause as other men," it is certainly unaccountable, except on the supposition that they were divinely inspired. "Now the studied exclusion from the Scriptures of all these figments of human folly—once deemed scientific—is the more instructive, because the grand error of all heathen religions was this—that they founded their religious beliefs on their scientific theories. Religion and science were with them commingled and identified, as they are at this day in India; so it has been well said that *the spread of European science is the sure downfall of Brahminism*;* it undermines its foundations. Do we not then see the infinite wisdom of God, overruling the thoughts and guiding the expressions of these writers; guarding their ignorance against intruding into a domain foreign to their subject? so that, whether they pursue the course of sober narrative, or pour forth the outbursts of prophetic song, they never imperil or degrade the truth of God by entwining around it the foreign growth of human prejudices and misconceptions in science."† But these writers not only steer clear of ignorance which distinguishes those ancient pretenders to science and learning, we find them far in advance of many succeeding ages, and we doubt not but scientific discoveries yet to be made will show that their allusions are in advance of the attainments of even the present day. Could any other than a man under the inspiration of the Almighty have written the introductory chapters of Genesis? Why! the scientific truths implied in the first chapter have remained undiscovered

* As illustrative of this statement we quote the following from Dr. J. P. Smith on Scripture and Geology, "A Brahmin crushed with a stone the microscope that first showed him living things among the vegetables of his daily food."

† Thomson on Inspiration, p. 136.

k, came he, when science was in its infancy, nay, geology as
nborn, to write in a style in harmony with the most profound
:ches of modern science? Surely we cannot account for this
y other principle than that of inspiration. Certain French
ists after a laborious attempt to bring revelation and geology
iarmony, passed the following noble eulogium upon the sacred
ie:—"In view of the chronological agreement between Genesis
he most authentic geological facts, we cannot but accord to
nysterious book something profound and supernatural. If the
is not convinced, it at least bows reverently before such
igs, brought out in an age when we cannot suppose the first
nts of the natural sciences were known, and which embraces
elopment of the principal events of which our globe has been
ieatre. We find in Genesis something so simple, so touching,
o superior, in respect to morality and philosophy, that the
ic, astonished moreover, at the genius that could foretell facts
i scientific researches should demonstrate so many ages after-
i, is forced to acknowledge that there is in this book the
nce of an inspiration secret and supernatural; an inspiration
i he cannot comprehend, which he cannot explain, but which
gly affects him, presses upon him, and controls him."* How
lar that we should have such a testimony as this from
tific men in that city which is generally regarded as the centre
iropean scepticism, while an Anglican bishop who has actually
i that he "unfeignedly believes all the Canonical Scriptures
ie Old and New Testament," treats the Bible with con-
t as contrary to science and abounding in impossibilities and
adictions. So much for his modesty and consistency.

reference to the scientific truths implied in the first Chapter

mighty, and whatever is done through them is done by him; as runs the maxim. *Qui facit per alium facit per se.* Elevating forces were doubtless in operation under His sovereign control, and we query whether they are not implied in the sublime language of Moses, Psalm xc. 2, "Before the mountains were brought forth," &c. Here "Moses calls the mountains (*v.* Hebrew text) *the elder sons of the earth*, those which the earth first produced, because the mountains first rose above the water, and became visible." (Knapp.) Similar language is employed by other Scripture writers. Mr. Lyell was the first to observe the existence of a force which gradually elevates the land in many places out of the water. If the everlasting hills are produced by the action of a mysterious subterranean agent, the Mosaic figure is appropriate and significant, and implies another anticipation of modern geological observation. The corpuscular theory of light regards it as particles emitted from the sun as its primitive source; science found an insuperable difficulty in attempting to reconcile this theory with the Mosaic account, which represents light as having existed previously to the sun; the undulatory theory which now generally obtains harmonises with the Mosaic account. Moses informs us that the inferior races of animals were created before man, and that they were created in succession, rising from the lowest to the highest formations, till ultimately man, the lord of creation, was brought into being. Hugh Miller, in his TESTIMONY OF THE ROCKS, shows that the fossiliferous strata testify to the truth of this account. Moses traces the origin of the human race to one common pair, which account does not appear to meet with Colenso's acceptance (*vide* foot-note, part I. p. xxiv). On this subject Dr. Pye Smith (Scripture and Geology) observes, "This position, unhappily rejected by some persons, is not only a fact which lies at the foundation of revealed religion, but it is confirmed by an accumulation of proof from anatomical structure, from history, from the theory of language, and from the philosophy of intellectual and moral qualities. From this assertion I may appeal to the authority of the veteran Blumenbach, who occupies a station among the highest, in the comparative Anatomy of the different races of men; and to both the authority and luminous arguments of Dr. Prichard." According to the opinion of some eminent Hebraists the terms used by Moses have a correct scientific significance. We don't venture an opinion on this matter, but we have yet to wait for proof that any one statement of Scripture is contradictory of any well established principle or fact in nature.

Bishop Colenso denies the genuineness of the Pentateuch; but it may be safely affirmed that the authorship of no ancient document is so well established as the Mosaic authorship of the Pentateuch.

ed notwithstanding, to shew to a demonstration, that although
may be an historical character, and this is merely conjec-
the Pentateuch could not possibly have been written in his
· for sometime afterwards. He is only proceeding with his
es, he has not yet finished them, and reports his findings as
ances: of course he cannot yet say what will be the ultimate

It may be that of the fool, in Psalm xiv. 1. Let us hope
own sake it will be of a contrary character, and that he may
like an ill-fated boat on a resistless stream, driven forward
trievable ruin. It certainly would have evinced greater
a had he waited till he had completed his investigations, and
r manliness, if, instead of retailing the obsolete objections of
n rationalists, thus humbly following in the wake of a few
ring renegades at home, he had undertaken a reply to such
s as Leslie, Leland, Mc'Donald. In the Pentateuch we have
c which has been in existence for some three and thirty cen-
, and throughout this long series of ages, those best qualified
n a judgment on this question have invariably believed Moses
the author of it. This conviction has been shared alike by
Samaritans, and Christians, and by many of the most
table heathen writers. (See C. Amb., Queries and Aver-
, May, 1863.) The testimony of Jesus, of Stephen, of Paul,
perfectly concurrent with this wide spread belief; and this
ony covers not merely the doctrinal but also the historical
ents of Moses, against which particularly the bishop raises
ltry objections. Some of his objections against the Mosaic
rship of the Pentateuch, we will now place before our readers.
e bishop argues that the Pentateuch could not have been
n by Moses, because in the Hebrew MSS. and in the printed

can be given that Moses is the author of the Pentateuch, than the fact that he himself informs us that he has written the whole of it from beginning to end (Deut. xxxi. 9-13, 24-26). His countrymen received it from his hands as such, and, from that time till now, have continued to regard it as his, just as we believe that Paradise Lost was written by Milton, the Principia by Newton, or the Pilgrim's Progress by Bunyan. The bishop reasons from the use of the name Gilgal by Moses, which he supposes was an unknown name till the time of Joshua, that there is here evidence of a later date than the time of Moses. Here are his text and remarks:—

"Thou shalt put the blessing upon Mount Gerizim, and the curse upon Mount Ebal. Are they not on the other side Jordan, by the way where the sun goeth down in the land of the Canaanites, which dwell in the champaign over against Gilgal, beside the plains of Moreh." (Deut. xi. 29, 30.)

"These words are attributed to Moses. It must seem strange, however, that Moses, who had never been in the land of Canaan, should know all these places, and be able to describe them so accurately. But it is still more strange that he should know the name *Gilgal*, which, according to the book of Joshua, *was not given to the place* till the people had been circumcised after entering the land of Canaan. And Jehovah said unto Joshua, this day have I rolled away the reproach of Egypt from off you. Wherefore the name of the place is called Gilgal unto this day." (Jos. v. 9.)

"It is plain that the text in Deuteronomy was written at a later age, when these places and their names were familiarly known." The bishop ought to have quoted the following verse in Joshua, which reads as follows:—"And the children of Israel encamped in Gilgal, and kept the passover on the fourteenth day of the month at even, in *the plains of Jericho*." A comparison of these texts shows that there were two places called by this name; one in the plains of Moreh, and the other in the plains of Jericho. We would advise the bishop to go to this latter place and tarry there a while; it would make him better acquainted with Scripture geography.

A similar specimen of quibbling is as follows:—"Then Abram removed his tent, and came and dwelt in the plain of Mamre, which is Hebron." (Gen. xiii. 18.) Yet in Jos. xiv. 15, xv. 13, we are informed that the name of this city, till its conquest by Caleb, in the days of Joshua, was *Kirjath-Arba*. It is a mere evasion to say, as some have done, that the city had of old *both* names: the language is plain in Jos. xiv. 15. 'The name of the city *before* was Kirjath-Arba,' yet, as we observed already, if this were the *only* difficulty to be explained, we might perhaps take refuge even in supposition. But, as it is, with so many indications

before, but *formerly*, as we have just intimated.

bishop's main argument against the Mosaic origin of the uch is drawn from the hypothesis of De Wette, that there nce of two hands having been employed in its composition, he Elohistic and Jehovistic writers; the earlier writer using ne Elohim, hence Elohist, while the later writer uses the ehovah, hence Jehovist. This view is based on Ex. vi. 3. I appeared unto Abraham, unto Isaac, and unto Jacob, by *ne of* God Almighty, but by my name JEHOVAH was I not to them." The bishop argues, that the obvious meaning of sage is "that the name Jehovah was not known at all to the hs, but was now for the first time revealed as the name by he God of Israel would be henceforth distinguished from all ods," whereas it was a familiar name to the patriarchs. says he, "We come at once upon the contradictory fact, that ne Jehovah, is repeatedly used in the earlier parts of 'the throughout the whole book of Genesis. And it is not merely ed by the writer, when relating simply as an historian, in person, events of a more ancient date, in which he might posed to have introduced the word, as having become, in his y, after having been thus revealed, familiar to himself and ders; but it is put into the mouth of the patriarchs them- as Abraham, xiv. 22; Isaac, xxvi. 22; Jacob, xxviii. 16." rmore, "The Jehovist, in fact, may have revised what the t had written, making his own insertions here and there, nes in long passages (as in the second account of the n), sometimes in shorter ones (as in the small section about luge), sometimes interpolating two or three verses only, a single verse or part of a verse, which makes its appear-

a part of a verse, not by any acknowledgment of the writer, but merely by the difference of style. And what, if to some extent there is an incorporation of certain fragments, especially in Genesis? On the supposition that Moses is the author of the Pentateuch, is there anything improper in his availing himself, under the divine superintendence, of any reliable document which might be at hand. We find Paul quoting from preceding Scripture writers, and even from heathen poets. Are therefore the Pauline Epistles not genuine because of this? The present article contains many quotations, and occasionally phrases, to be found in other writings, which almost unconsciously have crept into its composition, and which probably neither the writer nor any one else will ever be able to trace to their original source. Does it therefore follow that the writer of this article cannot claim it as his own? To affect such facility of discernment as Colenso does in this particular is unpardonable vanity. It is claiming a power which no one will give him credit for possessing, while at the same time the theory to which it relates, is unsound in principle, dishonouring to God's word, and discreditable to the bishop to revive it. If Colenso had in his possession documents anterior to those of Moses, in which he could indicate the passages quoted, or, if he had any documentary evidence to prove that Samuel, as he supposes, or some other writer, subsequent to Moses, had made use of certain Israelitish documents as a ground work upon which he had framed his own additions, and thus produced the Pentateuch, then we could listen to him as to a reasonable man; but to try to overturn the genuineness of such a venerable document without a scrap of evidence to justify suspicion or give probability to a peradventure, is just as childish as to suppose that the victory of the Scots, at Bannockburn, June 25th, 1314, was most probably owing to the employment of elephants in the field of battle, which they might have secured to terrify and overpower their enemy. In fact, there is no end to such silly freaks of fancy, and certainly there can be no greater insult to the judgment of the English laity to whom our critic appeals, than to suppose they could accept such trifling as genuine criticism. How far the bishop is justified in his assumptions in this case, we shall leave to the judgment of the reader; meanwhile, we shall proceed to give concisely what we regard as the most correct view to take of it.

The patriarchs, Abraham, Isaac, and Jacob, had sojourned in tents in the land of which God had said, "Unto thy seed have I given this land, from the river of Egypt unto the great river, the river Euphrates." (Gen. xv. 18.) He had represented himself to them under the compound name El-Shaddai, that is, the all-sufficient God (Gen. xvii. 1); and on the strength of this almighty name he made his promise and covenanted with these patriarchs

God Almighty, had engaged to do. Now he appears to Moses
about to demonstrate himself to be what this glorious name
ah imports, *the unchangeable and faithful God*, giving to his
ses a being, and thus bringing them into existence. It is
y events that the full meaning of this name could be realised,
y the deliverance of his people from Egypt and their estab-
ent in the land of promise, he is about to confirm the cove-
to make good his promise, and thus, by God-like doings,
his people to know this glorious name Jehovah. And hence,
ys to Moses, "Wherefore say unto the children of Israel,
Jehovah, and I will bring you out from under the burdens of
gyptians, and I will rid you out of their bondage, and I will
n you with a stretched out arm, and with great judgments;
will take you to me for a people, and I will be to you
m: and ye shall know that I am Jehovah your Elohim, which
th you out from under the burdens of the Egyptians. And
bring you in unto the land concerning the which I did swear
e it to Abraham," &c. (Ex. vi. 6-8.) Such is the simple
o be taken of this apparently difficult passage. To appre-
the difference between merely referring to God by a name,
alising its full meaning, gives us the key to it. As it is on
grounds as we have indicated, that Colenso denies the Mosaic
of the Pentateuch, that is to say, as his denial is based on
logomachy, unwarrantable deductions and misapprehensions
ipture principles, our confidence in the genuineness of that
n of Scripture remains unshaken by anything he has
ced.

e Bible contains a record of great historical facts; these form
asis of the New Testament religion. The superstructure of

doctrines they taught were embodied in the types of the Mosaic economy, or founded on particular events recorded by Moses. "Thus, the fact of the Fall is adduced by the Apostle Paul, as lying at the basis of his doctrine regarding the universal depravity of mankind, without respect to nation or age. (Rom. v. 12-19.) So also the revelation of the divine purpose of mercy to mankind, as embodied in the covenant of promise, or, as it is elsewhere called, "the oath of God," and which he made with Adam, Noah, Abraham, David, and others, is frequently referred to as that upon which the hopes of mankind, whether Gentiles or Jews, can alone be founded. (Luke i. 72-75; Rom. iv. 13-18; Gal. iii. 7-29, &c.) In like manner, the apostle grounds his doctrine concerning marriage, and the relative duties of the parties in that union, upon the facts recorded by Moses respecting the creation of Eve, and the first institution of marriage in Paradise (Eph. v. 22-31); a ground upon which our Lord himself had already rested his doctrine upon this subject (Mark xv. 6-12.) We can easily perceive how it is that a writer having the varied shades of scepticism which characterize Dr. Colenso, should labour to destroy the authority of the Mosaic writings; for so long as the Pentateuch is held to be veracious and not legendary, so long as the most important truths of our common Christianity are regarded as having their foundation in events recorded by Moses; so long as it is believed that the doctrines of the New Testament are adumbrated in the types of the Old, that the former is the divinely designed evolution of the latter; so long, in a word, as the Old and New Testaments are regarded as historically and logically connected, so long it will be impossible for the rationalistic theories of Colenso to be entertained.

Nothing more destructive of Christianity could be accomplished by the sceptic than what is attempted by the Bishop of Natal; but nothing, we judge, is more certain to end in utter failure. It may excite the passions of the unthinking to represent the narratives of Scripture as being of so puerile a character that they can often be matched out of the traditions of the heathen; or, isolating the history of Lot's wife, for example, to exhibit the Christian missionary as requiring the heathen, upon pain of eternal misery, to believe unfeignedly that she was turned into a pillar of salt, as if a belief of this were of equal importance to personal faith in the Saviour; or, as if it was by this ridiculous method they laboured to bring them into the enjoyment of divine grace; but intelligent men will always know how to value such sophistry. Declamation is not argument, nor assertion, proof; and until the bishop bring a superior siege train to bear upon the fortifications of the citadel of truth, the defences are safe. We do not dispute that there are cases in the Scripture narratives which we cannot explain, but it

with disgust the worse than absurd reasoning of the bishop
following quotation:—"I must now, in conclusion, take ac-
of two classes of objections, which will undoubtedly be made
above results. First, it will be said, 'You will have us then
that Samuel, Nathan, &c., were after all *deceivers*, who
upon their *own* countrymen, in the first instance, a gross
which from that time to this has been believed to be the true
of the living God.' As one of my friends has observed, I
rather believe that two and two make five, than that such a
Samuel could possibly have been guilty of so foul an offence
the laws of religious truth and common morality."
answer, in the first place, that for any one who is ready to
that 'two and two make five,' if he finds it writtend own
Bible, there is, as it seems to me, no alternative but to
with this demand of a merely superstitious reverence for
tward letter, the husk, of the Bible, and abrogate the rights
uties of a reasoning being. For, undoubtedly, as I have
, I believe sufficiently, in Part I., an unquestioning, implicit
n all the details of the story of the Exodus, as recorded in
ntateuch, involves, again and again, assent to propositions as
ous and absurd as the above statement would be in arith-
" Thus it is evident that the bishop has more confidence in
etic, than in God's *own* Word, which as certainly as any
matical truth endureth for ever. We propose now to
er *some* of those monstrous absurdities to which he invites
tention, and in doing this we shall rather indicate how his
ons may be met than enter upon details, for not only is our
limited but this work has already been done so ably by
s writers that to repeat it is as if we should slay the slain.

in the face shake his faith in the Bible story, and convince him that it is "untrue, as a matter of fact." There are, however, difficulties on the other side which he does not honour with a look as he has done the Puy de Dome. Humboldt, for example, speaks of the deluge as a matter contained in the most ancient traditions of the human race, which are found among all nations, with a resemblance that fills us with astonishment. Bryant in his system of Ancient Mythology, and Faber in his Origin of Pagan Idolatry, with prodigious learning and great acuteness show that the story of the deluge is mixed up with the religious belief and worship of almost all ancient nations. Colenso does not attempt to account for these ancient traditions. If Noah's flood did not clear away the volcanic ashes of Languedoc, its subsidence has left rippled marks on the sands of time which will command the faith of all succeeding generations. Moreover, this universal tradition is uncontradicted by geology. Some of the most eminent geologists have laboured to harmonise geology and revelation. The descriptive language of Scripture, critically examined on the one hand, and the physical aspect of that part of the world where Noah dwelt, and the powerful agencies known to exist in nature, and which, doubtless, were employed by the moral Governor of the world in this fearful devastation, have satisfied them that a flood such as Moses describes has taken place, which was as extensive as the homestead of the antediluvian race. We place the deep, honest convictions, laboured investigations, and powerful arguments of these scientific men in opposition to the flippancy of Colenso, and without bringing in the direct testimony of our Lord himself, leave the result with the reader.

In the Mosaic narratives there is a brevity which renders the omission of subordinate particulars necessary. This often occurs where an ingenuous mind puts forth statements with a consciousness of their veracity. Where statements are affirmed to be contradictory, it is sufficient to a candid mind to submit a hypothesis which involves the possibility of a reconciliation. Nothing more, in such a case, can be reasonably required. To take advantage of these difficulties when, apart from them, there is not the slightest reason to suspect the honesty of the narrator evinces an unfairness of disposition which is never resorted to by honourable minds. Examples of this sort are to be found in any quantity in the work under consideration. We have alleged contradictions in Genesis xxxviii. and xlvi. respecting the family of Judah. The sacred writer includes in the number of the seventy progenitors of the Israelitish nation, Hezron and Hamul, grandchildren of Judah by his daughter-in-law, Tamar. The bishop assumes that these are represented as having gone down *along* with Jacob to Egypt and that this involves impossibilities. The bishop's difficulties

sixthly, the marriage of Pharez, the twin brother, and the
f two sons, Hezron and Hamul; then follows the descent to

This is pronounced by the bishop to be incredible; and
ly it is so according to his showing. But the bishop supplies
own responsibility certain particulars omitted by Moses, as,
he age of Judah at his marriage, which took place, as he
es, about the time when Joseph was sold as a slave. But
a gratuitous assumption, as may be seen by consulting Dr.
arke on Genesis xxxviii. 1; and secondly, the time when
and Hamul went down to Egypt. They might have been
n Egypt after the arrival of Jacob, or Pharez might have
with his widowed mother until her death. It is highly
le he was but a child when Jacob went down to Egypt. If
s reasonable to suppose he stayed with his mother, and, on
g at maturity, was married and became the father of the sons
stion. The inspired penman informs us that Hezron and
were the sons of Pharez, and that they, as well as the
nembers of the Israelitish family, went down to Egypt. It
probable that other sons of Jacob besides Judah had grand-
n about this time, but they are not named; Hezron is named,
e he was the progenitor of the Messiah. All the difficulties
nish if we simply assume Judah to have married a few years
than the bishop supposes, and that the descent into Egypt
ace at an earlier period of the life of Pharez than he will

Many other solutions might easily be given, but what we
uggested shows that the inspired penman is not open to the
preferred by the bishop.

ig more under the influence of mathematical than moral
log, the bishop will admit of no case unless it can be fully

allowance for the retainers who accompanied the family into Egypt. He unduly limits the application of the ambiguous term generation. He assumes that Judah was a grandfather at forty-two, but will not admit of any more than four generations in the 215 years. He finds that the children named at a certain period give an average of four and a-half to a family. He determines not to allow of an increase above this rate, and hence concludes that the entire number of males could not have been 5000. Starting with 54, the product of $12 \times 4\frac{1}{2}$, as a multiplicand, and $4\frac{1}{2}$ as a multiplier, he finds for the first, second, third, and fourth generations respectively 54, 243, 1094, 4923. But if we allow twenty-seven years for each succeeding family, we shall have eight generations in the 215 years, which gives the following progressive numbers, 22,154, 99,693, 448,619, 2,018,785, and if we add to this last amount half of the sixth, and the whole of the seventh generation, we should then have a grand total of 2,517,240. The average age of the seventh generation would be fifty-four, and that for those of the sixth eighty-one, which would be equal to one in fifty at this age. We find, comparing 1 Chron. ii. 1—20, with Exodus xxxi. 2, that there were eight generations from Jacob to the Exodus, namely, Jacob, Judah, Pharez, Hezron, Caleb, Hur, Uri, Bezaleel. But from the circumstances stated in reference to Bezalcel in Exodus xxx. 1—5, and xxxv. 30—35, it seems highly probable that at the time of the Exodus he was a man of mature age and the father of a family; if so, his children would form the ninth generation from Jacob. So, although we do find four lives bridging over the whole period of 215 years, namely Levi, Rohath, Amram, Moses, it is highly probable from this example that families succeeded each other in more rapid succession. This, therefore, forms a justifiable basis for our calculation, and enables us reasonably to account for the numbers given by Moses. We admit that the increase, in its continuance, is exceptional, but insist, at the same time, that the principle which underlies the bishop's objection is fallacious, namely, that there is never a variation in human history. "According to a table of Euler," says Malthus, a great social economist, "instances of a population *doubling itself within less than thirteen years* have actually occurred for short periods. Sir William Petty supposes a doubling possible in so short a time as ten years." It is manifest that exceptional cases cannot be measured by averages. The data selected by the bishop show the numbers given by Moses as a possibility. The promise made to Abraham, Genesis xxii. 17, places it before us as a probability, while the statement of the inspired penman determines it as a certainty that the increase was great. It is said they "increased abundantly," (Exodus i. 7,) literally they increased like fishes. This is an hyperbole, which only an exorbitant increase would warrant. In fact their great increase was urged by Pharoah as a reason for the cruel bondage to

ace by divine appointment; this was the setting apart of the
f Levi for sacerdotal purposes. The preliminary announce-
as made to Moses in these words, "Sanctify unto me all the
n, whatsoever openeth the womb among the children of
both of man and of beast: it is mine." (Ex. xiii. 2.) This
was afterwards renewed at the foot of Sinai with a distinct
ion that the command was to be understood prospectively
trospectively (Ex. xxii. 29-30), which is implied in the
which requires the dedication of the young to take place on
hth day after birth. Besides, as the dedication of the first-
ight days old was commemorative of the slaying of the first-
Egypt (Num. iii. 13), it is evident it could not extend to those
re above eight days old at that time. Hence, the number-
which we subsequently read did not include these. A regis-
of the first-born males, within the limits just stated, took
mmediately according to the command of the Lord. (Num.
) So we read, "And Moses numbered, as the Lord com-
d him, all the first-born among the children of Israel."
thus numbered were exchanged for the Levites (ver. 45),
ad also been numbered, and the numbers in excess of the
(273) redeemed by a poll-tax (vers. 46, 47) which probably
id out of a general fund. The number of the Levites was
), that of the first-born, 22,273. This case presents very
ifficulty. But Colenso manages to make a wonderful puzzle
nd appears quite jubilant over his success. First, he deter-
that the first-born are the first-born of the mother and not
father; secondly, he divides the supposed number of males
Israel, by the number of the first-born, and the product
-two: that is to say, he finds that every mother had forty-

children of other mothers, children born in Egypt. The absurdity of Colenso's theory will be obvious when we state that the divine command required according to it that all the upgrown first-borns should be reduced to eight days old and then dedicated to God. These ridiculous absurdities created in his own brain he would palm upon Moses; but the fool's cap he intended for Moses we shall place upon his own mitred head.

We cannot afford more time or space to go into the details of this work, nor does it appear necessary to do so. No intelligent reader of his Bible will feel himself much at a loss to meet the difficulties started by Colenso, and every such one who has read his work on the Pentateuch will doubtless feel, as we have felt, increased confidence in the sacred volume, and more than ever disposed to exclaim, "Thy word is true from the beginning." In reading Colenso care must be taken to correct his misquotations, and to supply his omissions in texts quoted. Often a mere reference to the true reading will destroy his argument. A few particulars kept steadily in view will prevent one from being misled by his sophistications and perversions; such, for example, as the following, that the Israelites dwelt in the richest part of Egypt, and were extensive feeders of cattle, and hence could easily provide from their flocks of sheep and goats a sufficient number of victims for the first passover; that the passover was not celebrated annually in the wilderness, but only once at Sinai, nor afterwards until they had entered the land of promise, so that large annual supplies were not needed; that their cruel servitude was a conscription and not literally universal; that their departure from Egypt was long and ardently desired by them; that during the plagues they were all on the alert waiting for the watchword to take their final leave of that house of bondage, and that they received timely and ample instruction how to proceed; that though their departure was at last in haste it was not in hurry and confusion, but in great order, and that they were materially assisted herein even by the Egyptians themselves; that the cumbrous tents consisting of canvas, poles, pegs, &c., referred to by Colenso, never caused their backs to ache or their beasts of burden to groan as they crossed the burning desert, inasmuch as they have existed only in Colenso's imagination; that the principle of order, so admirably developed in the Israelitish nation, and particularly manifest in the arrangement of their several tribes, as separate camps around the pavilion of their Divine Monarch, rendered it unnecessary for their priests to perform the ludicrous labours and tedious journeys described by Colenso, and equally unnecessary for the people for the purposes of natural necessity to undertake the tedious journeys which his filthy mind has conceived, and a matter of no difficulty for the tribes separately to have the law read to

circle, as may be seen in Joshua vi.; that the Levites were
o the priests in the performance of their duties, and that
th their wives and children would materially relieve the
of an enormous amount of eating, which he sneeringly inti-
hey had to go through; and that the popular language of
e must be interpreted according to the use or custom of
prevalent among the Israelites, and not according to an
literality. RONALDSHA.

THE PROTO-MARTYR.

hero is Stephen. As the title affixed to this paper (Πρῶτος
τυρ) signifies *first witness*, the application of it to Stephen
fairly disputed by some of Stephen's predecessors. Stephen
ther the first nor the only witness who suffered for the
sake in apostolic times. We cannot claim this honourable
ion for Stephen on the ground of chronological exactness,
invest him with it on the ground of universal suffrage. As
e know, he was the first person of any note who sealed the
ith his blood after the *actual* establishment of Christianity.
e conceive Stephen to have been an extraordinary person,
ering the times in which he lived. In order to form a
estimate of character or of genius, we must measure a
by the standard of the age in which he lived. It would be
to judge of an individual a hundred years ago by the
d of the present age. In comparing such poets as Homer
lton, such philosophers as Bacon and Newton, such historians
dotus and Hume, or such warriors as Hannibal and Wel-
we must take into our calculation the manners and customs,
ular tastes and prejudices, the arts and sciences, together

language. We are also inclined to think that Stephen was of Hebrew extraction, from the fact of him employing the first personal pronoun in Acts vii. 38, 39, &c. In his defence he frequently identifies himself with the Jews, and claims a connection with the Patriarchy by using the expression (ημῶν) "*our* fathers." We are aware that his name (Στέφανος) Stephen, is of Greek origin, yet it was customary for the Jews to adopt Grecian names. We may, therefore, safely conclude that Stephen was an offshoot from the "stock of Abraham." It is an admitted fact that the Jews possessed deep-rooted animosity against the new religion. Innovation or change warred with the long-cherished predilections of the Hebrew race. Traditional antiquity stamped the ecclesiasticism of Judaism with veneration, and invested it with a sacredness which none would violate. Neither the Baptist's asceticism, nor the Saviour's philanthropy, could break down those traditionary barriers which environed the national mind. Admitting Stephen to have been a Jew, it is a reasonable inference that he possessed the idiosyncracies of the Israelitish people. The gospel, however, was brought to bear on Stephen's mind. His bigoted and superstitious notions receded before the light of Christian truth. With all the enthusiasm of a cultured youth he embraced the doctrines of the despised Nazarene, and experienced them to be the power of God unto his salvation.

It is difficult to comprehend all that was involved in this renunciation of the religion of his fathers. Fancy his parents disowning him as their child. His name in the family records must be ignominiously erased, and all the privileges and rights of heirship be totally and for ever forfeited. We are glad that such legal consequences do not necessarily flow from a change of religious sentiment now-a-days. Again, disseverance from the Jewish church involved the loss of all civic honours. If Stephen aspired to some post of distinction, and wished to signalize himself in promoting the national weal, the usual opportunities were now denied him. The curse of caste rested as heavily on Jewish society as it does on our own Indian empire. To sit in any of the courts of jurisprudence was a thing impossible for Stephen. Prejudice and party interest would exclude him from the forum. He might appear before the tribunals of his country as a prisoner, but never in the capacity of a counsel or a judge. Only those were tolerated in "Moses' seat" who acknowledged the obligations of the ceremonial law, and pledged themselves to the national institutions. Look, moreover, at the severance of all religious bonds. Stephen must never more fill his wonted place in the temple, nor chaunt the "songs of Zion" with the chosen people. He may take his stand outside the "wall of partition," but never must he occupy the court of Israel. It was the avowed resolution of the Pharisees that if any did confess Jesus, he "should be put out of the synagogue." See John xii.

3. We have an instance of this in the case of the man whose
ht was restored by Jesus. "The Jews had agreed already
f any man did confess that he was Christ, he should be put
the synagogue." That man had the courage to avow his
in the Messiahship of Christ, and because of that profession
:h, "they (ἐξέβαλον) cast him out,"—not as we would eject
ruly person who interrupted divine worship—but deprived
all church fellowship and patronage. It is no pleasant thing
e the anathemas of the church thundered out against us, to
ommunicated from the pale of Christian communion, and
d as contumacious heretics.

, then, was Stephen's position. For embracing Christianity he
e cast out of the synagogues of his people, and become a by-word
eproach. Yet in despite of all constitutional and educational
ctions, he embraced the religion of the Lord Jesus. Not-
nding the dissolution of family endearments, he cast in his
ı the humble followers of Christ. Rather than relinquish
spel he would cheerfully suffer all civil and religious depriva-
Though popular antagonism ran high, he dared to "preach
crucificed" to his blinded and bigoted countrymen."

Stephen was eminent in his vindication of the truth. Perhaps
ş in his character strikes us more forcibly than the moral
ı which he displayed in defence of the Gospel. From
red narrative we learn that Stephen enjoyed a large amount
Spirit's influence, which gave keenness and precision to his
:tual perceptions. An impression is current that at this
e was a young man. How this opinion has been evolved
he inspired record we are at a loss to tell. Undoubtedly it
ewhat near the truth. In Acts vii. 2, Stephen begins his
, "Men, brethren, and (πατέρες) fathers"—a respectful way
:essing his equals and seniors. In vii. 58, Paul is called
ας) young man; and in xxii. 1, he also uses the same
. Judging from this analogy, Stephen had not probably
at the meridian of life. We will not say that he had passed
ı a regular curriculum in some Jewish seminary, that he had
familiar with the stores of heathen philosophy, or that he
t at the feet of some learned Gamaliel. If he was so
d, the Holy Ghost sanctified his scholarship to a holy pur-
f not, the lack in his education was amply supplied. So
vas he absorbed in the spiritual life, and such was his skill
lling the "sword of the Spirit," that his opponents "were
e to resist the wisdom and the spirit by which he spake." It
netimes happened that in an unguarded moment a person
nquished his position. Apprehensions of physical suffering
duced some to abjure their honest convictions. The thumb-
r the wheel, the rack or the stake has overcome the most

determinate resolves, and induced a recantation as inglorious to the sufferer as it has been detrimental to the cause of truth. Remembering human frailties we certainly deplore such failures, though we would not censure them too strongly. But Stephen was no wayside hearer, or half-hearted Christian. To him the gospel came "in power, and in the Holy Ghost, and in much assurance." Having become acquainted with the doctrines of Christ they became thoroughly incorporated with his inner life. They formed part and parcel of himself. To relinquish them would be to outrage the noblest instincts and emotions of his heart. Fancy you see the youthful champion of Christianity standing before the Jewish council on the charge of blasphemy. Probably that was the highest ecclesiastical tribunal in the nation. In that august assembly, and on that judicial bench, were men of learning, of wealth, and of national standing. And now the stripling is arraigned. We read of no eloquent barrister pleading the cause of his youthful client. All alone he has to face that aggregation of prejudice and wrath. Fearless in the consciousness of his own integrity—bold in the conviction of the rightness of his cause, he defends himself against the aspersions of his enemies, and upon his own pleading determines to stand or fall. The charge is preferred:—"This man ceaseth not to speak blasphemous words against this holy place and the law: for we have heard him say that this Jesus of Nazareth shall destroy this place, and shall change the customs which Moses delivered us." Witnesses are called to substantiate the accusation, and all things seem tending to a disastrous issue. The case for the prosecution being ended, the high priest challenges Stephen to enter upon his defence by the interrogation, "Are these things so?" Instead of giving a direct answer, Stephen commences by recapitulating the history of the Jews from the call of Abraham down to the crucifixion of the Messiah. If Stephen had not the assistance of a learned counsel he was not without a helper. As the extraordinary effulgence of a stone in the breast plate of the high priest was the *supposed* way of receiving a Divine response by Urim and Thummim, so the radiance of Stephen's face was an attestation of his innocence. The divine testimony was within his heart, and expressed itself by irradiating his countenance with angelic brightness. He had an advocate in heaven. Jesus was his vindicator. Had his judges not been resolved upon his destruction, they had clear and satisfactory evidence that in condemning him they were fighting against God. "And all that sat in the council, looking steadfastly on him, saw his face as it had been the face of an angel." Having committed himself to a given course he is bound to proceed. Knowing that his enemies thirst for his blood, he brings his defence to bear direct upon his judges; charges the guilt of Christ's death on that venerable assembly;

and in his turn becomes the accuser. "Which of the prophets have not your fathers persecuted? and they have slain them which shewed before of the coming of the Just One; of whom ye have been now the betrayers and murderers." Who does not admire the intrepidity of the youthful martyr? Who does not applaud his heroic conduct before that illustrious council? Who does not read fierce passion surging in the breasts of those intolerant sectaries, as sentence after sentence, and denunciation after denunciation rolls from the martyr's lips. "They were cut to the heart, and they gnashed on him with their teeth." Undaunted by their frowns he still proceeds. His whole manhood is stirred. The material fabric of Judaism must receive a death-blow, and Christianity win fresh laurels this day. All the activities of Stephen's nature are summoned for the final assault. He utters it. "Ye stiffnecked and uncircumcised in heart and ears, ye do always resist the Holy Ghost: as your fathers did, so do ye." His judges, unable to withstand the charge, "cried out with a loud voice, and stopped their ears, and ran upon him with one accord, and cast him out of the city, and stoned him." We know of no instance on record like this, except it be that of Luther, the champion of the Reformation, who declared that though he were obliged to encounter at Worms as many devils as there were tiles upon the houses of that city, it would not deter him from his fixed purpose of appearing there. All honour to such men. Would that such able and unflinching advocates of Christianity were abundantly multiplied.

3. Stephen was a great man in his exemplification of the Christian spirit. The cultivation and practice of virtue are of all things the most difficult. To "grow in grace" is a greater task than to accumulate wealth, to rise to literary fame, or to acquire political influence. In the acquisition of those things which inflame our vanity and invest us with importance, we find prompting motives within us. There are purposes to be secured by the possession of wealth, and popularity, and secular power which awaken a ready echo in almost every heart. Such acquirements agree with the cravings of the "carnal mind." But to cultivate moral excellence is nothing short of self-crucifixion. It is to wage war with our natural instincts, and to gain and retain the conquest of self. The good alone are great. Who has not felt that to subdue his temper, to bridle his passions, and to bring his mind into perfect unison with the Divine will, is a far more serious undertaking than he at first anticipated? "He that is slow to anger is better than the mighty, and he that ruleth his spirit, than he that taketh a city." How repugnant is it to one's natural feelings to pass by insults when we have the power of redress. How disagreeable to flesh and blood to overlook grievances when we might retaliate.

How contrary to a sense of honour to forgive injuries when we could demand reparation. But such is required by our holy religion; and such is demanded of those who profess it. The Saviour's three-fold precept is the test of sterling worth, "Bless them that curse you, do good to them that hate you, and pray for them which despitefully use you, and persecute you." How eminently did this spirit shine forth in the character of Stephen, how gloriously did this crowning grace culminate in his tragic end, and gild with richest hues the evening of his life. The defence which Stephen made, for comprehensiveness, unity, and effect, might rank with some of the most brilliant efforts of the Grecian or Latin orators, yet we cannot suppose that it was delivered to gain an intellectual victory, or to win for himself a niche in the temple of fame. There are two hypotheses on which to account for so able a defence. One is, that it was the simple and unaided product of Stephen's mind; the other is, that it was dictated to him by the Spirit of God. The Saviour when addressing his disciples said, "And when they bring you unto the synagogues, and unto magistrates, and powers, take ye no thought how or what thing ye shall answer, or what ye shall say: for the Holy Ghost shall teach you in the same hour what ye ought to say." But it is matterless by what means Stephen was enabled to acquit himself so manfully; this we know, that he was a man of "faith and power," and "full of the Holy Ghost." The motives which nerved him in the combat, and which *virtually* secured him the victory, were love for the truth, self-vindication, and the spiritual well-being of his murderers. Let a person suffer lawfully, and he may submit willingly to his fate. But let a person suffer unlawfully, and in the majority of instances it awakens repugnance and opposition. In this instance the Jews wrested the former from the Romans. By stoning Stephen they usurped the prerogative of Cæsar. Said they not unto Pilate concerning Jesus, "It is not lawful for us to put any man to death?" But in the midst of Stephen's sufferings we do not hear him asserting his innocence, complaining of the unlawfulness of the proceedings, or appealing to the bar of the Roman Empire. No. He knew that the malice of his adversaries was so far excited that nothing but his blood would be a satisfactory libation. He yields himself a willing victim to the cause of Christ. He lays himself on the altar of Christian duty; and for his murderers he utters his dying prayer, "Lord, lay not this sin to their charge." "And devout men carried Stephen to his burial, and made great lamentation over him."

T. P.

[Notices of books are unavoidably postponed till next quarter.]

THE

CHRISTIAN AMBASSADOR

RICHARD WATSON.

Richard Watson: his Character and Genius. London Review. London, 1854.

The Life and Writings of the Rev. Richard Watson. With Memoirs by the Rev. Thos. Jackson. Thirteen Vols. Seventh Edition. London: John Mason. 1857.

It has been remarked, even to triteness, that when a crisis has arrived in the history, especially the religious history of the world, God always had an agent or agents to meet that crisis, and work out the great purpose desired. In the fulness of the time the man or men emerged, and stood in their lot, accomplishing a glorious destiny for themselves and their fellows. A study of history will abundantly substantiate this position.

To go no farther back, ample corroboration may be found in the three great evangelic eras in England during the last three centuries. When in the early part of the sixteenth century a tide of liberty began to rise in this country, Latimer, Cranmer, and their coadjutors, seized it at the flood, and bore the nation on to fortune. Then came the Puritan era, in which a great politico-religious revolution was effected. In its commencement this was one of the noblest movements Europe ever witnessed; the men of those times were the men the times needed, and the record of their glorious deeds makes some of the brightest pages of English history. Then follows along the line of history a dreary interval, in which the unblushing licentiousness and tyranny of the later Stuarts corrupted and oppressed the nation. And when their yoke was shaken off, through the reigns of several monarchs succeeding, there pervaded the land a cold, semi-deistic, flippant philosophy. The prelates and clergy of the church established by law, were either political schemers or tipsy foxhunters. The Presbyterians of England were for the most part Arian or Unitarian in sentiment; while a few fiery sects were pushing their ultra orthodoxy into the wilds of Antinomianism. This being the condition of the Church,

we are not surprised to find the profligate and godless ethics of France imported into the country, permeating polite and educated circles, and corrupting all the lower grades of the community.

But in the former half of the last century, the lowest point in the descent is reached, and several things indicate a reforming and upward movement. Where and how the needed revival will commence none can tell. But Divine Providence which had prepared Paul, Luther, and the Puritans, and had thrust them out into the ripened field, had its agents ready in this instance; they were a tutor, an undergraduate, and a servitor of the university of Oxford. Each possessed a special qualification, differing from the others, but necessary to the great work committed to them. The movement required the highest powers in preaching to reform the cold, prosy, moralising pulpits of the day. Such preaching powers were found in Whitefield; his nature was warm and passionate; his views of the fulness of Christ's atonement were bright and exulting; his zeal was burning and quenchless; his voice was one of mighty power—it could thrill twenty or thirty thousand people at once. He regarded his audience not only as having intellects, but passions likewise. His eloquence could still and silence the stormiest opponents, causing many a miscreant to say, "I came to break your head, but God has broken my heart; God be merciful to me a sinner." Through these kingdoms, and a part of Northern America, he went as a flame of fire, and thousands heard from his lips words that were life and power to their souls.

It is difficult to see how the movement could have been carried on, certainly it could not have been sustained, without the influence of religious song. For this work there was Charles Wesley, the prince of English hymn makers, whose divine lyrics have done no little in making Methodism what it is. But however indispensable the preacher and poet may be to this work, the legislative and statesmanlike wisdom of John Wesley was absolutely needed to guide, control, and mould the work in its ever varying developments. One mark of practical genius is said to be insight into character, so as to select subordinates for positions best adapted to them. John Wesley was remarkable for this. His constructive, practical, and ruling genius was eminently seen in the selection of his "helpers." And what a wonderful variety of gift, genius, and talent these helpers displayed! Among them mention must be made of Walsh, whose erudition was only equalled by his seraphic piety; Pawson, the saint of Methodism; Coke, an apostle in devotedness, labour, and success; Bradburn, the finest pulpit orator Methodism has produced; Benson, eminent as a scholar, Biblical expositor, and preacher; and Dr. Adam Clarke, whose integrity, vast stores of learning, eminent virtues, and excellent Commentary, are known the wide world over.

ır was the high standard of excellence less in what may be
the second race of Wesleyan ministers, namely, those who
alled into the work soon after Mr. Wesley's death, among
may be mentioned McNichol, Joseph Taylor, Lessey,
ıg, Robert Newton, and last and greatest of all, Richard
n. We say greatest of all, notwithstanding he lacked the
al attributes of Newton, the elocution and popular address
sey and Taylor, and that practical wisdom which made
ıg a second John Wesley,—yet Watson excelled them all in
higher attributes of mind that constitute, in its broadest
true greatness. His mind was remarkable for its grasp,
, penetration, and fixedness. His acquirements were very
ɛrable. His taste was most vivid and cultured, while
agination revelled and delighted in scenes and events of
randeur and awful sublimity. The name he has left behind
imperishable, and is enshrined in works that will live as long
ious literature is treasured by the Anglo-Saxon race.

chronicle the events of a life like his, to delineate his
ter, and describe his productions, is a task of no ordinary
ance and difficulty. It is clear from the "Memoirs" named at
ıd of this article that Mr. Jackson has fully comprehended
ficulty, but it is equally clear to us, after repeated and
perusal, that he has not mastered it. He confesses, what
ifestly true, that his "descriptions fall vastly short of the
l." It being well understood that no man in Methodism is
ɛnsively read in ecclesiastical and theological literature, the
to us is that he could, with such a subject, write a book
fferably tame and dull as these "Memoirs." After reading
ıasterly critique upon Watson in the *London Review* by Dr.
his son-in-law, we cannot but regret that the writing of
ife was not entrusted to him, especially as it was among
n's last words that he left his name and reputation in Dr.
ɜ hands; which regret is deepened when we know how pre-
ıtly fitted Dr. Dixon was for the work. It is in vain, how-
hat we speculate upon what might, and ought to have been
ınd to regret what has been done; we have to take what is
us, and make the best we can of it.

n Mr. Jackson's Life we learn that Richard Watson's
ɜ were persons in humble life, residing at the time of
rth in Barton-on-Humber. His father was a saddler,
as a godly man above many. Richard was born Feb-
22nd, 1781. He was the seventh of eighteen children,
whom died in infancy, except Richard and three sisters.
as such a weakling that no hopes were indulged of
ırviving long. Through the years of his infancy and
he was heavy and lethargic. He seldom attempted any of

the sports incident to children of his years: if he did he often sat down anywhere and fell asleep; and yet, when he set himself to master his tasks in the dame's school, he could do it easily and quickly. At these times the old lady would cry out in rapture at his expertness, "Bless thee, thou wilt be a great man some day." At six years of age he was sent to a school kept by the curate of the parish, where he commenced his Latin studies. His parents intended him for a tradesman, but Providence had other and nobler work for him, and in these early Latin studies we see the first step in fitting him for it. After two years the family removed to Lincoln, where in a little time he was admitted into the grammar school of that city. Here he prosecuted his studies in the classics with vigour and success. He displayed the same aptness in his lessons now as he had in the dame's school. He got to be a very correct and excellent reader, so much so that his school-fellows would frequently say, "Dick Watson will make a capital parson, he reads so well." This correctness in reading, and excellence of enunciation, he retained all through life.

Great attention had been paid to his moral and religious culture. When in Barton, he was regularly taken to public worship, and was catechised by the minister of the chapel he attended, which was of the Lady Huntingdon's Connexion; beside which a healthy home discipline was rigorously maintained, so that the earliest influences of his life were of the right order.

He remained in Lincoln Grammar School till he was fourteen years old. When he left he had read Virgil, Cæsar, Horace, and Cicero, with Homer and Xenophon. He had also read sixteen or eighteen volumes of a Universal History, and Rapin's History of England, with Tindal's continuation; besides a variety of other books that fell in his way. He had also committed Fenelon's Telemachus to memory. Few lads at his age have so stored their minds and improved their time. We see at once how these studies and acquirements helped to prepare him for the work of his life. He must have presented a singular appearance at this time. We quote Mr. Jackson's description of him. "Though only fourteen years of age, he had attained his full stature, which was six feet two inches; his hair was lank, and of a deep black; his countenance was that of a mere boy, and his manners were unformed. His extraordinary height was the more remarkable as both his parents were considerably below the middle stature." It was determined that he should be apprenticed to a carpenter and joiner. This step seems to have had an ill effect upon him, for he became loose, if not immoral in his habits. He neglected public worship, profaned the Sabbath, and associated with base companions. He joined these companions in persecuting the Methodists, by pelting stones and other missiles at them as they went to or

ir chapel, and even went to the chapel to mock, make
id disturb the service by throwing beans about, and
unseemly noises. But a change was at hand, and it
rather a singular manner. An intelligent shoemaker
neighbourhood had a wife "more remarkable for her
than her piety." This man's house was a place
young Watson frequently resorted, and the pragmatic
requently annoyed him by declaiming against the doc-
Methodism. Not knowing how to silence her, he deter-
go to the chapel in hope of hearing something by which
; be able to "grapple with the difficulties of the quin-
ar controversy." For the issues contested between the
and him were "the Five Points *versus* Methodism." We
ıtent with which he went to chapel, but while listening
ments to silence his antagonist, an argument, clothed
ıe power, came home to his inmost soul. Now did he
and weep, and pray. How vividly he saw his sinfulness
;er. He forgot the merits of the controversy; all his
ow was his personal salvation. He was soon led to believe
:d Jesus Christ, and it was done unto him according to his
he rejoiced in the liberty of the children of God. He re-
through life a vivid sense of the change wrought in him.
ears after, in the same place, in a lovefeast, with tearful
:elated the story of his persecutions and his conversion.
ange we have spoken of was radical and thorough, and
and felt by all about him. He became grave, devout,
plary in good works. Rapid as his stature had increased,
ectual activity and fertility increased more abundantly.
n, in his elaborate essay, discusses the question as to the
religion to quicken and stimulate the intellectual powers;
em at the same time expansion, polish, and direction; and
s as nothing else can. It must be admitted that nothing
'e done for Baxter, Bunyan, Adam Clarke, and Watson,
ally, what religion did. This is reasonable *a priori*, for
laces man in the highest condition of his being; it pre-
ım the most powerful motives to seek for himself intelli-
ıd wisdom; it leads him to become conversant with the
nd sublimest objects; and it connects immortal blessed-
his wisdom and piety. It must be that God's Spirit rouses
, as no other power can. It must antagonize indolence and
, and excite the mind to strive after mental and moral excel-
This is eminently true in the case of the youth before us;
ing and attainments appeared to all who knew him. The
ic exercise which he took open part in, was an address deli-
an evening prayer-meeting, on the occasion of the sudden
n aged grandmother, a venerable lady of eighty years. Under

the strong feelings excited by the event he spoke with much fluence and unction upon the great verities of death and eternity. This was when he was fifteen years of age. In the same month he preached his first sermon in a cottage in the neighbourhood. He made a favourable impression by his gravity, earnestness, and correctness. It is not often that precocious boy-preachers turn out as this one did. Mostly these promising saplings become sapless, seedy, sickly men. But this young man's path increased in brightness, even unto the perfect day.

His master soon saw that the use of the plane and chisel was not to be his avocation in life, and most generously surrendered his indentures, after having had his services for two years, minus some months. Having begun to preach, he now, with an increase of leisure, devoted himself to evangelize the neighbouring villages. Often was he assailed by rude mobs, and pelted, annoyed, and injured. His firm and constant companion on these tours was the before-mentioned shoemaker. It is to be expected that one so young and so gifted should make some noise in the country round about. His hallowed seriousness and fervour, his forcible elocution, and his good sense excited considerable attention. He was very soon called into the regular work of the ministry. The illness of the superintendent of the Newark Circuit occasioning a vacancy, he was sent to fill it. The momentousness and magnitude of the work would have overpowered him, but for the sympathy of the gentleman whose place he was filling. The following incident at the commencement of his work is worth recording:—"The preacher for whom he was supplying was very popular, and when our boy-preacher went to a certain place the leading family there rudely expressed their disappointment that the favourite had not come as expected; but the youth conducted the service so ably and fervently, that they openly apologised for their unseemly conduct, and urged him to come again." The general opinion expressed concerning him at this time was, "He preaches like a man who has been many years in the work." The Conference, when he was not sixteen, appointed him to labour in the Ashby-de-la-Zouch circuit. The next year his name appears on the stations for Castle Donington. The following year he was removed to Leicester, and the succeeding year to Derby. His reading and studies had been of a loose and desultory character till his residence in Leicester, when he was under the care of the Rev. J. Edmonson, who was a great reader and a hard student, and who possessed a well stored and well disciplined mind. His intercourse with this excellent man was of essential benefit to him in directing and systematizing his studies. His first attempt at authorship was made in Derby. It was a pamphlet in answer to a clergyman who had preached up a religion of sacraments, and had decried the doctrines and usages

hodism. It is said that this juvenile and ephemeral produc-
de some noise, and evinced some of the noble qualities that
ed themselves afterwards. It was whilst in Derby that he
hat most accomplished orator, the Rev. S. Bradburn. He
I am not very excitable, but Mr. Bradburn's preaching
my whole frame. I felt a thrill to the very extremity of
ers, and my hair seemed actually to stand on end."
erby, also, he commenced to study Hebrew, and in a month
ad the first Psalm, and could account grammatically for
ord in it. This branch of lore was of great service to him
ugh life, as it must be to all who would critically study
Testament Scriptures. He was urged to remain a second
Derby; had he consented he would have escaped events
with pain and sorrow to him all through his life. He
l the Conference of 1800 in London, where he was taken
full ministry, after a strict examination. He was at this
ieteen years and six months. By this Conference he was
ed to the Hinckley Circuit.
t this time he read Dr. Watts' treatise upon the glorified
ty of Christ. This work, though full of subtle and in-
reasonings, is marred with Arian tendencies, and has
little harm. It is clear that it temporarily affected the
nan's mind, but it is equally clear that he never adopted
ions of the writer in any form. Being an expert in the
c art, he often, rashly as we believe, advocated for argu-
sake opinions he did not hold, in order to elicit the views of
and thus arrive at truth. The charge of heresy was soon
about, and many began to look upon him suspiciously.
ing grew and spread, so much so that in one place in the
when he went to preach he found house, home, and chapel
gainst him. This astounding repulse opened his eyes, and so
his spirit, which was naturally proud and unbending, that
w up his office and retired from his work. He could not
to be challenged upon opinions in a summary manner by
ed and inferior men. The Minutes of the Wesleyan Con-
for 1801 have this entry, "Richard Watson has desisted
avelling by his own choice." Deeply did he regret this
p when time for reflection came. He freely forgave the
o, jealous of his powers and usefulness, tried to trip up his
nd he took the full measure of blame due to himself, for
ness and hauteur. When asked many years after why he
replied, "Because I was young and foolish." It stands to
me of the parties concerned that no effort was made to save
Thus neglected, nay, shunned, he wandered away from the
of his youth. He tried several business projects, but
in all, despite the energy and ingenuity he threw into

them. A merciful providence was baffling all his schemes, for there was higher work for him tc do. The one happy event of this period was his marriage with Miss Henshaw—an intelligent, pious, and estimable lady. While he lost much spiritual ground during this time he never apostatized from the faith, but he was greatly quickened, and joined the Methodist New Connexion, of which body his wife's friends were members, in a village called Hemmington, near Castle Donington. He was soon called to exercise himself as a local preacher, and shortly afterwards to the regular ministry. He promptly acceded to the call, and having passed his examination most satisfactorily, he was appointed to the Manchester circuit. This was in the autumn of 1803. What a blank these two years and a half seemed to him. What a hiatus in a noble career! But how gracious the hand that led him again into the right ways. It has been pertinently said that, "This cloudy portion of Watson's history forcibly teaches young preachers to guard against *rashness*, and old preachers to guard against *harshness*."

In 1804 his name appears on the stations of the New Connexion. In 1805 he was made assistant secretary to the Conference. His abilities were soon felt in the pulpit and in the deliberative assemblies of the Connexion. In Manchester he attracted the notice of great numbers of people, and the congregations and societies grew and multiplied under his ministry. He began to use his pen again here, first in writing a smart, witty, satirical tract against the excessive use of instruments in public worship in a neighbouring Wesleyan chapel; then he wrote many articles for the New Connexion Magazine. At this time he published two sermons; one upon Religious Meditation, and the other upon Sunday Schools. Passages can be found in these sermons equal to any he ever wrote, for finish, force, and eloquence.

In 1806 he was removed to Liverpool, where he again gathered numbers of intelligent people round his pulpit, who listened with deep emotion to a ministry equally original, evangelical, and impressive.

In 1807 he was received into full ministry, was made secretary of Conference, and was re-stationed in Liverpool. During this year he achieved some celebrity as an opponent to the celebrated Roscoe, who had defended the French Revolution, and advocated the adoption of radical legislation in this country. Watson replied in a telling, pungently written pamphlet, which shows how thoroughly he had mastered many of the difficult questions of political science. He was also engaged in assisting in conducting a newspaper, the "leaders" of which he wrote, and which show great facility in composition, and furnish striking proof of the energy and resources of his mind. He was the second time elected

y of the Conference, and put down for Liverpool a third

ıe Conference of 1809 he was stationed for Manchester as ıumerary, in consequence of bleeding of the lungs. There ın premonitory symptoms of this affliction for some time; came alarming now, and required cessation from public ȝ. The young man stationed in the circuit lived with , who took a great interest in him, and greatly assisted him ıdies. He frequently recounted to him the circumstances paration from the Wesleyans, and expressed to him, in con- his dissatisfaction with the polity of the New Connexion; affirming his preference for the constitution of the old on. This, to some extent, accounts for the young man ɔrtly after entering the ranks of the Wesleyan ministry; l he seen his way clear, Watson would have gone before ə to his old friends again.

ary to expectation the hemorrhage was stayed, and he was esume his work next year. In one of his journeys from rt, he casually met the Rev. J. Bunting, and the meeting fe-long friendship. During their walk they discussed the attempt of Viscount Sidmouth to curtail the liberties of rs, and Bunting urged his companion to write against the measure; the result was that a lengthy and powerfully letter appeared in the prints of the day from the pen of

311 he was again stationed for Manchester, and made r of the Conference. His health, however, soon failed in, and it seemed as if he were hopelessly diseased; and g satisfied with the system of the New Connexion, he his ministry and membership. In truth Watson, in tical politics, was a tory and an oligarch—his views were ied and priestly. He held, as Wesleyans generally hold, rights, privileges, and ordinances of the Church emanate ıd are exclusively controlled by, the pastorate: that the ruling and governing body, and allow of no popular e interference whatever. With these views it is no wonder rew from so liberal a body as the New Connexion. His was to devote himself to literature. At this juncture his iend, Mr. Kaye, of Liverpool, being about to start a news- fered Watson the management of it. But he was not long to write "leaders" for a newspaper; for having joined the n body, he was soon called to preach among them, first as reacher, and shortly after he was taken into their ministry. thus received in 1812, and was restored to the status he n he left, namely, as having completed his probation. His ion was Wakefield, where with renewed health and great

fervour and power, he ministered the Word of life. He took p
while there in founding the Wesleyan Missionary Society, whi
event took place in Leeds, in 1813. Dr. Coke had laboured lo
and successfully in America and the West Indies, and had turn
his eyes towards the lands of the East. He had gained the conse
of the Conference to a mission in Ceylon, and embarked with sev
good men for that island; but the excellent Doctor died on l
passage. His death led to the organizing of this Society. In t
movement the Revs. Messrs. Morley, Buckley, Bunting, a
Watson took the leading part; but of them all none laboured mo
assiduously and efficiently than Watson. And it is right to s
that no Missionary Society has won greater laurels, or garner
richer sheaves.

The Conference of 1814 removed him to Hull. He was then
the zenith of his power as a preacher. One of his colleagues say
"As a preacher Watson never surpassed what he was in those days
The congregations in Hull were immensely large, and often did t
responsibility of his office almost overwhelm him; it sometin
made him forget his text, or he could only repeat it with
announcing where it was to be found; once it made him pronoun
the benediction instead of rehearsing the Lord's prayer. But G
prospered abundantly the work of his hand. Many times did p
sons cry out in very bitterness and sorrow for mercy; and oh, h
delighted he was to point them for pardon and peace to Christ
Saviour. He always called the two years in Hull two of
happiest in his life.

In the spring of 1816 he visited London to preach a mission
sermon. His fame had gone before him, and great things were
pected of him. He said when about to enter City Road pulpit,
preach to a crowded and most intelligent congregation, "Season
this kind require strong nerves, and great assistance from abov
His subject was the triumph of Christ over his enemies; and
sermon was truly a wonderful effort, winning golden opinions fi
the most intelligent and critical of his audience.

These special services led to his appointment to London by
Conference of that year. He was also appointed one of the n
sionary secretaries, and from that time to the end of his life
sustained this office. He was the writer of nearly the whole of
annual reports; and it will be seen that his zeal never abated
this great work, his hopes never flagged, and the interest of
yearly reports increased rather than diminished till his heart
his hand ceased to move. Immediately upon his assumptio
office he had to defend the West Indian missionaries from
charge of inciting the slaves to rise in exterminating war aga
their masters. The defence of the new secretary showed n
clearly that these charges were merely trumped up for a purp

and all that the missionaries had done was to instruct the slave, and introduce among them religious institutions and social order. Henceforth he threw without reserve the weight of his splendid powers into the great anti-slavery agitation, that ended in the freeing of the negro race on British ground from the galling yoke of slavery.

The next controversy in which Watson took part, was more critical and more important than any he had yet engaged in. The venerable and learned Adam Clarke had issued his Commentary, a critical and elaborate work, and it was very extensively circulated. Serious exception was taken to his notes on Luke i. 35, in which he reasons upon his long cherished views of the filial relation of our blessed Redeemer to the Eternal Father. The general faith of Christendom has been in harmony with the great œcumenical declarations on this point, that "the Son of God was begotten of the Father before all worlds." Against this doctrine Dr. Clarke lifted his Titanic arm. He contended that the title *Son* belonged to Christ only as the Virgin's Son, and that it does not describe the mode of his existence prior to his Incarnation. He contended that an eternal filiation is contrary to all analogy, and false in philosophy. This is the gist of the learned Doctor's argument. On the point of the doctrine being in opposition to all analogy, it might be asked, where is anything comparable to the Divine existence? It is folly to liken the Most High in his ineffable nature to any other being. And when Dr. Clarke insists that "if any doctrine cannot stand the test of rational investigation, it cannot be true," he forgets that in all such investigations as this, we have no data upon which to found our inquiries. Our rational investigation must turn upon the claims and authority of the Bible, and not upon whether the modes of the Divine existence revealed in the Bible harmonise with the deductions of reason. This is the sphere of reason on these subjects. Human cogitation is baffled, driven back, and lost, when dealing with the modes of the Divine subsistence. Hosts of replies were quickly produced to the Doctor's notes, very few of which survive now. Among the few worthy of re-publication and study are the volume of the Rev. Richard Treffry, jun., and the large pamphlet of Mr. Watson. Most incontestably the palm in this controversy was borne off by Mr. Treffry. His work leaves nothing to be desired upon the question. Yet Watson's tractate is the production of an able divine, and a profound thinker. After reading it carefully, we gladly and reverently kneel, and say in the language of an ancient and sublime ascription, "Thou art the everlasting Son of the Father!"

For the next three years we see him ceaselessly employed in his duties as secretary to the Missions, as a regular minister and superintendent of a circuit, and making frequent tours through the

length and breadth of England, promoting the interests of the Mission cause. His hands found plenty to do, and what he did he did with his might, though dragging about with him an enfeebled and shattered body all the time. He also published several elaborate sermons, and wrote the first annual address in the Minutes of Conference; for many years he performed this important service, and considering that nearly the whole of these addresses are of sterling and abiding worth, we wonder they have not found a place in his collected works.

In 1822, Southey, then Poet Laureate, published a life of Wesley, in two large volumes. In this elaborate work, Wesley and Methodism were subjected to severe animadversions. The high literary standing of the author gave importance to the work, and caused it to be read in high places. It was necessary that some notice should be taken of the misrepresentations contained in it, as silence would be taken for acquiescence. Dr. Clarke with noble magnanimity, declared in Conference, that no man could answer Southey so well as his old opponent Watson; accordingly he was requested to undertake this task. In Southey's work, full justice is done to Wesley's literary and scholarly attainments, to his noble spirit of self-sacrifice, and to the moral good resulting from Methodism;—but its great vice was Southey's endeavour to explain everything vital and peculiar in Christianity upon philosophical principles. He would make a religion of philosophy, and regard Christianity only as a superior system of ethics. Watson seized his opponent with the grasp of a giant. He retorts the charge of enthusiasm upon Southey's own Church, and amply quotes from her most eminent divines in proof; the doctrine of Divine assurance, which Southey ridicules most terribly, he also proves from the writings of Anglican divines. Again, when Southey sneers at sudden conversions, Watson with consummate ability exposes the ignorance of his assumptions and turns the edge of his sneers. He argues that if we discard sudden conversions, we must in doing so, deny no small part of New Testament history and teaching, blind ourselves to a mass of valid testimony, and ignore the common experience of tens of thousands. And then he asks, Who are we that we should limit the Divine Spirit? and who does not know that in any crisis, the mind acts with amazing rapidity? He shows that the rule to determine the genuineness of any conversion is by its fruits; and he challenges the application of this rule to the cases in question. He further argues that the moment the conditions of the Gospel are complied with, the act of grace takes place, and it can only be the work of a moment. The transition may be more marked in some cases, but that depends upon a variety of conditions, that may vary in each case. "The rising sun is more marked at the

r than near the poles, because there is greater twilight."
of Southey's allegations against Methodism are proved to
h equal force against Christianity. The charge of
gance is met by the plea of unfriendly and exaggerated re-
and by the well-proved argument that reforms in their
ry stages are liable to some extravagance. It is made
at the John Wesley of the Poet Laureate, is not the John
of history; that many things paraded as facts are only fic-
nd that Southey's prejudices and Socinian leanings, utterly
ify him from pronouncing upon Wesley and Methodism.
defence is, we submit, weak where he deals with the question
ley's churchmanship. The manifest incongruity cannot be
d away, that while Wesley to the last claimed the highest
ty for the English Church, he practically and really dis-
from it, and disregarded its orders, by himself ordaining
, or superintendents as he termed them, for the church in
a. No pleading or ingenuity can remove that most palpable
liction. The only other point in which, we think, the plea
ot proven" must be entered on the record, is the attempt to
Mr. Wesley's credulity in the matter of ghost stories,
ions, &c. The line of defence set up is, that Mr. Wesley
believe all the cases he records, and that the collection of
ses may assist in the investigation of ghost phenomena, and
any eminent men have gone as far as Wesley on such sub-
But these weak points apart, Southey has not a leg left to
pon. George IV. after reading these "Observations" said,
Watson has the advantage over my Laureate."
des these more prominent contributions to literature, he was
ent writer for the Wesleyan Magazine, especially in the review
nent. He had a peculiar fitness for this work; he could
t once upon the argument or leading principle of a bulky
, and expose what was wrong in principle, or vicious in argu-
He continued these contributions occasionally till his death.
have now to view him in connection with his greatest work,
itutes of Theology. This is not the place to canvass the value
ems of theology, nor to trace their history; though it might
wn that the necessities of the times led to the classification of
owledge possessed of divine verities very early in the history of
urch. And it is unquestionably true that all truth tends, sooner
r, to assume systematic form. If our knowledge is to be of
lity, it must be reduced into an organized shape, while it is con-
to the laws of the human mind that the knowledge it gains
be adjusted in its relations and proportions; the adjusting
le being found in every well balanced mind. And whether the
self be considered, or the teacher of theology, or the Christian
er, the importance and advantage of the facts and principles

of the Bible being built into the proportion of faith is incalculable. We say this with the full knowledge of many things difficult to answer, that may be urged against theological systems. Watson's method is synthetic, taking the dogma enunciated in the Scriptures, and reasoning down to its revealed elements. The principle of this method is that what appertains to the containing whole, the Scriptures, is susceptible and capable of the highest logical proof in its several parts, according to the proper application of proof. These Institutes are cast in a polemic mould. Ample proof is given that the teachings of dogmatic theology are philosophically and logically right and true. As our space forbids our giving a full analysis of this noble work, we must content ourselves with a bare outline of its plan. The first part establishes the Divine authority of the Holy Scriptures. One of the most masterly chapters in this part is that which discusses the use and limitation of reason in religion. There are many questions in the wide spheres of theologic science that human, or perhaps angelic, reason must be utterly unable to answer. The second part is occupied with the doctrines of Holy Scripture, principally concerning God,—his unity, spirituality, eternity, omnipotence, ubiquity, omniscience, immutability, wisdom, goodness, and holiness. It treats, also, of the Trinity, pre-existence of Christ, his divinity, the humanity of Christ, the personality and deity of the Holy Ghost, the fall of man, the redemption of man by the death of Christ, the benefits of the atonement, the extent of the atonement, and certain theories and interpretations that limit the extent of the atonement. This part occupies parts of the first and third volumes, and the whole of the second in the first issue, and several volumes of the issue before us. In the long and elaborate chapter upon the existence of God, he dismisses the *a priori* argument too summarily. The fact appears to us to be that Watson was not strictly speaking a metaphysician. He was capable of sustained and severe mental exertion, yet he lacked the subtler penetration of the metaphysician, and the *a priori* method of proof is essentially metaphysical; it is native to, and potentially in the mind, and not evolved out of any empirical generalizations. Had Watson lived in these days, he might have expressed himself rather differently upon its worthlessness, for while the *a posteriori* method must be the more popular, as dealing with things tangible and concrete, yet the other commends itself to more thoughtful minds, and has been of service to many. The quotations in this part are very numerous and very lengthy. We certainly wish Watson had lived to re-write the work, as he intended, and had incorporated the extracts into the substance of the work. It would have added to its originality, completeness, and value. The third part of the work treats of the morals of Christianity; and the fourth and final part treats of the institutions of Christianity.

plan of the work is simple and comprehensive. It covers ole ground of Christian dogma, and exhibits it in its epochs npleteness. In this respect there are no works that surpass it hose of a few of the Schoolmen, and of Calvin, and Arminius. lesigned to supply a lack he had painfully felt himself when ıcing his ministry. It cannot become the legal standard ine in Methodism, yet, with Wesley's sermons and hymns, security of Methodism in the high places of truth. The ork is an everlasting memorial of his scholarly acquirements, tal fertility and power, his logical acumen and exactness, ıense reading and research, and his profound reverence for ord. With regard to style it differs from all Mr. Watson's . We miss that rhetorical embellishment found so profusely is other productions. He had an imagination of imperial and grandeur, but here it was purposely kept under severe t. The style is clear and closely logical. Its only fault is sional cumbrousness, and inordinateness in the construction gth of sentences. To say that some of the arguments are ısive, some of the positions untenable, and some of the views ed not quite according to what we believe to be the pro- of faith, is only to say that it is a human production. This applies especially to some of his views respecting Baptism government of the Church. But a truce to this fault in one of the most valuable works of modern times. He began 21, and issued the final part in 1829, and then most gener- ave the copyright to the Connexion. While engaged upon nstitutes he never relaxed a single duty either as minister, or ary secretary, and was all the time bowed down with acute nd manifold bodily infirmities. He at the same time pre- those three excellent manuals of theology, the Wesleyan isms, which are not surpassed by anything of their kind

he spring of 1824, the emancipation of the slaves in our was the subject of extensive and earnest agitation, but the of the movement were numerous and powerful, and were ed by interest and prejudice. In the West Indies violent ts had been made against the missionaries and mission pre- and great injury was done. In the crisis of the ferment, was prevailed upon to preach a sermon, with a view to tion, embodying the principles and views of the emancipa- . The text chosen was "Honour all men," and the sermon ery way worthy the preacher and the mighty agitation that ned it. It quickly passed through many editions, and brought spectful recognition from many whose names are known to As we pass over the next three years we see him fully d with his pen and tongue, upon his Institutes, translating a

Latin treatise of Episcopius against Popery, assisting the anti-slavery cause, travelling up and down this country upon missionary tours, besides attending to his usual circuit duties.

The Conference of 1826 conferred upon him its highest honour, by making him president, an honour deserved by the many and important services he had rendered to the body. He displayed his usual ability in this high position.

In 1827 he was removed to Manchester, after eleven years residence in London; he stayed two years there, and then returned again to London, as Missionary Secretary.

In 1830 he composed his "Conversations for the Young." They are twenty-four in number, and contain much valuable information about the Bible. He was requested by the Conference of 1830 to write a popular life of Wesley. He was not willing to undertake this task; as he thought, and to us it seems justly, he had no talent for biographical composition; deferring, however, to the solemnly expressed wish of his brethren, he set about collecting his materials and composing the work. But though he received the thanks of Conference for it, it was felt to be a failure. And, after reading this and not a few others, our conviction is, that Mr. Wesley's life has yet to be written. About this time he received a flattering invitation to fill the chair of Belles Lettres and Moral Philosophy in the newly founded university of the American Methodists. But having regard to his important duties at home, and his shattered health, he respectfully declined the proposed honour.

He was engaged in 1831 upon the Supplement to the Hymn Book, and many of the excellent hymns in it were selected and arranged by him. Though he was no poet yet his taste was highly correct and cultivated. That he was not a poet may be affirmed despite the specimens of his versification given in his life, not that he was deficient in the poet's chief faculty—imagination, but still it was not the imagination that perceives, creates, combines, and bodies forth the wondrous visions of poesy. He saw and felt that his was not the poet's calling, and he wisely refrained from writing bad verses.

The Book Committee in 1831 requested him to prepare a Bible Dictionary. He had entertained the idea for some time, and had collected some materials. The only noticeable feature about this work is the valuable theological articles from his own pen; besides these it is only a common-place compilation. He made an attempt at this time to publish his sermons; but he found sermon writing dreary, irksome work, and gave it up. Of the sermons we have before us only some eleven or twelve were written with a view to publication; the others were gathered from his notes and the notes of persons who heard them. It is not too much to say that for vigour, luminousness, and massive grandeur, there are few sermons

to compare with them. Having failed in his sermon writing, he turned to plan a work much more in harmony with his tastes, an Exposition of the New Testament. For this he was every way qualified by his critical ability, his discrimination, and sober judgment, and his thorough knowledge of the Greek Testament. He had completed his notes on Matthew, Mark, and part of Luke, when the hopeless state of his health led him to pass over the intervening portions, and commence upon the Romans. He saw his end was drawing nigh, so he felt anxious to give what he believed to be the true sense of those noble Epistles to the Romans and Hebrews. But he had only reached the third chapter of Romans, where he writes most valuable notes upon the atonement, when he was compelled to lay aside his pen for ever as a writer upon theology. Fragmentary as this Exposition is, it is a valuable contribution to New Testament exegesis. We have often wondered that it is not more used. It is vastly superior to the verbose, illogical, and uncritical notes of Barnes. Let our readers turn to any critical point in the book, and we vouch they will close the volume satisfied that the difficulty has been fairly grappled with, or the point fully elucidated. The regret is vain, yet it rises as we write, and we must fain express it, that he had not left some of his smaller works unwritten, and devoted himself to this Expository work, and thus bequeathed to posterity a companion work to his Institutes.

The encroachments of a fatal illness were daily felt to increase. In a letter to a friend in Hull, he writes, in October, 1832:—"I am an invalid, just able to do the indoor work of this office (he was missionary secretary), but my strength is gone. My voice is cracked by a complaint in the larynx. My health is very uncertain. I have therefore declined all engagements from home; and those which I have upon the London plans I often am not able to fulfil. This is my *trial*."

From this time his sufferings increased. Medical skill exhausted its resources in vain. For many years he had shown

> "How sublime a thing it is,
> To suffer and be strong."

But now the wave of life in his breast faintly

> "Kept heaving to and fro."

Great as was his fight of affliction his peace was undisturbed, and often did it swell into divinest raptures. Once when in a perfect agony of pain, he cried out, "Good is the will of the Lord! Remember this is my testimony." At another time overpowered with a sense of the Divine goodness, he humbly said, "I seem like a worm creeping into the glory of God, and coming before his

throne." While waiting for his summons, he saw one great desire of his life on the very eve of being realized, namely, the freedom of the negro race on British soil.

He finished the struggles of mortality on January 8th, 1833, and he entered into the joy of his Lord. The tidings of his death occasioned great sorrow through the Connexion, and the sensation was, as Mr. Jackson says, "As that which is felt by an army when a standard-bearer fainteth." From a *post mortem* examination, it was found that his long and terrible sufferings arose from a complicated disease of the gall vessels and the liver. His tomb is in close proximity to Wesley's, Benson's, and Bradburn's, in City Road Chapel.

Dr. Dixon in his essay has given a graphic description of Watson's usual manner in the pulpit, which we condense and abridge. Let the scene be City Road Chapel. It is filled long before time to commence the service. Many strangers are present, and the cast of the congregation is evidently of an intellectual order. At length the tall form of the preacher is seen ascending the pulpit. Ease and gracefulness are evident in every gesture; the hymn book is opened. But what is this? We never heard hymns so read before. They are living; they speak; they reveal things sacred; a fire, a spirit, a sincerity is in them; they strike our imagination; they come home to our heart, and excite our devotion. The reason is, the soul of the preacher passes into the hymns. The emphasis is on the right word and in due proportion. The prayer begins, all is deliberate and solemn; words are few, but every word contains a thought. The world and sense begin to disappear. Pleading is heard; the Divine Majesty seems near. Themes of supplication are taken up that cover much of the ground of human want; the preacher is subdued, the people are subdued, and all hearts are stirred. The sermon comes at length, the exordium is clear, the subject is opened; the basis of the discourse is plainly laid down; the divisions are announced. Thought follows thought, each strengthening the preceding one. Genius begins to kindle; impassioned reason becomes poetic, and though the discourse began in prose it ends in poetry. While closest arguments were worked out, yet pathos was intermingled with beauty and sublimity; he spoke of love and felt all its tenderness. However strong his emotion it never led him to tears; no sighs, or groans, or exclamations; he never vociferated, nor did he use any violent action. His right hand was used, and an occasional toss of the head when he had finished one of his magnificent climaxes of reasoning or fancy. His voice, never remarkable for power or compass, he could use with great effect. The great Robert Hall frequently heard him, and always admired him. But once, when in his best mood, he soared into the highest regions of thought and imagi-

nation, where only a genius like that of Hall's could fairly follow him: the theme was, the cherubims overshadowing the mercy-seat. Onward and upward he continued his flight, intently followed by his illustrious hearer, who apparently unconscious of all about him, sprang to his feet, exclaiming, "My God! is it a man, or an angel?" The following three extracts from his sermons are all our space allows us to give.

On man magnified, he says:—"Let infidelity contemptuously display her planets and their spacious sweeps; we show the being who enumerates the objects with which they are filled, exults in their light, meditates in their darkness, measures their orbits, tracks them in their courses, connects them all with God their Maker, makes them subservient to morals, religion, devotion, hope and confidence, and takes up at every new discovery the song of the morning stars—the angel witnesses of the birth of material nature, who sang together when the laying of the foundations of the earth presented a new and heretofore unconceived manifestation of the wisdom, power, and bounty of the Godhead. Which, we ask, is the greater,—the single being, whether man or angel, who sees, and knows, and admires, and is instructed by this dread magnificence of nature; or that nature itself, which knows neither that it is magnificent, nor that it exists at all?—the argument is turned upon the objector, and the greatness of nature only proves the greatness of man."

The next extract shows how impressive he was in his appeals to the conscience and judgment:—

"Knowledge may ever increase its stores; genius light its fires; poetry drink its inspiration; intellect send down its deepest lines and find the depth still unfathomable. But if wonder only be gratified, if genius only be excited, if sentiment only be stirred, if knowledge only be fed, woe be to me that I ever beheld it. All this only heightens my guilt. I have converted into speculation that which should practically save me. I have idly gazed on the majesty of the Gospel, forgetful that it is "the secret place of thunder," and that the bolt that lies passive in the hands of a long-suffering God, must at length be hurled by inexorable justice, for "how shall we escape, if we neglect so great salvation?"

From the sermon on the Slave Question we extract the following eloquent passage, upon Africa and her Sons:—"Which of the sands of her deserts has not been steeped in tears, wrung out by the pang of separation from kindred and country? What wind has passed over her plains without catching up the sighs of bleeding or broken hearts? To oppression has been added insult. They have been denied to be men, or deemed incorrigible, because physically imbruted and immoral. The former I shall not stay to answer, your missionaries have determined that; they have dived into that

mine from which we are often told no valuable ore or precious stone could be extracted, and they have brought up the gem of an immortal spirit, flashing with the light of intellect, and glowing with the hues of Christian graces. And yet will it be believed, that this contemned race as to intellect and genius, exhibit a brighter ancestry than our own? They found Egypt a morass, and converted it into the most fertile country of the world; they reared its pyramids, invented its hieroglyphics, gave letters to Greece and Rome, and through them to us; the everlasting architecture of Africa still exists, the wonder of the world though in ruins; her mighty kingdoms have yet their record in history. She has poured forth her heroes on the field, given bishops to the Church, and martyrs to the fires. There is something affecting in that simplicity of the African which on his native continent has invited rather than resisted aggression. With a spirit more buoyant, suspicious, and resentful, the negro tribes would not have been for ages an easy prey to every plunderer and hunter of men, their shores would have bristled with spears, and their arrows have darkened the heavens, nor would the experiment of man-stealing have been twice repeated."

In laying down our pen we cannot but express our amazement at the amount of work Watson performed. His diligence was incessant. Some of his best writing was produced in the midst of public business, while travelling, or in company; and within the last few years of his life he read through Valpy's Greek Testament, with Latin notes, while undressing himself. The plans of some of his best sermons were formed as he walked London streets or travelled in the country. He was always at work, always in advance, always accumulating; and he was a whole man to one thing at a time. His portfolio was always at hand, and in constant use. Numerous as his published works are, his uncollected works would outnumber them, and how much he destroyed himself only his nearest friends know. Strangers thought him distant and proud, but it was only his manner. We think he was a little testy, scornful, and dictatorial, and had many personal crotchets, yet take him all in all, and remember his circumstances, sum up his labours, and we claim the verdict of the intelligent reader to our averment, that Methodism has produced no greater man; few have lived to nobler purpose, and left behind them a richer heritage. Of him truly it might be said,

"The world was
Made better by his life."

LIGHT LITERATURE.

The substance of a Paper read at the Annual Meeting of the Association of Primitive Methodist Ministers in the Sunderland District, held in Sunderland. May, 1863.

A LITERARY essay is defined to be "a peculiar kind of composition, the character of which is to be free, easy, and natural:" "a loose sally of the mind; an irregular, indigested piece; not a regular and orderly composition."*

"My *essays*, of all my works, have been most current."†

"Yet modestly he does his work survey,
And calls his finished poem an essay."

"Essay. The primary word is seek, the same as Latin, *sequor*. The radical sense is to press, drive, urge, strain, strive. In literature, a composition intended to prove, or illustrate, a particular subject; usually shorter, less methodical and finished than a system."‡

Literature—learning; acquaintance with letters or books. Literary—skilful in letters and books; intimacy with languages, particularly those in which classical authors penned their immortal thoughts.

Literature embodies the varied ramifications of grammatical construction and analysis; the natural connections between thought and speech; the principles and modes of all the languages spoken or penned, by all classes, clans, tribes, and peoples of the world; the principles and rules of each and every dialect and language; the examination and portrayal of the multifarious inflections and modifications of words; the processes of their growth, and the eras of their perfection; the involved pathways and tangled labyrinths trod in the analysation of words, and in tracing them to their primitive and parental forms.

Literature may be regarded as embracing all the entrancing grandeurs embodied in rhetoric; the proprieties, elegancies, and powers of educated speech; the mystic charms, the gigantic forces of rightly governed verbal address; the marvels of perfect prose composition; the immortalised dignities of historic narration; the profound minuteness of philosophical dissertation; the exact statement of practical precepts; the heart-stirring skill of epistolary communication; the fairy-like dance, and gigantic tread of poetry, embracing in its measures force and exactness of imagination and judgment, passion and reason, emotion and thought, to please or guide, to entrance or subdue, to portray or create, to inspire with wisdom or frenzy, and to exalt higher than heaven, or strike deeper than hell.

* Johnson. † Bacon. ‡ Imperial Dictionary.

Literature embraces the records of reasoning capacity chronicles which state all logical operations and deduction literary man must reason well, and also state and pen w modes and issues of reasoning. In perfect style he ought the swift but certain courses the master minds of earth p in rapidly but rightly inferring what must be in the future what is existing in the present.

Literature. Lest detail should issue in tedious prolixity, now suffice to tell, that literature is derived from a word sign of books and letters. To define letters would be no easy task attempt to reduce letters to their alphabetical elements, and them to their source, would require more than the labours of prolonged and industrious life.

It may be said, "Well, is not a letter defined as a ma character, written, printed, engraved, marked, designed, or pain Just so, and it is used as the visible sign of a definable sound sounds and articulations, syllables and words originate, or ar structed. A letter is a primal element of written, as a p uncompounded sound is one of the first principles of language.

Letters. Were it proper in an essay like this, to query re ing the origination and age of letters, it might be asked, ' was their originator? what was the region of their origin how have they been transmitted and disseminated?"

The locality of their primeval dissemination was ass oriental. The exact department of the Eastern world from they primarily issued is not easy of determination. The assign an Asiatic region as the source of their introduct Europe. Herodotus is probably the author of the opinion th Grecian old alphabet is of Phœnician origination. He says, Phœnicians, who came with Cadmus, and of whom the Geph were a part, introduced, during their residence in Greece, articles of science; and amongst other things, letters, with as I conceive, the Greeks were before unacquainted."* Phœnician introduction of letters into Greece is not univ accepted. Diodorus Siculus confidently affirms that Greec the use of letters before the time of the Phœnician C Lucan differing from Diodorus says,

> "Phœnicia first, if ancient fame be true,
> The sacred mystery of letters knew."

The Phœnician origin of the ancient Grecian alphabetic ch has been thought to derive no small degree of confirmatio the similarity of form manifest in the letters. The comp table of ancient alphabets, constructed for Bagster's Ges Hebrew Lexicon and Grammar, shows this similarity.

* 5th Book, 58th Section.

European peoples arrogate to themselves the original
ship of alphabetic characters. It is not meant, however, that
opean has attempted to trace the authorship of letters to his
ople and land. In the seventeenth century, Olaus Rud-
learned Swede, attributed the authorship of letters to his
h progenitors, avowing, that the Greeks were indebted to
r letters, astronomy, and religion.*
Latins acknowledged their obligations to the Greeks, the
to the Asiatics. Pliny seems to attribute to letters an
habitude. Some endeavouring to trace letters to an
n source, have regarded Egypt as the region from whence
s issued.
ancient poetic writers intimate the non-historic reality of
: they seem to have caught a distant glimpse of the
and idealistic historic solvents of modern days. Some of
hic devotees of the nineteenth century find a ready cause
renunciation of the ancient historic evidences of the veritable
nan realities of Cadmus, and sufficient proof of his sole
istence, in Asiatic names for the East.
Prometheus, the son of Jupiter, the honour of alphabetic
ion has been assigned; it was said that he brought fire and
from above. Others tell that Hermes, or Mercury, was
nor of letters. Palamedes, by some, has been regarded as
er of literature. Orpheus has had similar honour assigned

a may not have the dignity of alphabetic authorship
ed to it. Letters did not grow out of Egyptian Hieroglyphs.
not that peculiar mode of chronicling exist contempo-
ly, even in the land of Ham, with the use of alphabetic
ers? Might it not be the sacred and royal way of veiling
erious aspect, priestly pretentions and monarchical presump-

s was, once, by many regarded as the father of letters. Till
nany persons professing to be guided by the Holy Scrip-
ould have appropriated the saying of one of the wise men
land, viz., "That Moses was God's first pen," not only in
ve, but also in alphabetical capacity, regarding him as the
through whom the Divine Being taught men the use of

rn researches give an air of probability to the opinion that
Moses lived men might have had the use of letters. Some
clude that the Mosaic writings present plenty of proof of
dness to more ancient and various authorship than the days
d of Moses.
's notion respecting the primeval use of letters may yet be

* Gibbon's Rome, Chapter 9.

proved to rest on an immovable basis. To dogmatize respecting this notion seems unwarrantable; to look contemptuously at it is foolish; not to care about it is childish.

Havernick, in his Introduction to the History of the Old Testament; Kurtz, in the 29th section of his Preparatory History to the Old Covenant; and Tegg's last and grand edition of Shuckford, indicate sufficiently the sources of a higher criticism and a loftier region of information on this subject. Exact citation is not attempted. But the Egyptian and Hebrew tongues were diverse. The Phœnician and Hebrew characters were probably one in origination. They had many cognate tongues. When came the Hebrews into the possession of the Hebrew character? Did Abraham use it? Was it but the stem of a more ancient root? Or was it the primitive tongue? The very concise, but really valuable introduction to Gesenius's Hebrew grammar, published by Bagster, replies that it was but the stem of a more ancient root. But the question is not settled. It may not be settled as yet. Moses used Hebrew. The Israelites of his generation might certainly have some knowledge of it. Was it not their own speech? Could they not read the laws delivered to them in it? Did they first learn it in the wilderness? Was it not the speech of their fathers? Was it written before their sojourn in Egypt? Did Abraham know it? Where was he taught it? Who can tell?

Some are of opinion that Moses did but condense and publish compositions hoary and ancient even in his times. Thought and research are carried into a loftier region of antiquity than the days of legislation on Sinai. Sometimes this is achieved more with the audacity of men shut up in the impregnable fastnesses of an unassailable demonstration, than with the wariness of philosophical disciples journeying with exploring skill and open vision amid the widely spreading and un-mapped realms of ancient incertitude.

Probably the opinion is growing that God is the Author of alphabetic characters. Did he teach the use of them to the first of men? Would he, who taught primeval man horticultural operations in Paradise, fail to show him the elements of literature? Did he not reveal to man the elementary proprieties and forces of speech?

Should it be concluded that in Eden God taught man to speak and write, then might the subject rest? Might it not be queried, is not literature still of more ancient date and loftier usage? Might not angels know it anterior to human existence? Do not the inspired writings distinctly reveal that in the ultimate heaven, the city of God, books are kept and read, books sometimes written within and without? Is it right and modest to assume that literature has passed from earth to heaven; or to conclude that in this, heaven has educated earth?

T LITERATURE. What does this compound signify? , in a very elementary manner, glanced at the primal sig- n and constituent elements of *Literature*, let *Light* be th in a somewhat similar manner. The usual definitions of e easily remembered. Light is that imponderable, ethereal substance or combination of substances, which renders visible, or perceptible to the sense of sight. The indepen- id reality of its substantive existence have sometimes been , and sometimes queried. Its admitted force is wondrous. omposable or divisible into primary colours. The light of mmunicated either directly from, or through the medium m. Whether suns are perpetually and perennially emitting light is manufactured by the operations of the constitutional ties of primal and central on the subordinate and attendant of planetary worlds, or what is the true theory of light, tell? Science has not, as yet, satisfactorily solved the of light. If it be said that the heading of this essay seems ate that light need not be dealt with as a distinct name, it ot be out of place to glance at it in its adjective peculiari- ight denotes that which is bright and clear, or it means site of that which is heavy, having little of the ponderous ible. Or comparatively light, as a feather is lighter than , air is not as weighty as gold. That which is light to an might grind a dog into the dust. Light: something easy plishment; easier to eat a chicken than a horse; the one a very light meal to the other. Light: easy of digestion; bread is much lighter of digestion than curious and com- nfectionery. Light in armour: as light infantry. Light not slow as a snail, but nimble as a hare. Light of without incumbrance; being childless or wifeless. Light : talking glibly and frivolously. Light: void of much light wind. Light: void of judgment; not to be depended ht: not good, not legal; as light coin. Light minded: azy; light brained. Light: a hilarious condition of life; as rted, or unthinking; joyful without real cause for gladness. Literature. What is it not? Not heavy, but airy. Its e not the ponderous productions of the high masters of redibility and renown. All historical works are not heavy. ile recording the facts, and indicating the principles and f the past, are bright, instructive, grand. The style of is not necessarily dull, morbid, gross. Herodotus writes copiously, exuberantly. Cicero styled him the Father of and compared the course of his great work to that of the a still river. Moses is properly the father of history, ro knew him not, or but little regarded him. A great authority has said, "History was born in that night, when

Moses with the law of God, moral and spiritual, in his heart, le the people of Israel out of Egypt."*

The Mosaic history, considerations respecting its Divine inspira tion and authority apart, is the most powerful and attractive literary production of humanity.

Thucydides, the contemporary and student of Herodotus, is pure, concise, fiery: elegance and energy are his distinctive peculiarities. But we may not, if we had the power, attempt a general review of ancient historical authorship. Tacitus, not of Grecian but of Roman fame, notwithstanding that sometimes he verges into the undefinable realms of obscurity, yet chronicles in immortal and attractive style the deeds and the thoughts of men. Says one, "He has all the merits of other historians without their defects. He possesses the distinctness of Xenophon without his uniformity; he is more eloquent than Livy, and is free from his superstition; and he has more knowledge and judgment than Polybius, without his affectation of reasoning on every occasion."

Pass well nigh seventeen centuries and a half away, and what historic marvels have transpired and been recorded, since the days when Trajan reigned and Tacitus wrote, till the times when Victoria's sceptre controls a population in every department of the globe, in comparison of whose numbers, Roman citizens, freed men and slaves, were but about one half. Gibbon rates the population of the Roman empire in its palmiest days at about one hundred and twenty millions, an estimate generally somewhat excessive. The empire of Britain, most probably, outnumbers two hundred and forty millions. The history of humanity, from the days of Trajan till the days in which we live, remains as yet to be produced and published. Two of the foremost historical producers of this age, one in the civil and the other in the ecclesiastical department of history, have chronicled the fates of peoples and of kings, the issues of churches and of souls in entrancing and absorbing style; showing that fact is stranger than fiction; the high realities of history more exciting and heart-stirring than the baseless ideals or historic vagaries of romance. Reference is made to Lord Macaulay, of British and ennobled name, who, while yet living, obtained world-wide fame; and to D'Aubigné, of French speech and name, but of Swiss heroic resolution of soul. Soul-firing passages of modern authorship are not in any department of literature far to seek, or ill to find, but probably some of the most splendid and inspiring passages might be selected from the two writers just named. Their historic pages bid fair to survive the mutation of states and the revolutions of years, and win the lofty meed of world-wide and perpetual renown, or such immortality as dying men and fleeting time can bestow.

* Bunsen's "Egypt's Place," &c., vol. i., p. 23.

Light Literature. It is not the literature of the great patriarchs of modern philosophy and science; although Brown has cast something like the glittering utterances of romance around the products of his metaphysical and ethical researches.

Herschell has arrayed the far-seeing observations of his exploring soul, in cosmical lustre of countless, distant, revolving systems of suns attendant on suns; raising the thoughts of our clod-encircled souls to realms beyond, where opaque planets revolve their really huge but comparatively diminutive rounds; and men have seen and heard of unbeclouded realms, which, maybe as yet, the cherub's vision never pierced, or the seraph's pinion never fanned. Scientific discovery seems to confirm the reality of what the apocalyptic prophet saw: realms of high and unbeclouded day, not subjected to the vicissitudes of periodical night.

The chemists are already divesting the laboratory of its Pandemonium-like aspects, and transforming it into a depôt of fairy-like emanations, and telling the grand results of their experiences, without the heavy words of technical professors, so as that common people may comprehend their import and feel their power.

Light Literature. It is not the true seraphic song, or swift-winged angelic sweep of poetry. The real poet, in his creative or descriptive might, speaking in fiery phrase of universal existences, real or ideal, measuring well each syllable and foot, as high archangels define, in pre-adamite speech, the mensuration of the golden streets, and gem-built palaces of heaven, is not a light fantastic being. His produce is no unweighty elf; therein he may embody the profoundest thought. His ought to be the highest mental condition. His task demands the loftiest possible acquirement. He should be of great heart possessed. Often his spirit is deep in melancholy. His imagination ought not to be bound. Some poets have been possessed of judgment verging almost on the celestial limits of the archangel's well balanced principality. Others have had hearts almost as fiery as the seraph's. Some have well nigh outpeered Satan in strength of will and firm resolve. Of true poets but few are born. It seems if not born, they are not afterwards made. Like angels' visits, they are few and far between. Yet a high and imperishable reward is theirs. The true poet never dies. His words endure and reverberate for ever.

Homer was of this deathless stamp. He could create. He could destroy. His vision is clear as the noon-day sun. His thoughts sweep the creation. His words are sweeter than honey and stronger than thunder-shafts. He tells all passions, penetrates all hearts, paints all nature, gives life to all things.

Virgil lives for ever. His swarthy skin and tall and sickly body, his often aching head, and not unfrequently bleeding mouth, moulder in ashes. But is he dead? In his works does he not yet

live? His Georgics arrayed the hard toils of agricultural acti in the charms of Eden's regained horticultural luxury. His Æn flung around the fatherly despotisms of Roman imperialism in days of Augustus, forces almost as potent and attractive as centripetal energies of the sun; and wept, with sorrow, lik widow's woes, the untimely departure of Marcellus, in such ru expression and chastened measure, that royal Octavia knew whither he was leading her burdened spirit, till the name of departed one was introduced; then her heart collapsed, and in embraces of sorrow and astonishment found rest in woman's resource, that strange, undefinable, almost unearthly state, garly called fainting away; a kind of debateable region, verg on the border realm of eternity.

Milton won an imperishable renown. Like Homer void physical vision, yet he sees as never did uninspired prophet bes himself.

The fluttering puppy-monarch Charles the Second, who c nurse a dog or hunt a moth, or cast that king of souls and tin of pots, glorious old John Bunyan, into prison, was void of s to see, or void of heart to feel, the intellectual and moral granc of Cromwell's great secretary. Cromwell was more than k though never crowned. He opened out the pent-up sources of and religious freedom. He made England great to the ends of earth. Milton was great as Cromwell—each in his own or Charles did himself the disgrace of exhuming and executing mortal remains of Cromwell. Charles would degrade the dead discard the living. Milton was not regarded by him. Mi penned a poem which tells a tale of peerless grandeur. He his friends who survived him, got the paltry sum of fifteen po sterling, paid at thrice, for all his angelic songs. But his n will never die. His deeds will never perish. All his elemen fragments, cosmical harmonies, intellectual creations, ideal des ings, we may not, cannot analyse; but he knew all mysteries and present, and walked with unfaltering steps, the mazy ma of unknown worlds. Time past, present, and to come, was bu a trifle to his mighty mind. Duration infinite he essayed to s The illimitable sphere of eternal truth he would dare to measur with a span. An angel's mind he penetrated, just as easily a analysed the elements of a worm. Heaven's loftiest thron scaled, hell's deepest pit he fathomed. Satan's heart and c he meted. Gabriel's mind and throne he greeted. The fur world he saw. The tiniest insect he knew. As one from a lo sphere, he sang of imperishable thrones, and immortal he away beyond this dark vale of death. All men applaud now on earth. His poems will never, never die.

Light literature. The lighter poet, Pollok, is not a spec

of this phantastic thing. He threw a halo of poetic light and warmth, drawn from the central sources of life and wisdom, around the obscure and fleeting courses of time, pointing to the high and unbeclouded realms of immortality; drawing light on earth from God's eternal throne to light us up to God's eternal home; then laid him down to die, and went through Him who is the life, up to the blissful realms of heaven.

Horace in a verse well known has been understood to say, the end of poetry is to please or to instruct. The real poet does both. Dr. Beattie declares that the ultimate end of the poetic art is to please. The original Greek word from which poem is derived, *poieo*, signifies to make. A true poet is more than a pleaser; he is a maker.

Light literature. There is the literature of the novel and the romance. A novel is a fictitious tale professing to exhibit the operations of the human heart in its natural and unsophisticated condition; the joys and woes of social, domestic, or individual life; the out-goings or concealments of love; the issues of developed or contracted hearts. Its general name indicates its author's desire to be esteemed the father of something *new* or *novel*. Pity but that the name were of Grecian, instead of Roman fatherhood: could it have claimed Athenian relationship, then might its modern devotees have aspired to fellowship with those, who in time that now is not, spent their days in hearing and telling something *new*.

Romance is of Roman origination also, although not directly of Latin lineal descent; some assign it at least a Latin source of existence. In Chambers' Encyclopedia of Literature, the genealogy of the word is attempted. It exists in French and Spanish speech.

According to some, the word romance is derived from the class of languages in which romantic writings were first published in modern times; the European tongues of Latin, as distinguished from those of Teutonic origination. The probable Welsh origination of the word has been intimated to be from *Rham*, a rising over. (See Imperial Dictionary.)

A romance is a tale of fabulous adventures, extravagant deeds, holding fellowship with love or with war. Don Quixote is a homely but well known thing of the kind. A romance vaults away, or rises over the probable and the real. It soars aloft or flies off, as feathers in the wind. It is not real, not credible. Within the domains of novelistic and romantic authorship, are located the realms of a literature light, airy, unreal, fantastic—often worse. From the days that Apuleius's ass first saw light, till the days that heard of the very dark woman in white, romantic and novelistic authors have produced a strange chaos of "Huddle muddle, toil

and trouble," not unlike a cauldron of witches' broth. But the literature which is essentially light is a written portraiture of little and insignificant conceptions, meaningless, absurd, worthless, vile imaginings, illustrations and courses, frequently issuing in terror, agony, horror, falsehood, degradation, death; the paths to destruction, tinselled with refined phraseology and superficial elegance.

What is thus stigmatised is not the true scientific and useful skill that can tell the wonders of an atom, or define the structure, or record the history of a cowslip or a daisy. It is a portraiture of senseless or unbecoming things. It deals in fooleries and fancies; things without sense and worth; a liquid composition, or if its composition be perfect, it is void of the grand cosmical might of reality and light. Its substance embodies no grand resistive and subjugative intellectual and moral life. It is a sparkling but deceptive thing, easily assuming the diminutive globular form; the soap bubbles of tall boys and full sized girls, who never may reach the matured realities of men and women; or the painted poison of pampered murderers, who are alert in the paths of seduction and death, yet gathering applause and wealth from the beings they decoy and destroy. It is void of right attractive force. The elements of mind, and heart, and life, that gather around it may flutter on in empty void, or rush into the destructive whirlpools of folly. Within its dread domains the repulsive forces of evil are in huge excess. Therein are the nebulæ of moral life without the grand harmonizing energies of primeval law. It is noxiously gaseous. It extinguishes mind, and heart, and life. It is one dread reservoir of moral death.

Say the testimony must be false, and that men and women, old and young, yawn and flutter, and sing and dance, within the wide but dark domains of romance and fiction. But look at them. Are they not ghastly things? Are they not much like the literature in which they live? Blood and chyle are frequently dominant, but are not bones, flesh, sinews, brains lacking?

It is not said that those whose nimble pens and misguided hearts gender this facile but not unfrequently monstrous thing, do not frequently possess, or once might possess, the grand distinctive peculiarities of well disciplined men. But their works are low, fussy, flirting, evaporating, bespattering; or dark, dismal, lecherous, horrible.

Light Literature. It is not tangible and good. I will not attempt its analysation, neither will I dare an epitome of its productions, lest I should come under the censure of dealing in its repulsive and ruinous peculiarities. But it is very light; not like gold. It is very fleeting—feathery; not solid and weighty; lighter than air; very noxious. There is none of the substan-

tial staminum of perfect life in it. It has no food for men. They may labour to sustain themselves with it; but it will reduce them to intellectual and moral pigmies, or bloat them into monstrous and distorted forms. If girls will yield themselves to its influences, they may but seldom become women, moulded to the divine-like form of the true maternal stamp.

We may be asked to define accurately the strange features and measure perfectly the huge proportions of the unnatural but potent thing reprobated. We reply, it is the literature which is *light*. It may be replied, that this answer is without form and void, it defines nothing. We reply, the thing itself is worthless, empty, void. Who can define a light-fingered and murderous-handed man? There are other beings designated light, but a delineation of their character and courses would be improper.

Let it not be thought that it is designed to classify the grand masters of imaginative literature within the void but horrifying range of an intellectual and moral chaos. Some of their ideal creations are as imperishable as the firm foundations of earth. Others are bright and beautiful as the moon in her midnight full-orbed lovely attire; or they sparkle as the distant stars in their glittering spheres; or joyfully they move along as the planets in their revolving career.

But it may be said, mark out the limitations distinctively, signalising the precious from the vile. Which is the illuminating; how can we decipher the bewildering? Where is the imperishable; which is the corruptible? Point to the beautiful; reveal the deformed. Which is the stagnant; where is the active? What are the laws of the harmonious; how may we ascertain the signs which betoken the dark domains of chaos? Why that which is true illuminates; that which is false fascinates. One breathes the fragrance and puts forth the force of life; the other emits the pestiferous odour and spreads the ravages of death.

That which is real invigorates; that which is fictitious enervates; that which is good feeds the heart, sustains the immortal; that which is evil famishes the heart, cramps, distracts, contracts the soul. That which is fictitious must have a fictitious tendency; must tend, by the very essential and necessary laws of its own being, to mould all within the sphere of its operations into its own likeness.

By the potent force of one of the immutable and imperishable conservative arrangements of the universe, does not every thing labour after the mastery of the surrounding? or must not the surrounding become the ascendant? become supremely paramount? Is not this antagonism reciprocal in all things? Especially within the intellectual and moral domains of life? Is it not obvious in the physical departments of being? Were there not something like universally counteractive forces, must not physical harmony expire?

When, ignoring the realities of truth and righteousness, in gent beings yield themselves over to the dominion of lies and then there is no counteracting force to subdue, and illuminate, renovate them. Satan-like they defy the true and the holy.

Does not everything, no matter whether consciously or not, forth an assimilative force, striving to transform all into its own m of existence? If man yield to devotion, to the light, the un the evil, must he not become light, airy, bad? If man be guide the romantic and fictitious, must he not become false and outrage It may be replied, yes, most certainly; but then consolidate laws which distinguish the frivolous from the endurable; and criticism may whirl its mental mechanism on, and achieve mensuration of its component parts, and mental chemistry analyse its constituent elements, and scientific skill may hang finger-boards abroad to tell the traveller the bye-paths to Such task might not be achieved at once. Rome was not buil a day.

All may feel the force or admit the reality of a law, which may be able to define, see, grasp, master. All feel the force of laws of gravitation; but who can see that force? All may perience the operations of electricity; but who can analyse subtle but potent fluid? All can rejoice in the light, but wher the satisfactory and demonstrative analysation of the theory light? The light literature, which is deprecated, is the false and immoral, the airy and the outrageous.

That which is false may not produce that which is true. T which is evil may not bring forth that which is good. Like be like. Who can bring a clean thing out of an unclean? Can Ethiopian change his skin? Do men gather grapes of thorns figs of thistles?

Fictitious writings, low in morals and sordid in principles, m produce falsehood and folly. A well-thought, clearly construct beautifully written, historical romance, may not be objectional may possess some attractive power; may reveal the beauties powers of splendid authorship, and gender desire for accur historical information, and impel to the attainment of liter acquisition and position? But must not a well digested and beau fully constructed historical reality be immeasurably preferabl

Might not a man derive more manly sustenance from the T and one-sided history of Europe, composed by Sir Archibald A son, than from the idolised historic fictions of Shakespeare?

The modern, truthful, but unpretentious history of our coun published by Cassell, is immensely preferable to historic roman Buchanan's History of Scotland is more to be desired than M Porter's Scottish Chiefs.

Dr. Chalmers' discourses on astronomy and the Christian re

lation, are infinitely more commanding than the astrological vagaries of Guy Mannering? I will not attempt a lengthened course of remark and contrast of this kind, lest I should frustrate my own design and become tedious, and produce a conviction that if I had the power I would put the ban of an ecclesiastical censure on all works of the imagination, and brand the whole range of such authorship as essentially worthless and vile.

Light Literature. If the whole domain of the novelistic and romantic authorship of every region were considered as classified in this one expression, might you not look at it and say, It may amuse, but will it gender and consolidate the strong, tough spirit of sound learning? It is not averred that many of its authors have not ranked with the Anakim race of thoroughly educated men. But is there not a tendency, in all works of the imagination, to dispel disposition to deal with works of stronger nerve and more essentially requisite constitution? Will not the constant perusal of them enervate? They do not demand, they do not profess to beget, disposition for study and research. De Quincey would say, such works are not militant but triumphant. The imaginative and fictitious have not in his estimation to battle for recognition and operation. They are welcomed as soon as seen. The intellectual has to fight for place on which to stand, and do battle all its days.

The intellectual and the good are essentially militant. They must do stern battle with many foes, ere they are ascendant on earth. They must do battle, strange battle with disordered passion, corrupted imagination, and perverted will, in a probationary and disordered world like this. The ideal and fictitious are, generally, soon welcomed by men. Men are prone, over that which is naught, to exult and shout, "Here is the tree of life," and are willing to defend it, even to death; and they are equally prone to reject the truth, and slay Him who is the truth.

It has been said that this nation is becoming novel reading, and novel loving. If such averment be true, then ought we not seriously to consider the fearful responsibility of practically contributing to such a result? How will the Christian Church answer at the day of final retribution for lending its aid to produce such an issue? Does the benefit out-balance the loss?

It has been said, that of the eight or ten authors of the age in which we live, whose names and works may survive the wreck of years, five or six will be the high masters of fictitious authorship. Is England verging to, or already involved in, such condition as this implies? Then are not its giants going; or rather are they not already a race of bygone days?

Light Literature. What disposition of profound practical respect for the indestructible and perfect laws of the moral universe

does it gender? No averment is now made that all fictional authorship is immoral. It is not averred that in its higher walks it does not aim to intimate that which is good. It is not hinted that it never develops an indulgence in the high and holy aim of elevating and moralising its votaries. It is not void of scintillations from the great central source of light and truth. Yet, in the light of such admissions, ask the important questions, Will it, can it tend to the renovation of the mighty heart of man, and bind it in loving and reverent allegiance to the great seat of universal legislation and administration? If affirmative answer is lacking, may we not say that such authorship is weighed in the balances, and found wanting? Is it not void of life? It may be a fathomless, but is it not a broken cistern? It may be powerful and triumphant, but is its power not ruinous, and its triumph imperilling? These questions are not put to men who are of the earth, earthy; but to those who are the children of the light.

Could we amid the manifest conditions and obvious tendencies of a preparatory state, such as man now exists in, look at a widely spreading and majestic power, without querying its moral forces and tendencies, then might we say, look at the abstractedly intellectual tendencies of the novelistic and romantic: ponder the possible mental condition of a generation guided by them. When the imagination becomes the triumphant power in the soul, does it not quickly verge on to the murky and unilluminated precipices of bewilderment and dismay, from whose terrific ridges, it may any time dash in to the abysses, in which the maniac endures a worse than living death? or almost unconsciously enter the dark and helpless abodes of dotage?

And here it may not be improper to inquire, what scheme of human amelioration and progression is distinctly indicated within the whole, wide, wide range of novelistic and romantic authorship? Will such authorship in its loftiest productions, tend to the generation of the high resolve and self-denial, needful to achieve the splendid and undying renown of having spread the blessings of time, and preparations for futurity amongst the immortal masses of the earth-born children of men?

Is it uncharitable to ask, what know, what care, the great majority of Light Literature producers, about human immortality and retribution? Is not such literature essentially of the earth, earthy? Is it not mainly of the animal, animalized? When points it to the final issues of human existence, and the high and imperishable realities of eternity? Does it not chiefly labour to teach humanity to dance or foam away its now existing condition as a fairy or a fiend?

Most assuredly its devotees squander money, attenuate thought, paralyze or desecrate influence, lightly esteem the high, the holy, the perfect.

, perhaps, declamatory averments are out of place. A
ion from S. T. Coleridge, extracted from a provincial news-
shall close this essay:—"It cannot but be injurious to the
mind, never to be called into effort. The habit of receiving
e, without any exertion of thought, by the mere excitement
sity and sensibility may be justly ranked amongst the worst
of habitual novel reading. Like idle morning visitors, the
nd breathless periods hurry in and off in quick succession;
deed for the moment of its stay prevents the pain of vacancy,
t indulges in the love of sloth; but altogether they leave the
s of the house,—I mean the soul,—flat and exhausted, incapa-
ttend to her own concerns and unfitted for the conversation
rational guests." T. S.

. III.—AN EXPOSITION OF ROMANS IX. 1—5.

y the truth in Christ, I lie not, my conscience also bearing me witness
oly Ghost, that I have great heaviness and continual sorrow in my heart.
ld wish that myself were accursed from Christ for my brethren, my kins-
rding to the flesh: who are Israelites; to whom pertaineth the adoption,
glory, and the covenants, and the giving of the law, and the service of
the promises; whose are the fathers, and of whom as concerning the
rist came, who is over all, God blessed, for ever. Amen."

design is to offer a practical exposition of this section. It
nds in striking transition from what immediately precedes
omes close after a most animated declaration of the absolute
and ultimate happiness of believers. Of course the writer
d himself in the number of those whom nothing could move
eir stability, and whose salvation God would infallibly effect.
is not so swallowed up in his own happiness as to be care
others. In the midst of his rejoicing and triumph he has
a his breast for a feeling of sadness on behalf of those who
ot within the circle of grace, especially for his own country-
ho by their voluntary unbelief, were denuded of their ancient
ges. As you read the animated periods in the close of the
chapter, and pass on consecutively into the ninth, you feel
ou overstepped the boundaries of one region and entered into
a new territory. You wonder whether two such different
as can co-exist or occupy the same bosom in such quick
ion. No doubt they can. Joy and sorrow may live beneath
ne roof. The same bosom may beat with gladness and bleed
rief. By the suffrages of mental philosophy, joined with
lings of experience, we are warranted in saying this. It is
a of some that the lively sensibilities of a Christian spoil his
ent, and that he cannot enjoy his own happiness for thinking
r people's misery. It is not so. His sorrow is of a pure,

unselfish kind, and being prompted by benevolence is no detriment to his joy. "Sorrowful, yet alway rejoicing." The two may either be combined or follow each other in rapid succession. This declaration of the apostle is an ornament to his character, and the sentiment would be an improvement to his happiness. His sorrow would exert a qualifying influence on his joy, and his joy would temper his sorrow. This remarkable passage, we confess, is difficult to explain. We are not sanguine in undertaking its explication, though we think the attempt will do us good. It was a happy hour with our apostle when he wrote this. He would not be always in proper mood to write such sentiments. The best men are better sometimes than they are some other times. In our judgment this was one of Paul's best moments. But let us examine the passage. For clearness' sake, we will divide our remarks into readings, taking first—His solemn appeal. "I say the truth in Christ, I lie not, my conscience also bearing me witness in the Holy Ghost."—This is of the nature of a preface. It is as if he had said—What I am about to say is true; and, although it may be difficult for my brethren, the Jews, to believe it, nevertheless it is true. They do me wrong in holding me for their enemy. I cherish towards them the purest and intensest love: Christ is witness that I do. I say the truth *by* Christ or in Christ, the same particle being often rendered *by*, in relation to swearing. It is nothing less than an oath made peculiarly solemn by the dearest name in earth or heaven. Some have tried to clear the apostle of asseveration in this instance. They make the clause "I say the truth in Christ" to mean "I speak the truth as a Christian"—*in Christ*, meaning, in a Christian state of mind. We prefer to regard it as an appeal to Christ. It is to small purpose trying to clear Paul in this instance, for if we succeeded he would stand committed in several other places of his writings. Take a few instances. "For *God is my witness*, whom I serve with my spirit in the gospel of his Son, that without ceasing I make mention of you always in my prayers." (Rom. i. 9.) "Moreover, *I call God for a record upon my soul*, that to spare you I came not as yet unto Corinth." (2 Cor. i. 23.) "The God and Father of our Lord Jesus Christ, which is blessed for evermore, knoweth *that I lie not*." (2 Cor. xi. 31.) "We speak *before God in Christ;* but we do all things, dearly beloved, for your edifying." (2 Cor. xii. 19.) "Now, the things which I write unto you, behold, *before God* I lie not." (Gal. i. 20.) "For God is my record how greatly I long after you all, in the bowels of Jesus Christ." (Phil. i. 8.) We give these quotations rather than the bare references, knowing how few readers are willing to take the pains to turn up passages by being directed to them. For the painstaking reader, to whom scripture-tracing is a work of love, we add the following references, which,

ered in connection with the above full-quoted passages, te our proof, that the apostle had a habit of asseveration. s. ii. 5; 1 Thess. ii. 10; 1 Cor. xv. 31; 2 Cor. i. 18; xi. 10, 11; 1 Tim. ii. 7. It will be seen from these ous references, that the section under exposition is not a r instance of solemn avowal, but only one out of many. It to admit the fact and then deny the fault by sufficient -cause. It strikes us, that Paul is the only New Testament that is chargeable with this habit, and that in this particular bits an Old Testament spirit. When strongly excited, Old ient personages were accustomed to utter impassioned and ating language. So Ruth to Naomi, "Where thou diest lie, and there will I be buried; the Lord do so to me, and so, if ought but death part thee and me." (Ruth i. 17.) mah to Eli, "And she said, Oh, my lord, as thy soul liveth, l, I am the woman that stood by thee here, praying unto d." (1 Sam. i. 26.) So Elisha to Elijah, three times over day, and that an eventful and memorable day, "As the Lord nd as thy soul liveth I will not leave thee." (2 Kings ii. .) The ground of vindication for Paul is, that his solemn g harmonised with the tenor of his ardent emotions, and with raordinary office and position he held in relation to all the es and to Christianity itself. The burden laid upon him straining circumstances he was placed in, gendered trans- expression and oath-forms. His whole apostolic life was phasis. Every action bore an accent. His unique position surely claim a liberty which yours, gentle reader, and mine, claim on. Common soldiers cannot well comprehend a cap- rit, nor sympathise with a field-marshal. Paul is beyond our n. Let him swear, and when you shall be saddled with a like his, do you the same. "I say the truth by Christ." with Christ he names two others—"My *conscience* also bear- witness in the *Holy Ghost*"—which clause we may under- n one of two ways, either, "My conscience under the e of the Holy Ghost bearing me witness;" or, "My consci- earing me witness *with* the Holy Ghost." Viewed in ond light, we have the two witnesses which law required to testimony valid. "In the mouth of two or three witnesses ery word be established." He was a likely enough man, he language of the law, and the court, and to sum up in like style.

attention is now due to his singular declaration. We mean the thing he swore to. This is to be found, according to n the second verse; according to others, in the third verse. st exegetists throw the second verse into shade, stringing it the first as our received translation points it, and find the

matter he takes oath upon in the third verse. Following these as our guides, we understand the matter of his oath to be, not the heaviness and sorrow which he has, but the strong declaration of the third verse—"For I could wish that myself were accursed from Christ for my brethren, my kinsmen according to the flesh, who are Israelites." Such an uncommon expression bears, and indeed deserves, an asseveration to introduce it. The explanation of this has cost the critics dearly. They find it hard to be understood. Our own opinion is that a loving heart can understand it best. It is an instance of love trying to make a long arm, and straining to grasp what lies clean out of its reach, willing to make a great sacrifice of personal good to compass its object. As an outburst of love, it is easy to explain. As a critical literary passage, it is intractable and stubborn, defying all rule. Nobody can make the words proper, and easy, and square. They evidently overgo correctness, and show a check upon themselves. This prodigious wish that struggled in Paul's breast had to be fought down on account of its extravagance of love. He doesn't say plainly that he *did* wish to be accursed from Christ, but only that he *could* wish, the word being in the conditional mood, and implying if it were proper or possible. Thus he checks and chokes a wish too big for expression, which, if allowed full scope, would have been defiant of all order. Suppose it had to be done—what is it to be accursed from Christ? The margin says, "*separated* from Christ." Could he wish to be separated from Christ, whom he loved above all beings, and whom it was his duty to serve and obey? This would be in flat opposition to what he had just written, for he had just penned down his conviction that nothing within the bounds of being, from the highest heaven to the lowest hell, should be able to "*separate*" him from the love of God in Christ. He cannot, therefore, wish to be separated. The word rendered "accursed" occurs very few times in the New Testament. It is of heavy import, but, in the judgment of good scholars, is not the very weightiest vocable of its kind, though too terrible for a man to imprecate upon himself all it means. It is literally to be anathematised, or to be an "anathema." "If any man love not the Lord Jesus Christ, let him be *anathema* maranatha;" 1 Cor. xvi. 22. It is the same word that is repeated in that singular supposition occurring in Gal. i. 8, 9—"But though we or an angel from heaven preach any other gospel unto you than that which we have preached unto you, let him be *accursed*. As we said before, so say I now again, If any man preach any other gospel unto you than that ye have received, let him be *accursed*,"—literally, let him be "anathema." We may conceive it would be no light evil that the apostle would wish to fall on man or angel who should dilute, corrupt, or substitute that gospel which stood so high in his

esteem. So broad and terrible an evil as that his mind was busy about, and brooding on, when he wrote this inexplicable passage. What would he not be willing to endure so that Israel might be saved? Several things have been supposed, such as the deprivation of all good, the loss of being, and even damnation, which last is forbiddingly monstrous and not fit to be named, if the exegesis of the passage had not actually brought it out even into print. Crucifixion is understood by some as being the anathema he was ready to sustain for the good of Israel. So they render it, "I could wish that I myself were made an anathema after the example of Christ." This is as natural as anything that can be conjectured if philology had only been in its favour. It is not necessary that we should know what he meant. Our opinion is that it is all uncertain. Our modesty must be excused for joining issue with a great theological oracle,* who doubts "whether Paul himself, had he been questioned, would have been able exactly to define" the import of his own words. It was a paroxysm of love. It suffices to say that for his brethren he was ready to bear the utmost misery, consistent with his duty to God and the reservation of his own ultimate happiness. The parentheses, and transpositions, and pointings which have been proposed to make the passage facile and agreeable, we pass over, conceding the praise of ingenuity to their proposers and abettors, as we are deeply obliged to those who only *try* to help us in Scripture interpretation. Thanks to them all! If we cannot dispose and comprehend the writer's words, we may at least admire his love, and limp after it in imitation. The expression borders on the monstrous, but the feeling is beautiful. Self-sacrificing man! The Jews hated him because he had espoused Christianity. They persecuted him, and sought to do him deadly harm. But he had the mind of Christ. He could *pray* for them. "Brethren, my heart's desire and prayer to God for Israel is that they might be saved." He could lean towards their prejudices, veil what was offensive, honour their abolished ceremonies, and stoop to any device consistent with honesty and truth, for their good. "Unto the Jews I became as a Jew, that I might gain the Jews." Nay more, he was ready to *die* for them, if his death might but be a benefit to their souls. In this heroic love he is not alone. It is a characteristic more or less of all distinguished individuals who have had public spirit and philanthropy, or even patriotism. A great character can scarcely be formed without an obliviousness of self, and a foregoing of personal interests, even to life itself. Religion is the basis of true greatness. Piety fosters the highest social virtues, and makes heroes. We name a few who did not hold their lives dear to them to serve their

* Bengel.

age and people. *Moses* is entitled to stand with the foremost. The margin of our section points us to a passage in his life so like what we have under consideration, that we might almost think that the soul of Moses had found its way into the body of Paul. See Exodus xxxii. 31, 32—"And Moses returned unto the Lord, and said, Oh, this people have sinned a great sin, and have made them gods of gold. Yet now if thou wilt forgive their sin;—and if not, blot me, I pray thee, out of thy book which thou hast written." "Love is strong as death," yea, stronger, or *Samson* could not have persuaded himself to pull down the pillars of the house on his own head and die with the Philistines. Having served his country and protected his people by his military prowess, he is not forgetful of them when an opportunity occurs to avenge them of Philistine tyranny. He lets his life go deliberately for his brethren's sake, and buries himself beneath falling ruins in which he involved the pride and strength of his enemies. Nor is heroism confined to the manly sex. The same spirit worked in the bosom of that queenly woman who was raised up from orphanage to grace a royal court in the circle of ancient heathendom. And when the holy seed were plotted to destruction, *Esther* took her life in her hand, and broke an order of ceremony subjecting her to the penalty of death, that she might plead for the reversal of a decree which, if executed, would extinguish her own nation and people. Not rashly did she violate the decorum of the court, but after prayer and fasting she commended herself to God, and ventured on death, saying, "And if I perish, I perish." "How can I endure to see the destruction of my kindred?" But we pause here.

Let us cultivate the highest point of love suitable to our circumstances. Heroism is not much in demand now. The times are not turbulent and unsettled as times have been. Duty well done, and obligations well discharged in our families, in our vocations, and in the church, will bring upon us the divine approval, the love of our peers, and the respect of posterity. If our ambition is not content with this, we may be martyrs too, for we may cultivate the martyr-spirit. He who searcheth the hearts will say, "Thou diddest well that it was in thine heart." Only let us be sure that, in climbing to an imaginary elevation of character, we neglect not the actual claims made on us in humble life. And may grace help us to live a life of love, and press hard in the footsteps of those who have prayed most and loved best. It is our duty now to attend to the list of privileges which formerly belonged to the Jews, and which, in the apostle's judgment, aggravated their case. This embraces the fourth and fifth verses, in which, if there is no tautology, there are eight distinct marks of honour named. "To whom pertained"

"*The adoption.*" God took them for his own. The whole body of them is spoken of as an individual, and called his son; only they were not adopted in a body, but in a germ or a stock. The Lord bred them, so to speak, with Abraham and Sarah for an initiative. "Look unto Abraham, your father, and unto Sarah, that bare you; for I called him alone, and blessed him, and increased him." Isaiah li. 2. And these two were taken as the incipients of that people from the common lump of humanity when it was one mass of Gentilism. The choice of Israel did not rest on anything in them, on any moral qualities or natural superiority they had above the common run of people. It was not because they were good, nor because they were great, for they were neither. "The Lord did not set his love upon you, nor choose you, because ye were more in number than any people, for ye were the fewest of all people." Deut. vii. 7. "Thy fathers went down into Egypt with threescore and ten persons, and now the Lord thy God hath made thee as the stars of heaven." Deut. x. 22. So poor and paltry a people the Lord magnified and elevated into a great nation. He acted the father to them, vindicated their rights, avenged their wrongs, and championed their cause. He shook the firmest thrones of antiquity, and menaced the mightiest monarchs on their account. "Egypt was glad when they departed." Ps. cv. 38. This was the message spoken in the ears of the Egyptian tyrant, "Israel is my son, even my firstborn. And I say unto thee, Let my son go, that he may serve me: and if thou refuse to let him go, behold, I will slay thy son, even thy firstborn." Exod. iv. 22, 23. And yet it must be borne in mind that this sonship did not necessarily involve a holy character and a heavenly destiny. It was not such an adoption as is brought into view in the preceding chapter of this epistle, which constitutes its subjects children of grace and heirs of heaven. A whole nation cannot be made holy in this summary way, since character hinges on individual repentance and faith. But it was an advantage to them to be entrusted with the church furniture of that dispensation, and to live under God's shadow. Their next privilege was—

"*The glory.*" What was this glory? A supernatural light or brightness that shone from between the cherubic figures surmounting the ark. "Thou that dwellest between the cherubim shine forth." Ps. lxxx. 1. This light, distinct from all the lights of the natural world betokened the Divine presence. It was not God any more than the sun is God, or the light that issues from it. Though it is affirmed that "God is light," we would reverently distinguish Him from all His creatures, even the purest and sublimest. In late emergencies and difficulties this "glory" was consulted, and by methods known to the High Priest, determined what was to be done. On great occasions it appeared before the eyes of all the

people, as when the Tabernacle was first screwed together and set up; and also when the first Temple was dedicated. Let the reader handle his Bible and turn up Exod. xl. 34, 35; 1 Kings viii. 10, 11; 2 Chron. vii. 1—3. The connection of the "glory" with the ark explains the remarkable passage 1 Sam. iv. 21, 22; which see. In all likelihood this "glory" was identical with the cloud that formed the advance guard of the ancient people by day, and the fiery column that was their rearguard by night. So, every way viewed, it was a weighty privilege, and not simply a prodigy or a sight to gratify curiosity, or feed the love of marvel. Our next step is to—

"*The covenants*"—margin *testaments*—certain engagements made between God and them, like a compact binding two parties. The covenant was God's own work, drawn up by Him in sovereign style. He did not wait to ask Israel if they would be parties to it, but committed them to it; speaking for both sides, like a father acting for his children who are yet minors. Why is it said "covenants" in the plural? Since Adam's offence and fall has there ever been more than one covenant, that of grace, namely, which is the grand medium of God's relationship to sinful man? The frequent renewal of the covenant may account. It was virtually made in the promise given to Adam of a saving seed. It was formally given to Abraham. It was repeated to Isaac and to Jacob, and on solemn occasions to all Israel. In virtue of these repeats it may be called covenants. A more important question is, why is it put here before "the giving of the law?" In our experience the law precedes the gospel, as conviction of sin wrings from us the cry for mercy, and the spirit of bondage foreruns the spirit of adoption. But it is a fact that the divine care about the gospel covenant was such that it was formally declared some centuries earlier than the law was. "And the Scripture foreseeing that God would justify the heathen through faith, preached *before* the gospel unto Abraham, saying, In thee shall all nations be blessed." (Gal. iii. 8.) "And this I say that the covenant that was confirmed *before* of God in Christ, the law which was four hundred and thirty years *after*, cannot disannul, that it should make the promise of none effect." (Gal. iii. 17.) Next in order comes—

"*The giving of the law*,"—not the *gift* of the law, as has been explained by some, though it was a great gift. The giving of it was an act attended with the utmost solemnity that natural prodigy could produce. The awful peaks of Sinai were fored with flame, and its summit was capped with smoke and darkness, while it shook with the clang of celestial trumpets.

"*And the service*"—we slip the italics. The service was the liturgy or ritual, which was most gorgeous and imposing. As a

device for the infancy of the church it was most engaging and instructive. It was a mere rudiment and lacked spirituality, and was done off within a worldly sanctuary. Yet, in respect of its object and its purpose, it was a *divine* service.

"*And the promises.*" These are related to the "covenants." and might have been paired off with them in the sentence, but for a piece of rhetorical art, to which the writer is addicted, which was formerly considered elegant. The relationship of these two comes out in a passage quoted above, (Gal. iii. 17,) and in Ephes. ii. 12—'That at that time ye were without Christ, being aliens from the commonwealth of Israel, and strangers from the *covenants of promise.*" The promises had respect to temporal blessings—at least in a considerable degree, as may be seen by turning up Lev. xxvi. 3—11, and Deut xxviii. 2—13. The grand promise, the flower of all the promises, the Alpha and Omega, was the promise of a Saviour. This was the subject of Jewish hope. "And now I stand and am judged for the hope of the *promise* made of God unto our fathers. Unto which *promise* our twelve tribes, instantly serving God day and night, hope to come." (Acts xxvi. 6, 7.) The seventh honourable distinction here enumerated is a distinguished ancestry—

"Whose are the fathers," beginning with Abraham, and going onward, including many noble names, as Isaac, Jacob, Moses, Aaron, and a long line besides, quite a ladder of names, all noble, though few of them without some blot attached. Good ancestry is an honour if we do not tarnish it by our own bad conduct; and it brings blessings with it, as it brought on these Jews who were "beloved for the fathers' sakes."

The last and noblest distinction bestowed on the Jews is one that they have not yet acknowledged, namely, that Christ was born among them. "And of whom, as concerning the flesh, Christ came, who is over all, God blessed for ever. Amen." The phrase *concerning the flesh*, is intended to distinguish his *human* nature from his *divine* nature, which immediately follows, "who is over all, *God* blessed for ever:" a distinction which is made in the preamble of this epistle, "Concerning His Son Jesus Christ our Lord, which was made of the seed of David *according to the flesh;* and declared to be the *Son of God with power*, according to the spirit of holiness by the resurrection from the dead." (Rom. i. 3, 4.) As a proof-text of the divine nature of Christ, we know nothing stronger. He is over all, and it is not by deputy power. Besides being Lord, he is God, both Lord and God. It has been endeavoured, on philological grounds, to turn this splendid proof-passage into a doxology. Instead of "God blessed for ever," some want to read it, "God be blessed for ever;" a form of expression not known in Scripture. When Scripture writers use a doxological

expression, it is not "God be blessed," but "Blessed be God," or "Blessed be the Lord." If the reader's patience is not exhausted with the drill we have already put him through, he can verify this remark by finding out the following passages: Gen. ix. 26; Exod. xiv. 20; 1 Kings viii. 15; 2 Chron. ix. 8; Ps. xli. 13, lxvi. 20, lxviii. 35, lxxxix. 52, cvi. 48; Ezek. iii. 12; and adding to them as many more as he pleases. Christ is God blessed for ever; blessed in the church on earth throughout all time, and blessed in the church in heaven throughout eternity.

The view of these forfeited advantages and honours touched the heart of the Apostle to deep sorrow on his brethren's account, as they served to enhance their guilt and to aggravate their misery. What then should be our feelings towards thousands of our countrymen living under the best religious economy the world has yet known, and practically despising and denying the Lord that bought them! Following in the footsteps of our Apostle, let us cherish unfeigned love for our brethren, and seek by all means in our power to bring them under the happy rule of the Lord Jesus. T. G.

Art. IV.—THE CRUSADES.

BETWEEN A.D. 1096, and A.D. 1270, a period of 170 years, millions of armed men from Italy, France, Germany, England, and other countries of Europe, precipitated themselves into Asia, and, for the most part perished in sanguinary struggles to rescue the Holy Land from the dominion of the Turks. These military expeditions are known by the name of the Crusades. The sentiment in which the Crusades originated is a sentiment innocent in itself and common to Christian men,—namely, attachment to, and reverence for, the places with which the principal events in the history of our Lord are associated. The place where, or the instrument by which a great deed is wrought, or a noble enterprise achieved, is, by the law of association, invested with peculiar interest. Despite the austere teachings of philosophy, the spirit of an achievement *will* haunt the place of its performance, *will* cleave to the instrument of its execution. The old rusty sword preserved in the Castle of Dumbarton is of itself an ungainly weapon to look at; but, it is the sword of William Wallace, the weapon whose gleam in the battle-field inspired his followers with confidence and smote his enemies with dismay, and by whose aid he wrought deeds of valour which immortalize his name. What man of sense or soul can survey the pass of Thermopylæ, the plain of Marathon, or the fields of Bannockburn and Waterloo, as if he were looking on

common ground? Our noblest conceptions of valour, patriotism, virtue, and religion, are awakened by, and inseparably associated with, material objects. Is it, therefore, matter for objection or wonder that Jerusalem, the scene of our Lord's passion and resurrection, where, in the greatness of His love to our race, He succumbed to, and triumphed over, the powers of evil, should be an object of love and reverence to the Christian man? I do not suppose there ever was or that there is now a true believer in Christ, no matter how remotely situated from Jerusalem, whose heart has not been attracted lovingly towards that city, and who has not devoutly wished to see it before he died. This sentiment is innocent in itself because it is purely natural, and, when kept within due bounds, contributes towards the improvement rather than the deterioration of religious character. Were we, under its influence, to make a pilgrimage to the Holy Land, for the purpose of reviving our impressions of the principal scenes in the history of our Lord,—good and not evil would be likely to accrue. The sentiment becomes dangerous only when indulged to excess, when it degenerates into superstition, when it attaches positive sanctity and efficacy to external objects, when it exalts a pilgrimage into a work of merit, and, as a consequence, disparages those moral virtues which constitute the glory of Christian character.

II.—About sixty years after the destruction of Jerusalem by Titus, it was rebuilt by Hadrian, and the Christians were permitted to return to it; but they enjoyed only a precarious toleration until Constantine, embracing the Christian faith, proclaimed it the religion of the empire. The Empress Helena, the mother of Constantine, had become a Christian before her son, and after his conversion she visited the Holy Land, where, among other works of pious zeal, she caused the most venerated places of Jerusalem to be inclosed within the walls of a magnificent church. After the days of Constantine, Christianity, losing more and more its original simplicity, became transformed into an instrument of regal and sacerdotal ambition, and as knowledge declined, and superstition increased, the sacred places came to be regarded with idolatrous reverence. An eager desire sprang up among ignorant but zealous Christians, to visit the Holy Land, and pilgrimages thither being regarded of higher merit than ordinary works of piety, became numerous. In the year 637 Jerusalem was conquered by the Arabs, who, either from contempt of religious ceremonies which they despised, or from the love of gain, or from both motives, allowed the Christians to visit the city, to reside in it if so disposed, and to perform their devotions without disturbance. This toleration continued for several centuries, during which time the number and importance of pilgrimages rapidly multiplied. Hosts of persons of both sexes from Italy, Spain, France, Germany, and even from Britain,

crowded the public roads leading to Palestine, anxious, as the most momentous object of their lives, to reach and embrace the sepulchre of their Saviour. Princes abandoned their dominions, barons forsook their castles, and artizans their trades, impelled by a common sentiment, and attracted to a common spot. In the year 1063 Jerusalem fell into the hands of the Turks, a fierce, cruel, and rapacious race, inferior to the Arabs whom they conquered in everything but military prowess. The toleration hitherto enjoyed by the Christians was now withdrawn, numbers of them were robbed and maltreated on their way to Jerusalem; and if, after enduring innumerable hardships, they were fortunate enough to reach the city, a heavy tribute was imposed upon them, which if they did not pay they were liable to be cast into prison. The resident clergy were exposed to the grossest indignities. On one occasion, for example, the venerable patriarch of the Church was dragged by the hair of his head along the pavement and thrust into a dungeon, where he continued immured till ransomed by the liberality of his flock. Many of the pilgrims fell victims to the cruelties of the Turks, and those who survived to return to their homes spread consternation throughout Europe, by their tales of woe. The consternation thus produced soon gave place to feelings of indignation, hatred, and revenge; religious enthusiasm combining with the military spirit of the age kindled a burning desire in the hearts of millions to avenge the outrages perpetrated upon the servants of Christ, and to wrest the Holy Land from the grasp of the infidel.

There was another powerful incentive to the religious wars which followed. At that time an opinion prevailed in Christendom, that the thousand years spoken of in the twentieth chapter of the Revelation had expired, that Christ would soon return to reign personally in Jerusalem, and that, therefore, no work could be more meritorious or more pleasing to Him than to reclaim His earthly kingdom from the dominion of His enemies. Pope Gregory the Seventh, otherwise called Hildebrand, had already conceived the design of arming the Christian nations of Europe against the Mussulmans; fifty thousand Catholics had at his summons enlisted under the banner of the Cross; but the Pontiff was involved in domestic difficulties; his ambition had aroused one-half of Europe to take arms against him, and instead of carrying out his design upon the Turks he found all his resources little enough to defend himself against his Christian enemies.

III.—What Hildebrand failed to accomplish, Peter the Hermit carried to a successful issue. This person, who figures prominently in the history of the First Crusade, was born of a gentleman's family, in the province of Picardy, in France. He had married a noble lady and accustomed himself to military service; but seized with a passion for the religious life, he broke his domestic ties,

d his sword, and entered a monastery. The rules of monastic being sufficiently stringent for his ascetic spirit, he retired mitage, where subjecting his body to the severest maceration, rendering his mind to the wildest fancies, he became infected anaticism bordering on madness. After remaining in this solitude for some time, and thereby acquiring the renown of man sanctity, he prosecuted a pilgrimage to Jerusalem, is resentment and sympathies were aroused by his own gs and the indignities heaped on the Christian name. an interview which he sought with the Patriarch of the d in which the cruelties of the Turks were the principal of conversation, he exclaimed with the energy of passion, rouse the martial nations of Europe in your cause!"— ulfilled the promise. On returning homewards he hastened himself at the feet of the Pope, and to solicit the authority Holiness to call Europe to arms for the deliverance of the pulchre. Urban the Second, who then filled the papal ceived the hermit with kindness, applauded his design, d to support it in a General Council which would be speedily ed, and dismissed him with his apostolic benediction. ated by the approbation of the pontiff, Peter commenced sion at once, and speedily traversed the provinces of d France, riding upon an ass and carrying a heavy crucifix. a man of small stature and of contemptible appearance, eye was keen and lively, his speech vehement and per-

Regardless of bodily comfort, he fared on the poorest s only raiment was a coarse garment wrapped round his his head was bare, his feet were naked. The alms which ived to supply his own necessities he freely parted with to the need of others. Believing himself to bear a divine sion, he feared not the face of man; he entered with equal ce the palace and the cottage, confronted with equal bold- prince and the peasant. He preached in the churches, in eets, in the highways, anywhere, everywhere, and innu- multitudes thronged to hear him. His voice sounded like ons from the invisible world, and his call to repentance and oduced the most vehement excitement. When he painted erings of the pilgrims of Palestine, pity melted every bosom; e summoned the warriors of the cross to the help of the gainst the mighty, courage glowed in every heart; he he wept, he uttered the most fervent ejaculations, he d to Christ and the Virgin, he promised crowns of glory, he ned eternal damnation, he poured out his soul in frenzied ies.

uant to the promise given to the hermit, the pontiff summoned ral Council to meet at Placentia in Italy, which was so

numerously attended by the clergy, the dignitaries of the church, and also by princes and barons of high degree, that its deliberations had to be conducted in an open plain in the neighbourhood. The proposition of a religious war was received with enthusiasm; but the Pope prudently deferred the final determination of the question until it should be submitted to a second Council, which he appointed to meet at Clermont, in France. This second assembly was even more numerous, influential, and enthusiastic than the first; and when the Pope rose to address the multitude in favour of a religious crusade, his proposal was received with loud acclamation. Repeatedly was he interrupted with shouts of applause and cries of "God wills it! God wills it!" "Yes," said the Pope, "*God wills it*, and let these very words be your battle-cry in fighting the enemies of Christ." The departure of the First Crusade was fixed for the 15th of August in the following year.

To supply the public mind with increased stimulus, the Pope promised the most liberal indulgences and rewards to all who engaged in the enterprise, the pardon of sin in this world, and a crown of glory in the next. It is impossible for us to estimate properly the impression which this promise produced. The nations of Europe had been taught to believe that the Pope was God's vicegerent on earth, that he had power to bestow or withhold the gifts of grace, that the souls of men were in his hands, and their eternal destinies under his control; that he might save or destroy, exalt to heaven or thrust down to hell at his pleasure. Hence the proclamation now made operated with magical effect, and the vilest of men were most eager to claim the advantages it offered. The robber, the incendiary, the murderer, hastened to enlist under the banner of the cross, that they might expiate the crimes they had committed in Christian lands by repeating the same or perpetrating worse beyond the limits of Christendom. Once embarked in this enterprise they were placed under the protection of the church, their former misdemeanours were cancelled, and if they fell in battle they were rewarded with the crown of martyrdom. The best men of the age were also eager to engage in the Crusade, believing that the service was holy and just, that the sanction of heaven rested upon it, that it would promote the honour of their Saviour, and that whatever sufferings they might endure would redound to their own eternal welfare. There were few, however, of the Crusaders whose minds were not under the influence of mixed motives. In addition to religious considerations there was the prospect of military honour, and the hope of sharing in the wealth of Asia. That quarter of the world was fabled as a terrestrial paradise, a land flowing with milk and honey, adorned with palaces of marble, and enriched with mines of diamonds. The spoils of Turkish grandees aroused the hopes of the avaricious,

the delicious wines and beautiful women of the Greeks provoked the desires of the voluptuous, while the expectation of ruling over onquered kingdoms and provinces inflamed the minds of the mbitious. Nor is it unlikely that the love of freedom operated s a powerful incentive in those who were oppressed by feudal or clesiastical tyranny. By assuming the badge of the cross rghers and peasants might escape the servitude of a haughty lord, d monks release themselves from the irksome yoke of their onastic vows.

IV.—The time appointed by the pope for the departure of the lgrims was anticipated by the wild enthusiasm of an undisciplined rde of peasants and artizans from France, Lorraine, and Gerny, amounting in all to nearly 300,000 men. Under the generalip of Peter the Hermit and Walter the Penniless, they comnced their march in the spring of the year 1096. The miraculs supplies to which these men trusted for support failing, they ve themselves up to an indiscriminate pillage of the countries rough which they passed, and committed such other enormities aroused the vengeance of the inhabitants. Ere they reached e shores of Asia two thirds of their numbers were destroyed, d before being many days on Turkish soil the remainder was nihilated by a cunning manœuvre of the Sultan. But the main dy of the Crusaders, led by Godfrey of Bouillon and other disguished warriors, had not yet moved. It numbered 700,000 en, consisting of heroic, well-disciplined troops, the flower of uropean chivalry. Their first operation was directed against the ty of Nici, the Sultan's capital, which, though strongly fortified, ey reduced, and at the same time conquered the Turkish army the open field. Thence they proceeded to Antioch, which after protracted siege and dreadful waste of blood, they captured. he Sultan, who had now gathered his forces from the distant proinces of his empire, met the Crusaders with an army of 600,000; t he sustained a signal defeat, his splendid army was shivered to agments, and the road to Jerusalem was opened. After sustaing a siege of forty days the holy city was carried by storm, 0,000 Turks were put to the sword, and Godfrey was unaniously elected the first Christian King of Jerusalem. The losses f the pilgrim host had been prodigious; famine, disease, and esertion had carried off much greater numbers than the sword of he enemy; not more than one-twentieth of the original army emained. 700,000 men, with all the pomp and circumstance of ar, had three years before commenced the Crusade; now, Godrey and his brother chiefs could not muster more than 35,000 oldiers. However, with this remnant of an army, he achieved a arvellous victory on the plains of Ascalon over an innumerable ost, which the Soldan of Egypt had brought up to recapture

Jerusalem. The bulk of those who survived of the Crusaders now returned to their own countries, and the few who remained in the Christian settlements of Syria had to depend for defence against the Turks, on their own prowess and on gradual accession of adventurers from Christendom.

Godfrey died about a year after the conquest of Jerusalem. Under his successors, who were destitute of his moral and military virtues, the Christian government sank into a state of extreme feebleness, and was continually threatened with extinction by the increasing power of the Turks. To relieve the Christians of Palestine, a second Crusade was undertaken by Conrad, Emperor of Germany, and Louis the Seventh, King of France, whose united forces amounted to about 300,000. But the issue was unfortunate, the emperor being defeated in a great battle near Iconium, and Louis compelled to raise the siege of Damascus, and to witness the destruction of his fine army. These disasters hastened the overthrow of the Christian power in Palestine, and Saladin, the Sultan of Egypt, having defeated the army of Jerusalem at the battle of Tiberias and taken the king prisoner, entered the holy city as a conqueror.

Although Saladin treated the Christians with remarkable clemency, the tidings of the fall of Jerusalem spread consternation and grief throughout Europe. In response to the call of the pope, the Christian states zealously co-operated in the organization of a third Crusade, surpassing in splendour both the previous ones, and led by Frederick the First, Emperor of Germany, Philip the Second, King of France, and Richard Plantagenet, King of England. The veteran emperor, who was the first to take the field, forced his passage into Asia, took Iconium, and reached Tarsus with trifling loss. The opening of the campaign was vigorously conducted, and the prospects were auspicious, but the untimely death of the emperor, which occurred while he was bathing in the river Cydnus, threw his troops into disorder, and only a small number of them reached the city of Acre, which they besieged. Thither the kings of France and England conducted their hosts, raising the besieging force to the number of 300,000. The Turks sustained the siege with consummate valour, performing deeds of bravery and endurance which excited the admiration of the assailants; but after repelling nine bloody assaults, and being reduced to the greatest extremities by famine and disease, the city surrendered, and the banner of the cross floated over its ramparts. The progress of the war was now seriously retarded by the dissensions which broke out in the camp of the Crusaders; national antipathies and questions of precedence produced the most unseemly broils; and Philip of France, unable to brook the real or affected superiority of Richard of England, quitted the Holy Land in disgust, leaving to the

English king the undivided danger and glory of coping with the nighty Saladin. The progress of Richard was irresistible. In ain did the Sultan lead on his troops in person, and excite their ourage by exposing himself to the greatest dangers; before the eight and impetuosity of the English knights they were constantly epulsed. A march of one hundred miles, from Acre to Ascalon, as one continuous battle, lasting eleven days. Not an inch of ound was surrendered without a struggle, not a device was left ıtried to hinder and baffle the Christian host; but the Turks ere worsted in every encounter, the red cross flag still advanced, ıd at length the Crusaders pitched camp within sight of the holy ty. But, as if to illustrate the uncertainty of all human prospects, e prize upon which Richard had set his heart and which now emed to be within his reach, eluded him. Tidings from England a distressing nature rendered his immediate return necessary; testine broils destroyed the efficiency of his army; and his own alth succumbed under the influence of the Syrian climate. Inpable of prosecuting his designs further, he concluded a peace th the Sultan and sailed for Europe, accompanied by only a few osen friends, but resolving when he had settled the domestic fairs of his kingdom to return with a new army to the conquest the Holy Land. On his way home he was perfidiously seized r Leopold of Austria, sold to Henry the Sixth, and released from ison only on the payment of an immense ransom. His death, hich took place a short time after he reached England, prevented m from carrying out his designs for the deliverance of Palestine. The fourth and fifth Crusades do not deserve particular notice, r although the Christian armies gained several victories, and took veral towns, their conquests were barren of permanent results. he sixth Crusade was somewhat more successful. The Emperor Germany, by whom it was headed, concluded a treaty with the ultan of Egypt, the brother of Saladin, by which the Holy City as surrendered to the Christians. But this possession was soon isturbed by the eruption of the Tartars, who, having overrun ıdia, compelled the Christians to quit Jerusalem, and seek shelter ı the maritime towns on the coast of Syria. The seventh and ighth Crusades, led by Louis IX. of France, ended disastrously) the Christian cause. In the one, Louis, with his principal obility, was made prisoner by the Sultan of Egypt, and released ıly after the payment of an exorbitant ransom; in the other, aving landed and encamped his army near to the ruins of Carıage, with the wild hope of converting the King of Tunis, he aught a disease then raging among his troops, and died. No ooner had he expired, than his son, who succeeded him, gave the ignal for retreat. This was the last of the Crusades; for although everal attempts were subsequently made to stir up the nations of

Europe to similar undertakings, the appetite for religious wars had got blunted, the spirit of religious enthusiasm had declined, Christendom had reached a new stage of development.

V.—Nearly every great movement in the history of the world, nearly every important revolution in the social or political condition of nations, has been caused, directly or indirectly, by religion. Compared with religion, all other propellants and stimulants of the human mind are feeble and ineffective. Nothing else operates so successfully in stirring the soul to its profoundest depths, in arousing its active powers, in prompting to deeds of lofty enterprise, or in supplying consolation under reverses. Religion inspires the belief that in its service the power of God supplements the feeble instrumentalities of man, and the glories of the eternal world compensate for the sufferings of the present. Under the influence of this persuasion men become nerved with superhuman courage; the most formidable opposition of earth or hell is laughed to scorn; and deeds of daring are accomplished which, under any other influence, would never be attempted. The ordinary calculations of human prudence are set aside. Probabilities and even possibilities no longer form or limit the rule of action. If God be for us, who can be against us? Fully persuaded of his sanction and protection, we fear nothing. One can chase a thousand, two can put ten thousand to flight. Is not our heavenly Master the Almighty One? Who can stand before the potency of His arm? The breath of His lips is sufficient to wither the pride and overwhelm the power of all our foes. Now, the Crusades were originated and sustained by the spirit of religion. There were, as we have already shown, many other auxiliary propellants; but this was the main force, the master spring, the inspiring genius. The religion of the Crusaders was, however, a gross caricature and perversion of Christianity, differing little, except in name, from the paganism which they combated. We cannot readily conceive of anything bearing the sacred name of religion more thoroughly at variance with the spirit and precepts of the gospel; nor can we readily conceive of the Divine Saviour being more grossly misrepresented than by those armed legions of his professed servants. The gospel breathes and inculcates a spirit of love, of forbearance, of forgiveness; requiring the suppression of anger, malice, revenge, and every hurtful passion; a spirit, possessed and exemplified in perfection by the Saviour, who, when he was reviled, reviled not again, enduring the grossest outrages without a murmur, and with his last breath praying for his murderers. How different the spirit which animated the Crusaders! They looked upon the infidels of the East, not as outcasts to be reclaimed, or as lost sheep to be gathered back to the true fold, but as children of the devil, reprobates of heaven, fit only for perdition; and hence the Christian hero who destroyed the greatest number of the

eants reaped the highest rewards of his superiors—stood first
e roll of fame and in the esteem of heaven. The picture
ited by the Christian host when Jerusalem was stormed by
ey is most revolting to contemplate. We are aware of the sad
iocking scenes of pillage, licentiousness, and cruelty which
y follow the storming of a city when the furious passions of the
ering troops are allowed unlimited indulgence; but in the
ng of Jerusalem these scenes occurred in connection with, and
name of, a religion whose distinguishing characteristics are
and love. After sacking the city, and massacreing 70,000
pagan inhabitants, the Christian troops, yet reeking with the
of the slain, hastened to the Holy Sepulchre; and, with trans
of joy, embraced the ground which they supposed had been
rated by the death of the Son of God. In destroying the
s they had no conscience of sin, for they believed themselves
ng the will of heaven; and yet, notwithstanding their igno-
and superstition, ever and anon they were committing
ties which could not fail to awake within their dark minds a
of guilt requiring expiation. In all such cases the doctrine
man merit, zealously inculcated by their religious teaching,
d them to accommodate matters with their conscience, and
he way for fresh excesses. The deed of cruelty or lust which
perpetrated to-day might be expiated to-morrow by some
achievement or mortifying penance. And it is precisely
moral contrasts as these which, more than anything else,
our astonishment in the character of the Crusaders. The
t virtues and the most revolting vices appear side by side, as
y sprang from the same root. But, in extenuation of what
be condemned in these men, let us remember the age in which
ived, and the religious disadvantages under which they were
l. The true nature of Christianity was then unknown even
teachers. As a class, the priests were ignorant, besotted,
ious. Their ideas of religion were drawn, not from the Holy
ures, which they rarely consulted, but from the muddy foun-
of monachism. Knowing little themselves, they could impart
and what they did impart consisted of fable and foolery,
ed with a small modicum of truth. This being the kind of
ual aliment upon which the Crusaders had to subsist, the
sistent and contradictory developments of their character,
ver much to be deplored, need not excite our surprise. In
leration of the times in which they lived, let us, instead of
severe on their faults, render a willing homage to the virtues
ennobled their character. It is impossible not to admire
contempt of danger and death, their unrepining endurance of
ity, their indomitable courage and persistence; these features
ir character are really sublime. While deploring their super-

stition and reprobating their cruelties, let us not overlook the stern integrity which usually marked their conduct towards men, and the spirit of gallantry which softened their manners towards women. The law of honour, as it is called, was sacred in their eyes as the holy gospel. The pledged word of a knight was a sure guarantee. A lie was not only immoral and irreligious, it was despicable, contemptible, unworthy a man of honour. Lying was fit only for cowards; but the true knight feared nothing. He was expected to speak the truth, and, if need be, maintain it with his life. It is also pleasing to observe in that rude age the growth of a gentle spirit towards the weaker sex. In the creed of a true knight, devotion to his ladye-love stood next in importance to the devotion he owed to his God. Before going to the wars he solicited the blessing of the fair one whom he loved as eagerly as that of his priest; he was as anxious to obtain some love-token from her as to possess some sacred relic from him; for would they not each and equally inspire him with courage and protect him from danger? The tears which trickled from the eyes of beauty over his waving lumes, as he took the last fond leave, were as the precious dew of heaven falling on his rough spirit. He went to fight the Paynims not only for the honour of his dear Lord and Saviour, but also that he might win the approval of his ladye-love, and that he might, on his return, lay his laurels at her feet, and be received as her faithful and valiant knight.

VI.—Of all the heroes of the Crusades whose names are embalmed by the historic muse and immortalized in song, space will only allow us to select three for special notice—namely, Godfrey of Bouillon, Richard of Plantagenet, and Louis the Ninth. If there is not something essentially incongruous in associating the Christian with the military profession, I would say that Godfrey is the most perfect example of the Christian warrior which the Crusades furnished. His piety, though narrowed and debased by the superstitions of his age, was nevertheless sincere, self-sacrificing, and ardent. There is not one of the chiefs who accompanied him against whom some capital vice may not be alleged, or whose character is not tarnished by some misdemeanour—he alone is the heir of a spotless fame. While the other chiefs were constantly wrangling about their own petty interests and ambitions, exhibiting a meanness of spirit singularly at variance with the professed design of their enterprise, he lost sight of himself in his devotion to the common cause, and frequently by his prudent interposition and the moderation of his counsel, he allayed discontent and prevented disruption. To his valour and wisdom may principally be ascribed the success of the first Crusade; and yet when elected to be King of Jerusalem as the reward of his pre-eminent virtues and services, he modestly refused the honour, preferring to be recog-

l simply as the defender of the Holy Sepulchre: and assign-
as his reason that he could not consent to wear a crown of
where his Saviour had worn a crown of thorns.

ıe character of Richard Plantagenet has been drawn by Sir
ter Scott in one of his charming historical novels, but with
license of romance he has so mingled and disposed his colours
the general expression is at variance with fact. The character
hed by the masterly pencil of the novelist is one to be admired
ven loved; the real character engraven by the iron pen of
ry cannot fail to excite feelings of disapprobation, if not of
gnance. Richard had certainly an exuberance of courage,
; was chiefly animal courage, the courage of the mastiff or the

It would seem as if fear never perturbed his bosom, or
t his nerve. With a temerity which called forth the remon-
ces of both friends and foes, he exposed his person wherever
er was most imminent. Without calculating the odds against
or pausing to consider the question of chances, he would dash
he thick of his enemies with a wild shout of joy as if pur-
; a holiday amusement. On one occasion, when lying care-
' before the gates of Jaffa with only seventeen knights and
hundred archers, he was assailed by 60,000 Turks and
s; but without waiting to estimate their numbers or consider
hances against him he sustained their charge, and then grasp-
is lance he rode furiously along their front from the right to
eft wing of their army without meeting an adversary who
l to interrupt his career. However, in spite of his courage
he might of his arm, there is little doubt that he would have
ı in battle or been captured by his enemies, but for his faithful
ıts who were ever ready to shed their blood in defence of his
n. Being out a hawking one day, he was suddenly sur-
led by a considerable body of Turks, and would certainly
been captured had not William de Pratelle called out in the
cenic language that he was the king. The Turks, believing
he said, carried him off in triumph to their own army, while
ard and his other attendants were allowed to escape. At the
lusion of the war this faithful knight was ransomed from capti-

That Richard was not wholly destitute of magnanimous feeling
own by the following incident:—Happening to come up one
with a small retinue to where the Earl of Leicester and
men were struggling in deadly conflict with a formidable body
ıe enemy, the king prepared at once to rush to the rescue of
arl, but his attendants expostulated with him on the hopeless-
of the attempt, and the danger to which he would expose both
elf and the interests of Christendom. The king changed
ır and became indignant. "What!" said he, "if I neglect to
my men in such a pass as this, I shall never again deserve to

be called King of England." He said no more but dashed into the midst of the enemy, overthrowing all who stood in his way, brandishing his sword, and hewing a path through the thickest ranks. In short, the enemy were put to flight and the earl rescued. Richard perpetrated many acts of terrible cruelty upon the Turks. Among others, it is recorded that when Saladin failed to fulfil the terms of agreement made at the surrender of Acre, he caused between two and three thousand of his Turkish prisoners to be butchered in cold blood. The name of Richard was a terror to the Turks long after his death. The Syrian mothers used to frighten their children by the mention of it, and if a horse happened to start on the road, the rider was wont to say, "What, dost thou see Richard in that bush?" Taking into account his extraordinary bravery, the military fame he acquired, and the air of romance surrounding his history, it is not surprising that the memory of the lion-hearted Richard was dear to the people of England for generations after his death.

Louis IX. is distinguished more for his moral than his military virtues. Though not wanting in courage, he lacked the capacity of a great general. The two Crusades he undertook were alike unsuccessful; in the one he lost his liberty, in the other his life, while in neither did he procure any advantage to the Christian cause. Failure, of itself, is certainly no proof of incapacity; but it is more than probable that his lack of military genius contributed to the failure of the Crusades which he conducted. His virtues as a man and as a king are less open to exception. His piety had indeed the superstitious complexion of the age; but he was thoroughly upright, honest, and fervent in his devotions. The fear of God and the love of his Saviour swayed his life. To other men he exercised an expansive charity; his severity he reserved for himself. In private he performed his devotions with the utmost regularity; in public, his conduct was irreproachable. As a king, he deserved to be called the father of his people. He studied their interests, redressed their wrongs, relieved their burdens, and in every way showed an anxiety to promote their happiness.

VII.—These cursory sketches of the Crusades would be incomplete were we not to describe somewhat more particularly the character of the enemy to vanquish whom so much blood and treasure were spent by Christendom. Originally the Turks inhabited the countries bordering on the Caspian Sea, where, as shepherd tribes, they acquired habits of hardihood and daring. By successive conquests over neighbouring powers, they eventually extended their empire to the shores of the Mediterranean. During the reign of the first four Sultans, the dominions of the Turks, though inhabited by different tribes, were well consolidated, and furnished a military force threatening to the safety of Europe;

but, at the period of the first Crusade the empire was convulsed by intestine broils. The possession of the sovereign power was at that time disputed by four claimants, and the troops which should have been concentrated to resist the invading enemy were engaged in fighting each other beyond the Tigris. But for this circumstance it is probable that the first army of Crusaders would never have been able to reach the Holy Land.

The bravery of the Turks is freely and frequently acknowledged in the Christian chronicles of that period. In the open field they were seldom able to resist the heavy charge of the Crusaders; their light horse could ill match with the ponderous steeds of Europe; but they did not yield without a fierce struggle, and though often defeated, they were ever ready again in little time to resume the conflict. But, as it is with their descendants at the present day, their bravery most signally displayed itself in the defence of fortified towns. At Antioch, Acre, Jerusalem, and many other places they evinced a fertility of resource, a stubbornness of resistance, a contempt of life, which won the admiration of their enemies. Their moral characteristics will also bear comparison with those of the Crusaders. That they were cruel, rapacious, lustful, is true enough; but they were not more so than their Christian foes. However, in estimating their moral character, there is one consideration which ought to keep our judgment in check, namely, the contemporaneous accounts given of the Crusaders are much more copious and particular than are those furnished of the Turkish armies. But as far as historic evidence is found, and relying chiefly upon the incidental testimony of Christian writers of that period, the balance of virtue is, on the whole, favourable to the Turks.

Of all the Turkish generals who distinguished themselves in the wars of the Crusades, we are best acquainted with Saladin, whose exploits won for him a pre-eminence of fame. Sprung from humble parents, he was the builder of his own fortune. In early youth complicated difficulties and dangers surrounded his path; but by prudence, wisdom, and valour he extricated himself from these entanglements, and became Caliph of Egypt. His ambition rose with his fortunes. Not content with the valley of the Nile, he extended his conquests over Syria and Arabia, and at his death his empire was spread from the African Tripoli to the Tigris, and from the Indian Ocean to the mountains of Armenia. He was a rigid Mussulman, praying five times every day, fasting, also, at the required periods, and such a lover of the Koran that he was in the habit of reading it on horseback, even when entering into battle. His bravery and contempt of danger were proved on many a well-fought field; but he did not expose his person with the levity and hardihood of his rival, our own Richard. On the whole, he treated his conquered enemies with more lenity than could have been ex-

pected, considering the provocations he received; and the acts of courtesy he displayed towards the Christian chiefs show that he was not a stranger to the gentler virtues. In one of the sanguinary struggles between him and Richard, his rival's horse got killed. At the close of the fray he sent one of his own beautiful steeds as a present to the English King, praying him to accept it as an expression of his goodwill, and begging him not to expose his person so wantonly on the field of battle. On another occasion, when the English King was sick, Saladin, with a kindness and courtesy truly noble, sent his own physician to wait upon his rival. At his death, which occurred a few months after peace had been concluded with Richard, he caused a shroud to be displayed over his pavilion instead of a standard, to admonish his people of the instability of human greatness; and he evinced the liberality of his spirit by causing his alms to be distributed between the Mahomedan, the Jewish, and the Christian religions.

VIII.—In reviewing the history of the Crusades, we cannot help deploring the immense loss of human life incurred by those religious wars. It is computed that they consumed not less than five millions of men. The object for which this prodigious sacrifice was made must surely have been one of transcendent importance; and undoubtedly it was so regarded by the Christians of that age. To their apprehension, the deliverance of the Holy Land from the power of the infidel involved the honour of their Lord, and the most vital interests of their religion. The question disputed was not a question between man and man, but between God and the devil, between heaven and hell, between the kingdom of light and the kingdom of darkness. This being the firm persuasion of the Crusaders, we do not wonder at the burning enthusiasm they displayed, or the tremendous sacrifices they made. But after all, let us not forget that the idea which swayed their minds was purely fictitious; it had no warrant in those sacred books which Christians regard as the grand charter of their religion; it was, in fact, altogether repugnant to the genius of Christianity, which is not bound down by local restrictions like Judaism, but of world-wide sympathy and adaptation, paying no respect to, and showing no sympathy for, one country more than another, but equally at home in, and equally the friend of all countries. The Crusaders were inspired by a sublime delusion. Had the immense amount of human energy consumed in those religious wars been expended in genuine Christian enterprise,—had the millions of men consumed in those wars been baptized with the Divine spirit of Christian love, and devoted their lives and fortunes to the evangelization of the world, going forth among the nations as the Apostles did, to fight with and overthrow the principalities of evil, what transcendently glorious results would have ensued! Such a prodigious

movement would have revolutionized the world, and Christianity have become the universal religion. The Crusaders were not at all adapted to be successful missionaries of Christianity; judging of that religion from the character of its soldiers, the effect would be repulsion rather than attraction. The antipathies of the Turks to Christianity were not likely to be removed or abated by the bloody and ferocious wars waged against them; and indeed, the inveterate hostility and aversion with which they have in subsequent ages regarded the religion of the cross, may, perhaps, in some considerable measure, be owing to the impression derived from those wars. I am far, however, from thinking that the Crusades were productive of no good results. By the over-ruling providence of that great Being who causeth the wrath of man to praise Him, and who educeth good from ill, the advantages were numerous and permanent. That we may apprehend and appreciate these advantages, let us imagine what would probably have happened to Europe, had the Crusades not occurred. In the eleventh century the Turks had extended their empire to the Bosphorus: they had even invaded several of the kingdoms of Europe, and threatened others. The nations of the west, torn by anarchy and plunged in barbarism, had no protection against the descent of their formidable neighbour; and had they not been roused by religious enthusiasm to pour forth their armed legions against the enemy of their faith, the probability is that they would have been subjugated one after another, that Italy, France, Germany, and England, would have been reduced to the degraded condition of Palestine and Greece, and that the religion of the Crescent would have triumphed over the religion of the Cross. The Crusades failed, indeed, to accomplish the end for which they were undertaken, but other and more important ends were answered. Though Palestine remained in the hands of the Turk, Europe was protected from invasion; the east and the west were brought into close contact, and important movements started in both continents; the south-western nations of Europe were more closely united and prepared for independent national development; the exorbitant power of the feudal barons was humbled and the influence of ordinary citizens promoted by the opening of new avenues for commerce, and the consequent accumulation and distribution of wealth; the horizon of human knowledge was enlarged; an impulse was given to the progress of mind by the reception of new ideas, and the recovery of some of the old Greek authors; and though the immediate result favoured and strengthened the papal dominion, the mind of Europe was to some extent emancipated from the trammels with which it had been bound, and the way prepared for the glorious Reformation.

IX.—Every epoch of history is fraught with lessons of wisdom

to the men of succeeding generations. The history of the Crusades supplies us with both an example and a warning; an example of religious heroism, a warning against religious fanaticism. As professedly Christian people, we are the vassals of Jesus Christ, the soldiers of his cross, the champions of his cause; and as such we are summoned to wage a holy crusade against his enemies. But who are the enemies we have to fight? Not the Infidel, the Mohammedan, the Pagan; but Infidelity, Mohammedanism, Paganism. We have not to wrestle with flesh and blood, but with the principles of evil, the errors, the vices, the wickedness by which the souls and bodies of men are destroyed. Nor are the weapons of our warfare carnal. We do not encase ourselves in mail, nor mount the fiery charger, nor wield the sword, the lance, or the battle-axe. We assume the armour of righteousness, the invincibility of truth, the omnipotence of love. Our aim is not to recover to the possession of Christ any particular spot of earth, but to reclaim his apostate subjects, to extend his spiritual kingdom over the understanding, the will, and the affections of humanity. We fight not for the wood on which he hung, or the sepulchre in which he was buried, but for the honour of his throne, and the rights of his crown. The battle-field, the special sphere of our warfare, must be determined by Providence. If we have the requisite qualifications for fighting Christ's battles in Pagan or Mohammedan countries, and if a strong, inward impulse constrain us thitherward, then, in the name of God, let us go! The true missionary is a high type of the Christian hero. But there is a battle-field at home. We need not go beyond the bounds of our own country, we need not even overstep the limits of our own neighbourhood, to find ample scope and opportunity for waging our holy war. Much remains to be done for Christ in Christian England. Christian England requires to be more thoroughly christianized. Here, then, without incurring the dangers, privations, and sacrifices connected with foreign Christian enterprise, here in our own mother-country, in our own fatherland, we may achieve glorious exploits for the honour of our Saviour. And if we acquit ourselves as good soldiers of Jesus Christ, manfully doing what ought to be done for his honour, and for the interest of his kingdom,—we shall enjoy Heaven's approval, we shall rank among the benefactors of our race, we shall acquire the highest kind of personal excellence, we shall realize deep and abiding happiness, we shall come victorious out of every struggle, and when the fight on earth is ended we shall be crowned with immortal and eternal life.*

* The facts narrated in this paper have been drawn from "The Chronicles of the Crusades," Gibbon's "Decline and Fall of the Roman Empire," the article "Crusades," in the Encyclopædia Britannica, and the article "Crusades," in the Protestant Theological Encyclopædia.

Art. 5.—THE MISSIONARY PLATFORM.

[GLAND having passed through the intermediate and transi-
tion stages between barbarism and civilization, now enjoys a
l pre-eminence above all the nations of coeval or of older
and how, it may be asked, has this small island attained its
nt enviable altitude in social, civil, and moral grandeur? The
nswer to this question is not for us to attempt—the subject
nds an abler head and hand than ours. We cannot, however,
emark, that although she was once a depressed country, over
the proud billows of kingcraft and priestcraft swept with
nt, fearful, and desolating power, a combination of internal
, generated within its own substance by a slow but certain
ss, eventually upheaved its entire mass, and placed it on a high
tal, to remain henceforth proof against the surging elements
ı, till now, have beaten against its adamantine base in vain.
of these forces has been freedom of speech.

w far the maintenance of this right, by the English people,
one in pioneering the way of civil and social progress, we
the student of English History to observe and declare.
ing the general subject we betake ourselves to one department
is freedom, as exhibited in the present moral status of our
ry, viz., "*The Religious Platform.*"

the beginning of the eighteenth century, a great religious
ment occurred in Great Britain, under the unique gospel
trations of the Revs. J. Wesley and G. Whitfield, and their
utors. By this revival of apostolical zeal and charity, the
s of "the glorious gospel of Christ" were brought to bear
the masses of the British people, in a manner and to an
t quite unknown before. But such an outburst of religious
siasm, in its proper meaning, was not to be confined within the
of our sea-girt island. "The world is my parish" had gone
, as the fiat of an indomitable courage and of an unchange-
resolution. Heaven had endorsed that sentiment and ratified
determination: it had assumed the force of law, of a decree
changeless than those of "the Medes and Persians." This
oon manifested its power, but the project was a bold one, the
heathen world to be evangelized, "the earth to be filled with
nowledge of the glory of God." Christianity in its older
ations and forms to be reanimated, purified, and remodelled;
very other form of superstition, error, and bigotry to be over-
rn: how could this thing be? Private charity and isolated
nai effort had indeed done something during the preceding
ıry: but what was this in comparison with the requirements of
a stupendous work? Not indeed wishing to disparage "the

day of small things," it is manifest something more commensurate with the magnitude of the design must be conceived and put in operation. In fact, *the world* must be made to convert the world: the public, yes, the religiously disposed portion especially, must be brought into the scheme; the public will and power must be enlisted on its behalf: so Heaven designed it, and so the Church was taught, inspired, or prompted to it. "A public meeting shall be held; we will tell the people about it; ask their prayers and pecuniary aid to carry it out; and then report progress at stated periods, and ask continued supplies."

A public meeting necessitated *a platform*, for one speaker could not say everything: "variety will also be gratifying as well as edifying." There, then, stands *the Missionary Platform*, an experiment, a problem, We presume we are correct in stating that the town of Leeds, in Yorkshire, has the honour of this first experiment (October 6th, 1813; just fifty years ago); at all events so far as Methodism is concerned.* The pulpit had, indeed, before this, raised its voice in various parts of the country, and in several other religious communities, and implored help—appealing to the patriotic feelings and Christian sympathy of its auditory: but "the great trumpet must now be blown," to sound a deep-felt alarm; the wide area of the platform must present a phalanx of "soldiers of the cross" to call on and lead forward the hosts of Israel to the battle, for the moral conquest of the world. A few of the provincial towns of the United Kingdom are first selected to be the scene of operation: rumour starts off to blaze abroad the matter—the neighbouring districts begin to be excited—it forms the chief topic of discourse in every company to which it finds access. Critics, sceptics, speculatists, admirers, and doubtful disputers, freely canvass the matter with varying results. Meanwhile, preparations are going on within the camp; picked men, of mark and name, are massed together for the assault. The day arrives: the army is drawn up in line of battle on the virgin soil of *the Missionary Platform*: the people converge to that point, not indeed the majority, nor a tithe of them who dwell around; but a fraction at least from a circumference of miles. With what a hurried step they hasten to the spot, and literally cram the edifice! Now appear the actors on this stage of yet untried philanthropy. The Searcher of hearts only can be cognizant of their varying or conflicting emotions; for while success or otherwise in their deliverances, may be somewhat ruffling the surface of their spirits, their consciousness of uprightness, and the grandeur of the enterprise, with a buoyant hope of divine approbation, to which must be added the great interest manifested by the assembled throng, all combine to

* The jubilee of the Wesleyan Missionary Society is to be celebrated October, 1863. See Res. of present Conference.

t some degree of confidence in the success of the cause. dings commence—God is felt to be there—a devotional senti- akes hold of all present, and the hymn and prayer give cha- to the programme. A few formalities of public business are soon dispatched, and now the breathless audience await ning address of the man of "the chief seat." A recent writer has said, "The easiest means of gaining a public cha- in Britain, is that presented by the platform."

far this has been verified is matter of notoriety. Not a n of sterling worth in our country, had never been known hin a limited circle, had not the chairmanship of *the Mis- Platform* brought them out of their comparative seclusion; it less true of a host of able advocates who have, by the n, been raised high on the pedestal of well deserved renown. itude of these, both lay and ministerial, have rendered service to the cause of religious truth and righteousness by latform orations and appeals. Many of them, even of the rial class, may not have had a collegiate training, may have most strangers to all the arts of oratory; yet, feeling the ss of their cause, and depending more upon the promised ice of the Holy Ghost than human accomplishments, they me valiantly. The immense amount of religious talent which this means been brought into good and efficient service, is y to be conceived. Nor is it the least interesting part of tter, that this field of labour and enterprise has developed diversity of mind and manner, as could not have elsewhere erwise been displayed. From the most acutely logical to the iscursive, and from the coolest to the most impassioned, ole range has been filled up with every distinctive grade of tual idiosyncrasy. And, moreover, the almost invariable ation of these varieties, in less or greater proportions, must cause of the immense interest which these meetings have d around themselves. We cannot, however, overlook the at some of the religious denominations have not equally oured, as the others, to render them popularly attractive. ich stiff, cold, and formal routine, has divested them of their character and charms. But turn aside to the others; there, ceedings are devotional, evangelical, and free; and withal rring in a high degree. We, however, do not wish to be the sts of that excessive lightness of spirit, which sometimes s to be designedly evoked by a certain class of speakers. As cessive advocates appear, with each appears a new phase of eat and grand work; and as each waxes warm with his theme rious passions of the audience are moved or stirred to their epths. Now the gentle dew distils upon the listening ear; he pattering shower rattles among the crowd; and anon the

sweeping tempest rushes through the whole mass of the excited multitude, melting, moving, or exhilarating them, as the case may be. The irresistible argument, the pathetic appeal, the somewhat dramatic representation, the original and striking anecdote, as well as the heavenly unction and power, have each their part and portion in the grand scene. These in combination, like the colours of the rainbow, conduce to the general effect; or like the different parts of a well performed piece of music, thrill us with transport and delight. Could such a thing as this take place among a free people like the English, especially where vital piety is so general, and a generous spirit so common, without its being demanded that such gatherings of the people, and exhibitions of captivating oratory, should be multiplied? Despite the fact that on every such occasion you must "feel in the right place" to help a good cause, as might be expected, the demand almost becomes a clamour, till not only has every considerable town its annual missionary meeting, but the villages, yea, and the hamlets, through the length and breadth of the land, have nearly all their religious *Missionary Platform* and festival. And of course, with the augmentation of these occasions, a corresponding augmentation of advocates takes place of every class and type, from the lawn-sleeved bishop to the country local preacher who follows the plough; every one of whom is great in his own way and honoured in his own sphere. And who but the Infinite Mind can conceive the amount of emotion, sympathy, and Christian liberality evoked throughout the land in one year by the labours of *the platform alone*? We must not attempt to gauge this by the numbers that attend these gatherings, nor by the amount of fervour exhibited on the platform, or the deep interest evinced by the listeners alone; but we must stretch our imagination to its utmost limit, to realize the all but universal impulse given to the heart and mind of the nation on the great subject. Male and female, but especially the latter, young and aged, with warm hearts, sanguine minds, and irresistible courage, aided by a prayerful spirit, brave storm and sunshine, dirt and darkness, to gather the freewill bounty of rich and poor to aid the cause, and to disseminate information touching the progress and prospects of existing operations. The year rolls round; the accumulated savings and givings are declared from the platform, and diligence in the collector earns its ample acknowledgment, and liberality in the giver finds its rich reward in the annual report of the progress of the machinery in operation, and the delightfully enrapturing conquests of gospel truth and saving grace. And oh! how manifold and marvellous have been the benefits to our own country, socially and morally, during the present century alone, through the influence of the *Missionary Platform!* We should like to ask the few antagonists that remain, how much

r, meaner, weaker, or dishonoured our country is by its
ılary Missionary platform labours? Has it deranged our
al system, degraded us in the eyes of other nations, poisoned
untains of social and domestic life, crippled our commerce, or
rized our peasantry? Answer it, ye winds of heaven, ye
of the ocean, ye mountains, hills, dales, plains, and rivers of
ıd! Answer it, ye islands and continents, ye states, empires,
ngdoms of the world, who have heard of, and who are con-
y feeling, the greatness, majesty, and benignity of the
h name; but, much more so the inexhaustible beneficence
ıtiring piety of British Christians!

hesitate not to say that the *Missionary platform* has ma-
y aided the education of the lower orders of our people. The
information furnished at missionary meetings, touching the
t parts of the earth, geographically, intellectually, socially, and
y, could not fail to enlarge the minds of the listening throngs,
l as to cultivate and bring out the higher affections of the
But for these assemblies, multitudes would have remained
ıparative ignorance of the extent, general characteristics, and
exigencies of the world's population. Nay, further, as it
ls even our own country itself, had it not been for the definite
rcumstantial information furnished by the PRIMITIVE METHO-
HOME MISSIONARY PLATFORM especially, the true moral
ion of a great portion of its inhabitants had not been so fully
ı to the intelligent and upper classes of society as it now is.
was, previously to our home missionary meetings, a great
f means of ascertaining this beyond a limited circle. The
of this is obvious, for after our *Missionary platform* had
ted, from *personal* and *wide-extended* observation, the real
ıf the case, not only did the wise and good bid us God speed
· home evangelization, but one religious community after
ır adopted similar measures for acting upon the wide-spread
and intellectual wilderness. Now, lo and behold! how
city and town missionaries are employed; how many Scrip-
ɛaders are mingling with the dense populations; while open-
eachings, cottage lectures, sermons, prayer meetings, and
al visitations are covering the length and breadth of the land.
we ask, has brought about this vast creation and employment
diversified and eminently effective a machinery? Did the
ıper press point out the urgent necessity for this thing, and
ıt the kind of instrumentality to be employed? Did the high-
eviewers discover the want, and demand the experiment? Or
y of the other lesser public writers, lecturers, or guardians of
morals? What statesman or government, Tory or Whig;
popular parliamentary leader, orator, or statician, aroused
ritish nation to a knowledge of its internal degradation and

danger, and propounded the catholicon for its restoration? Ah, all these must frankly confess that they had no part in the matter. No, it was *the Primitive Methodist Home Missionary platform* that gave the "certain sound;" and it is no matter of grief to us that, after this unpretending and persecuted community had alone, for a lengthy period, occupied this field of warfare and toil, the other sections have "come up to the help of the Lord, to the help of the Lord against the mighty." But shall we extend our view to the "regions beyond," and attempt to scan the mighty and glorious revolution achieved by *the Missionary platform in general*, but not "with confused noise and garments rolled in blood?" Here, however, we confess to some degree of reluctance in attempting a description. The vastness and variety of the subject renders it, in our estimation, all but indescribable. On looking into inspired Jewish prophecy, however, we are charmed and entranced by the brilliant descriptions there given of a morally renovated world, but which many regard as being so highly poetical as to contain but a modicum of sober truth. Let these, we ask, carefully compare the past condition of many peoples and countries with the present, and we think they cannot but admit that the ancient seers did not "prophesy deceit," nor "see a vain vision." But indeed, granting that these prophetic descriptions are somewhat poetical, or figurative, who can deny that there is enough sober truth and moral fact already accomplished to have warranted so lofty and animated a style of prediction? We therefore maintain that, notwithstanding everything that can be assigned, truthfully, to legislation, commerce, colonization, or martial conquest, the distant parts of the earth are, by far, most indebted to *the Missionary platform* for whatever they now present of a renovated social and moral life. To put this matter in a clearer point of view, and with amazingly more forceful evidence, let us see what other civilized nations, or even our own, have done, solely and simply, by their philosophy, commerce, colonization, and martial conquests, to elevate and morally bless the heathen nations of the earth, in comparison of what has been "most assuredly" effected by *the Missionary platform in general*, in this and other countries. No reader of history and thoroughly informed observer of the present time need be told the all-but incredible difference. Better, we think, had it been for the cause of civilization, not to say of moral culture also, had kings, governments, and scientific communities left the greatest part of their work, in this department, to the platform, at all events in the first stages of it. The sceptre and sword have not generally succeeded in the work of enlightenment and renovation; nor need we wonder at it, since the King of kings has declared, "My kingdom is not of this world." Other weapons than those employed by the "princes of this world" are requisite to the world's salvation and social

elevation. Whatever, then, is already realized in this direction, or ever will be hereafter, must be attributed to another class of agencies —to quite a different power and organization. If, therefore, we are not to look for it in cabinets, camps, or learned councils, where else can we go, but to *the Missionary platform?* Ah! there is the mysterious, but almost omnipotent power; there is the simple yet exquisite machine by which our species are being gradually lifted, in successive portions, from the darkness and thraldom of remote ages. The human being, wherever and however found, true to his original characteristic and dignified constitution, responds to these appropriate appliances for his restoration to his proper moral status; while he either spurns or disregards those which only contemplate the emancipation of his inferior manhood.

Sound philosophy, then, also points us, unerringly, to *the Missionary platform*, as the first and chief, if not only, lever by which man has been and shall be raised to his destined, unquestionable, and sublime altitude. We do not, indeed, overlook and undervalue the other manifold agencies and appliances devised and put in operation for the amelioration of man's condition in this probationary world; but we do maintain, and we think the conviction is a growing and widely-extending one amongst the wise and patriotic of all classes, and in all enlightened Christian nations, that the scripturally *religious Missionary platform* is eminently the most splendid, powerful, and successful coadjutor of the pulpit. But to depict all its future achievements, as well as minutely survey its past conquests and blessings, "time would fail;" and therefore, lest we exceed the reasonable bounds of space, and exhaust the patience of our readers, we pause for the present, only praying, further, that speedily "the glory of the Lord may be revealed, and *all flesh* may see it together."

G. W. A.

Art. VI.—SPEECH.

IT has been frequently said that speech is the glory of man, distinguishing him as it does from the inferior tribes tenanting earth along with himself. This may perhaps be correct, but it would be more correct to attribute this glory to the endowments which render speech necessary. It cannot well be questioned, that there exists a medium of communication between all minds of the same order whatever their organization. It may be a difficult task to fix precisely the limits of the world of mind passing from man downwards; but it is no unfounded nor rash conclusion to affirm, that motion self-originated and self-directed affords evidence that

the organism is the abode of mind. Popular conception may have confined the realm of thought to the human race, or perhaps to the human race along with a few of the higher forms of animated being; but no just reason can be assigned for such limitation; it is merely arbitrary, having no foundation in nature. In the various orders of mind comprehended within this far-reaching empire, there exists, as we may reasonably suppose, a medium of communication. From common observation we know that this is so among the various genera with which we are best acquainted, and numerous cases are furnished by every writer on natural history. Now reasoning from that with which we are better acquainted, to that of which we know less, we cannot well avoid the conclusion that a like capability exists among the latter. It may reasonably be questioned whether any medium of communication common to all exists; but that mind of any given order is capable of intercourse with its fellow-mind, seems beyond rational doubt.

Every mind is in harmony with the circumstances in which it is placed, and the purpose for which it is designed. Nothing is more obvious than that every living thing is in constitution admirably suited to its place and purpose. And as there is this adaptation between existence and its conditions, so there is similar adaptation between endowment and the communicating medium. As mind exists in higher grade, capable of more extensive enjoyment, and designed for nobler purpose, so the mode of interchange is correspondingly advanced. In man, whose faculties are most perfect, capability for intercourse exists in its highest form. Each mode is suited to the order of being to which it belongs; but as mind ascends in the creative scale, the method of communication becomes more perfect. Hence, endowments which give character to the mode of intercourse, together with corresponding place and purpose, constitute the real glory of man.

In the human race where moral sense and intellectual faculty are united, speech, like every other mode of activity comes under rule. The manner and matter of communication between man and man may be wrong as well as right, and every person is required to avoid the one, and practise the other. Communicativeness appears to be an essential property of mind. Like a bubbling fountain, it seems necessitated by its very nature and laws to pour forth its stores. And as this communication in substance and form has moral character, it will be obvious that suitable check and regulations are necessary. If we can in any degree compass the purposes which the intercourse of mind with mind is designed to accomplish, we shall be better able to understand the general principles of its government, and be more fully qualified to attend to them and give them expression.

The mutual intercourse of which mind is capable, has impor-

bearings upon what relates to temporal well-being. No le person under present arrangements can secure everything isite for physical safety and comfort in every degree. Com- tion is absolutely demanded, so that all things may be brought the most advantageous relation to man. It is only where mind in union with mind that the soil yields her increase, and the unbosoms her treasures, and the elements become obedient nts; and just in proportion to the perfection of this social ination, is the safety and comfort of every one included in it ased. That human nature is capacitated and designed for lity is evident even amid the rudeness of a savage state. e is no barbarism, however extreme, which has not furnished dition to the family division, the tribal union; by which ce and aggression were undertaken, and other general purposes ed out, which were deemed to be for the advantage of the . In promoting the designs of these necessary associations, h, as the communicating medium, acts an important part; and ts part may be acted well in securing the interests of civil and l life, it evidently ought to be chastely and honourably ated.

ıe spread of information is also a purpose contemplated in this course. The unaided acquisitions of any single mind would be aratively small. It is very difficult to determine how much re indebted to others, not merely for information, but for , suggestions, and other stimulus which prompt to active ion in widening our field of knowledge: In investigating particular subject, the point reached by one becomes a fresh ing-post for another; and every man availing himself of the unicated results of his predecessors, employs them in making epartment of study yield up additional secrets, and spread of its treasures at the feet of inquirers. The incessant on of mind does not merely represent activity, but as well, the ration which impels to loftier flight, and more vigorous effort. me literature may seem the principle means of communicating mation, but to adopt this conclusion would be a mistake. it is *a* principal means will not be questioned, but that it is rincipal means cannot be conceded. A careful review of our est convictions, our most settled principles, and our general ledge will show that we are largely indebted to the direct inter- se of mind with mind. The living voice produces the most sive and abiding results in the discipline and education of the d. For good or evil in the spread of information the tongue e most potent agent. The tone and accompanying gesture so tive in conveying fulness of meaning and producing permanent ression cannot be transferred to the written page, and indeed ver available and efficient the press may become, it is not likely

that it will ever supersede the oral method. When any measure of importance requires agitation immediate recourse is had to public gatherings, where human speech, energized and made eloquent by the majesty and importance of the subject, rouses to unwonted exertion the slumbering activities of men. Effects similar to those produced among the Athenian patriots by the philippics of Demosthenes, may be produced in any age by those who in like manner bring this powerful agency to aid in the accomplishment of their projects. The greater part of men, and indeed every man more than at first sight would seem, depends upon intercourse with others for the most of his information; and perhaps he is chiefly indebted to the same source for the deep convictions which play a conspicuous part in regulating his action.

The production of real and genuine pleasure may be instanced as another purpose contemplated in mutual intercourse. The enjoyment of which man is capable, is variously classified, according to that part of his complex nature in which it originates—as sensual, intellectual, and religious. Remark upon the nature and sources of enjoyment does not come within our range at present; what we invite attention to is, that intercourse between mind and mind is indispensable to its production. By whatever name pleasure may be known fellowship between minds lies at its base. No created mind possesses in itself the resources requisite to true enjoyment. This can only be affirmed of the Uncreated One who, in his absolute and infinite essence, is neither related to nor dependent upon any. Every dependent must not only realise in consciousness that dependence, but also in experience the union and fellowship which that dependence requires ere genuine pleasure is caused. Can we conceive of a moral and rational being having enjoyment when cut off from intercourse with others? An attempt will at once demonstrate the impossibility. Genuine pleasure is the product of association. Its elements exist apart, and only when brought together in harmony is this desirable result effected. It perhaps may not be out of place to say that as existence in harmonious combination realises happiness, so that same existence dislocated and in disorder experiences misery. From this dependence of happiness upon mutual intercourse it is obvious at once how important a position human speech occupies, and how needful that it be properly regulated.

Moral and religious development may be regarded as another purpose contemplated in the intercourse of mind. The capabilities for yielding mature and healthy fruit are possessed; but this pleasing result can neither be produced nor maintained without careful and continued culture, even under the most favourable conditions, and in the most suitable circumstances. Living fellowship with the Highest must ever be regarded as the fountain of moral and religious life, and the direct agencies appointed by Him as the channels

h which this life flows. But it will be obvious at a glance
e general intercourse of mind, as well as intercourse with
ssesses considerable power as an agency for aiding or imped-
spiritual growth of man. Moral and religious excellence
s that its subject be in fellowship with others. The virtues
ıting it find scope for exercise in the moral friction constantly
n in the world. It is there they are cultured and sunned
ıuty and strength, or perverted and blighted till nothing but
ı and debility appear. How frequently a word or look
invaluable encouragement. Man, surrounded by foes, the
adverse influences, yet anxious to give expression to the
and religiously good, with invigorated heart faces his diffi-
ınew when made powerful in the thought that there is one
npathises with him. " Pleasant words are as an honey-
weet to the soul and health to the bones." And not unfre-
intercourse without articulation will conduce to the
ı of virtue. The case of Peter is in point here—the
Jesus sent him forth a heart-broken and repentant man.
brief outline of the purposes contemplated in human speech
ow it enters into and influences every relation of life. Detail
ect so extensive as its proper regulation within space so limited
ısible; all that can be attempted is to advance general prin-
ʏhich admit of application in every case. And, indeed,
more than this is necessary; once let the foundation and
ıtures of the government of the tongue be understood, and
ll be little difficulty in determining how it ought to be regu-
any given instance.

ing in mind the design of speech, its extensive use, and
l influence, *personal regeneration* may be advanced as the
sable condition of its government. There is a marked
:e between the proper government of the tongue and its pru-
ır politic regulation. Motives of prudence or policy, thoroughly
ı themselves, may impose restraint, and a man may be alto-
ilent, or may speak plausibly, when, had he been under no
b, his real feeling would have found expression. The force of
ıblished custom may also lay check upon intercourse and
within prescribed channels. But such regulation comes
:t of good government. It lacks a solid and well-laid
ork. Frequently under pressure it gives way, making
state of things manifest. But should prudence, policy,
ɔm maintain their sway, yet the ends contemplated are not
ıl ends of intercourse. They are so thoroughly selfish
n the result is fully developed, it only demonstrates the wide
ɜ between this regulation of the tongue and its proper
ɜnt. No base or selfish ends are contemplated in the
mutual intercourse. The policy which aims at such ends

is hollow, and vitiated by the very objects to which it leads. The Apostle James declares the inadequacy of unregenerate man to rule his tongue. "The tongue can no man tame, it is an unruly evil, full of deadly poison." Similar is the thought expressed by Paul in the quotation from the Psalms, given in his letter to the Romans when speaking of the ungodly: "The poison of asps is under their lips; whose mouth is full of cursing and bitterness." So long as the fires of evil burn within, the tongue will be inflamed, and by reactionary law increase the power of evil in the heart. "An ungodly man diggeth up evil, and in his lips there is as a burning fire." As a man is he speaks; being evil he speaks evilly; and as he continues to speak so will he live and walk. The fire of evil is within; it exists not in outward things. No greater mistake can be committed than to suppose that evil is external to the man. Its seat and centre are in his heart. There may be outward ablution and cleansing more than enough, but while his nature remains the same evil continues to bear rule. Here originate the wicked thoughts which become wicked, false, and blasphemous utterances. The evil surging within pours forth itself through the tongue, ever increasing unto more unrighteousness. He who of all was most conversant with human nature, points to the heart as the centre and source of all defilement. "But those things which proceed out of the mouth come forth from the heart, and they defile the man. For out of the heart proceed evil thoughts, murders, adulteries, fornications, thefts, false witness, blasphemies; these are the things which defile a man." This testimony is explicit and exact; it corresponds minutely with the facts of the case as we know them. It lies at the base of a correct philosophy of human nature; and no process of thought relating to the condition or outworking of humanity under any aspect ought to lose sight of it. Its importance in relation to the government of the tongue is apparent at once. This government must have good, not evil, for its aim. Its design cannot be to influence and excite human passion, increasing unrighteousness and spreading desolation. But how can good come from such an evil source? "Doth a fountain send forth at the same place sweet water and bitter?" Is it not evident that if the tree be corrupt the fruit will be corrupt? What force there is in the manner in which Jesus puts the point when addressing the Pharisees: "O generation of vipers, how can ye, being evil, speak good things? for out of the abundance of the heart the mouth speaketh." When all is evil within, how can the tongue be governed? Its communications will necessarily correspond with the state of heart. Government may as reasonably be looked for in a kingdom where every national institution has been cast down, and every national tie broken, where nothing but anarchy and confusion prevail, as in the heart where Satan

has dominion, and leads captive according to his will. Personal regeneration is indispensable. Old things must pass away, and all things become new. It is only when an alteration so radical has taken place, that both the cause and end of action are entirely changed, that speech can be properly regulated. Short of this it is vain for any man to attempt it. His prevailing moral state being evil, the regulation he imposes will be of the same character. "The tongue can no man tame." It is wild, unruly, defies restraint, remains in nature precisely the same, whatever checks prudence, policy, or custom may impose. The human must be brought into fellowship with the divine, and the heart of man become a temple of the Holy Ghost, so that his prevailing tastes and tendencies may be produced by the gracious operation of the Spirit. When evil no longer reigns in his heart, perverting its inner workings and outer developments, can man be considered adequate to the proper government of his tongue?

Having adverted to what we deem an indispensable condition of the government of the tongue, it may now be advanced as a general rule—*That a man ought only to speak when he has something to say.* The design of intercourse contemplates desirable results, and every man in speech ought to offer what is likely to work out this design. There is no space for trifling, aimless talk. An incessant chatterer is the last to forward the important and momentous purposes of life. He rather talks for talking's sake, issuing volumes of sound without the least significance or sense. Persons of this class are invariably monopolists of talk; they seem to regard it as an infringement of their rights if another ventures a remark. Others live to listen to them. But, alas! oracles of wisdom in their own esteem, they are pedants and bores in the opinion of others. To fall into their hands is regarded as a calamity; if escape be possible, it is immediately attempted; if not, there is a forced resignation, a screwing up of courage to endure what cannot be avoided. Well regulated intercourse makes no pretension to this oracular eminence, nor betrays the least desire for notability in twaddle. Though it may be generally aimless, have nothing in view but to show talking capability, yet this trifling speech is not always harmless: "In the multitude of words there wanteth not sin." The thing itself is an abuse of power, a waste of time; it strengthens a whole host of evil habits, and perpetuates a looseness in speech, pregnant with many of the vices of a depraved heart. Thoughtful, industrious, and religious habits all suffer. Thought and flippancy cannot be on good terms; a tongue constantly wagging and industrious hands are seldom neighbours; a prating mouth and a godly heart are as wide asunder as the poles. "He that keepeth his mouth keepeth his life, but he that openeth wide his lips shall have destruction. The words of a wise man's

mouth are precious, but the lips of a fool will swallow up himself."

Incessant talkers are always under very strange delusion. In their own eyes they have so much to say that there is really much difficulty in finding its measure of time; while in the eyes of others they say so little as to be either despised or pitied. They are thus ever proclaiming their folly. "A fool's voice is known by multitude of words—a fool also is full of words"—not thoughts, between the one and the other there is a great difference, so much so that when talk abounds sense is almost entirely extinct. Din and noise are certain indications of emptiness. But the fool of the Scriptures is a man disordered in his heart, so that incessant talking reveals an inner state the exact opposite of what is required for the proper regulation of speech. Every person belonging to this class walks about in the world wise in his own conceit, but at the same time proclaiming loudly his incapacity for thought, and as well his morally disordered condition. "Every prudent man dealeth with knowledge, but a fool layeth open his folly."

The purposes of intercourse cannot be advanced by trifling empty chatter. It interferes with the ordinary business of life. Those who indulge in it are never famed for close attention to their own affairs, nor for any such regard to the concerns of others as contributes to the general good. "It is an honour for a man to cease from strife; but every fool will be meddling." There may, perhaps, be no evil intention, yet there is an unwarrantable interference with the characters, circumstances, doings, and prospects of others. This small talk does not in the least contribute to the knowledge of men. There is nothing in it to add to the world's information. If a thought were by accident to drop from the lips of such persons it would be a surprise to all present, and some would almost think it an event to be noted among the memoranda of the year. "The tongue of the wise useth knowledge aright, but the mouth of fools poureth out foolishness." And what real pleasure can such incessant prating produce? There may be some gratification to the parties who indulge in it, but to other persons it is one of the severest tests of patience. The enjoyment is one-sided, and alas! the annoyance and pain too, except when two of the same tastes and tendencies meet. Genuine pleasure, such pleasure as men ought to realise in intercourse, a pleasure pure and lofty, can never be gained apart from a proper regulation of speech. As for moral culture being promoted by such means the thing is impossible. We might as soon expect the order and beauty of the favourite garden in the uncared for wilderness, as moral excellence to be the product of trifling, aimless talk. If a man desire to carry out what the design of intercourse embraces, his communications must offer something that will forward the business of life; add to the information

race, produce real pleasure, and aid spiritual development. regulated speech will always be of value in relation to one or of these purposes.

nay be advanced as another general principle, *that speech to be honest, frank, and manly.* There is nothing more able than dishonest speech, whatever the form it assumes. A of double tongue cannot be respected. Agreeable enough in in real sentiment he is as dissimilar from his fair utterances at from darkness. Intercourse that ought to have been sanc- to the highest purposes is debased to the meanest ends by his uplicity. It was never designed that speech should be a veil ceal the true sympathies of men, but to make them manifest. gh this channel noble thought and pure feeling as actually ng ought to flow, producing in others the same nobleness and . Every word expressive of regard and esteem ought to be worth ight; indeed, to whatever speech may relate it ought to be of value. Men may advance what they please in favour of dip- y in general intercourse, it is but another name for duplicity lsehood, and as practised by men and nations it has proved ible curse to them. The Scriptures speak of its existence as ting a state radically wrong. "There is no faithfulness in mouth; their inward part is very wickedness; their throat is en sepulchre; they flatter with their tongue. Thy tongue de- mischiefs; like a sharp razor working deceitfully. Thou evil more than good, and lying rather than to speak righteous-

In describing an opposite state the prophet says—"The nt of Israel shall not do iniquity nor speak lies; neither shall itful tongue be found in their mouth." Dishonesty in speech adly condemned; and flattery, backbiting, talebearing, slan- , every form of it is avoided by a well governed tongue. as Adams in one of his sermons furnishes the following para- showing the impropriety of these vices:—"Since God hath the tongue one, have not thou a tongue and a tongue. Some ouble-tongued as they are double-hearted. But God hath one tongue, one heart, that they may be one in deed as they number. It is made simple, let it not be double. God hath us men, we make ourselves monsters. He hath given us two two ears, two hands, two feet. Of all these we will have, or st use, but one. We have one eye to pry into others' faults, nother to see our own. We have one ear to hear the plaintiff, nother for the defendant. We have a foot swift to enter for- l paths, not another to lead us to God's holy place. We ne hand to extort, and scrape, and wound, and not another to , give alms, and heal the wounded. But now, whereas God given us but one tongue and one heart, and bidden us be con- ith their singularity, we will have two tongues, two hearts.

Thus cross are we to God, to nature, to grace; monstrous men; one-eyed, one-footed, double-tongued, double-hearted. The slanderer, the flatterer, the swearer, the talebearer, are monstrous (I dare scare add) men; as misshapen stigmatics as if they had two tongues and but one eye, two heads and but one foot."

How admirable is a frank and manly intercourse, which lays no one under the necessity of speculating concerning mysterious reservations; which is as far removed from sycophancy as right from wrong, every form of it exhibiting candour, sincerity, and heartiness. It is the exact opposite of cautious crafty speech, which arouses your suspicions and obliges you to be watchful lest mischief come upon you unawares. It is equally the opposite of pliant crouching speech; speech suited in a cowardly and unmanly way to person, place, and circumstance. A greater degradation is not conceivable than a man at the bidding of tyrannous caprice stripping himself of manhood, and becoming a thing for the accomplishment of selfish purposes. In intercourse let man maintain his dignity, and while giving to all the respect due, let him never forget what he owes to himself. Frank and manly speech is opposed to vulgarity. There is no place in it for slang. It may not be classically chaste, but it is invariably free from the improprieties generated by a low and impure state. No purpose of intercourse can be advanced by duplicity, craft, or meanness; a well-regulated tongue avoids them. They bespeak an infamous character, a want of self-respect, and equally so of regard for others.

It may be advanced as another general principle—*that all intercourse ought to aim at service*—service comprehending the overthrow of evil and the establishment of good. The positions already laid down may seem to embrace this, but yet its importance appears such that it deserves separate statement. We may have something to say, and be prepared to say it honestly, but we ought never to forget that the production of positive good must be the aim of our speech. It may be that the strength and influence of our intercourse will be required to effect the overthrow of some existing evil; but this work of destruction is only one half of the service. Not only should evil be overthrown, but its place occupied by good. It is not enough to cast down; we must build up. The evil crushed must be kept down by the presence and power of its opposite good. Serious mistakes are frequently committed by men conceiving the work to be entirely destructive. The service to be accomplished in mutual intercourse is the prevention or displacement of evil by the establishment of good. Service of this kind requires meekness and moderation. Sometimes a man is driven farther from good by the efforts put forth to bring him nigh to it. They are, perhaps, designed only to destroy, or are so ill-timed and intemperate that they defeat themselves. The cause of virtue and

truth frequently suffers through the injudicious speech of its supporters. Strange notions occasionally prevail concerning the honest and manly way in which things ought to be said. A person speaks his mind, and prides himself in doing it, while the fact of the matter is, he merely vents his spleen, and pours out the impure drainage of his thought and feeling. It might almost be supposed that he was the subject of a severe bilious attack, and that his speech resulted from the irritation of accompanying fever. The service which every man should contemplate in intercourse should be constructive as well as destructive, and the matter, the manner, and the time ought to be so selected and arranged as to produce the best possible results. "There is that speaketh like the piercings of a sword, but the tongue of the wise is health."

"Life and death," according to Scripture, "are in the power of the tongue." It possesses potencies for either good or evil. It scatters blessings with God-like profusion, or sends forth fire brands, arrows, and death; it binds up the broken heart, pours balm into the wounded spirit, or harrows and torments with indescribable agonies; it sets on fire the whole course of nature, inflaming it with hellish passion, or awakening ardent desire for the holy and good. The tongue possesses such power that it has been taken as the representative of all that is bad and all that is good. Then let our hearts be the Lord's, that our speech being sanctified to Him, we may speak when we ought, and speak honestly, our words being "words of peace and truth,"—"apples of gold in pictures of silver." "The mouth of the righteous speaketh wisdom, and his tongue talketh of judgment." A. J.

Art VII.—THOUGHTS ON WOMEN PREACHING.

NO one will question the power of female influence in the domestic circle, especially in reference to the training of children. Equally unquestionable is it that home is the woman's peculiar sphere of duty. No public services can atone for household neglect. It would, however, be an injury alike to her and to the common weal, to restrict her usefulness to that one sphere. Something more than amusement and adornment may be expected from woman in the more public walks of life. She may cause the church and the world to feel her influence otherwise than indirectly. Accordingly, while the Church of Rome owes much to its "Sisters of Mercy," the various denominations of Protestant Christians are now employing female agency to a considerable extent, not only in the circulation of tracts and the raising of funds for missionary and other purposes, but also in visiting the sick, the destitute, and the outcasts of society, for their temporal and spiritual benefit.

But, with few exceptions, women, however pious, talented, and zealous, are not permitted to labour publicly for the edification of the Church and the conversion of sinners, or take any part in public religious exercises. Anything in that line is deemed unbecoming the modesty and subordinate position of the sex, and contrary to apostolic injunction. We think this is an extreme—a prejudiced view of the case, somewhat allied to the high pretensions of the priesthood, which excludes all laymen from the pulpit; whereas, it is evident that in apostolic times, numbers of unordained persons preached the gospel, and that with remarkable success. The Head—the sovereign Lord of the Church—still reserves to himself the "power," the resources, and the authority, which he received on his ascension to his mediatorial throne. And as, when he first "gave gifts unto men," he divided—distributed them severally as he pleased—gave them to whom, and in the proportion which, in his infinite wisdom and love, he saw good, (admitting that female agency in the respect under consideration is an extraordinary thing,) who is competent to affirm that he always confines himself to ordinary agencies and instrumentalities?

If, however, it can be shown that Paul has absolutely prohibited this kind of agency, the question must be considered as settled; and it would be irreverent, or impious, to discuss it. But that the apostle is not to be so understood in 1 Cor. xiv. 34, 35; and 1 Tim. ii. 11, 12, appears evident to us from the following considerations:—

1. Prophesying is distinguished in the New Testament from teaching and ruling in the Church. In the following places, which we ask the reader to examine, prophets are mentioned as distinct from pastors and teachers, as well as apostles and evangelists:—Acts xiii. 1; Rom. xii. 6; 1 Cor. xii. 28; Eph. iv. 11. See also, Acts xix. 6; 1 Cor. xiv. 1, 29—31; and 1 Thess. v. 20.

2. Let us now inquire what is meant by prophesying in the sense of the passages referred to? In some cases, no doubt, it included the foretelling of future events; but the more common and important meaning of the word may be gathered from 1 Cor. xiv. "He that prophesieth speaketh unto men, to edification, and exhortation, and comfort." "He that prophesieth edifieth the Church. I would that ye all spake with tongues, but rather that ye prophesied . . . . . that the Church may receive edifying. But if all prophesy, and there come in one that believeth not, or one unlearned, he is convinced of all, he is judged of all; and thus are the secrets of his heart made manifest; and falling down on his face, he will worship God, and report that God is in you"—among you, "of a truth." In Acts xv. 32, we read that "Judas and Silas, being prophets, ... exhorted the brethren with many words, and confirmed them." Prophesying was one of the effects of the baptism of the Holy Ghost, springing from the new heart of love received

the sanctified believer; experimental preaching. Compare Isa. 2—4; Psa. xxxiv. 3, 8; and xl. 9, 10; Acts x. 44—46; and 6; Eph. v. 18, 19: and Col. iii. 16.

. We come now to our main inquiry:—whether women were ved to prophesy in the sense just explained. A presumptive ument for the affirmative of this question may be drawn from fact that prophesying was not confined to males under the old omy. Take the following cases:—Miriam, Exod. xv, 20, 21; orah, Judg. iv. 4; and Chap. v.; Huldath, 2 Kings, xxii. 14— and Anna, Luke ii. 36. Now, can we think that the Christian ensation is less liberal than the Jewish; the New Covenant less ileged than the one from "Mount Sinai, which gendereth to lage?" Is it likely that God would employ women to judge ancient people, and to deliver the most solemn messages to a, and yet prohibit the sex from confessing with their mouths Lord Jesus, and inviting miserable sinners to come to him? s not our Saviour affirm that the least in the kingdom of heaven reater than any of the old prophets, who saw his day afar off, had not received the Holy Ghost in the New Testament sense? l does not the great apostle say, "There is neither Jew nor ek; there is neither bond nor free; there is neither male nor ale; for ye are all one in Christ Jesus"? Gal. iii. 28.

The famous passage from the prophet Joel, cited by Peter on the of Pentecost, strongly favours our argument. Acts ii. 17, 18. nd it shall come to pass in the last days, saith God, I will pour of my Spirit upon all flesh; and your sons and your *daughters* ll prophesy, . . . and on my servants and on my *handmaidens* I pour out in those days of my Spirit; and they shall prophesy," . Now, was this grand prophecy fulfilled on the day of Pente- t and subsequently, or not? The inspired preacher intimates ongly that it was so fulfilled. Or does any one suppose that it was filled in part only; that it was fulfilled in respect of the "sons" l "servants" of the Lord, but not in respect of the "daugh- s" and "handmaidens?" Let us proceed, then, to inquire whether ere are any examples or instances of female prophesying recorded the New Testament? In Acts xxi. 8, 9, we read that Philip e Evangelist, had "four daughters, virgins, which did prophesy." Acts xviii. 26, Priscilla is mentioned in connection with Aquila, r husband, as having taught the eloquent Apollos "the way of od more perfectly,"—the way of salvation by faith in Christ esus. They are mentioned with honour and affection by the postle in Rom. xvi. 3, 4. In the same chapter, Tryphena and ryphosa, two holy women, are saluted as "labourers in the Lord." nd, supposing they were deaconesses, as Phœbe was, we are not arranted in concluding that they did no public service in the hurch. Stephen, a man full of the Holy Ghost, was a deacon; but he preached—prophesied. Acts vi.

Albert Barnes admits that females shared in the remarkable influences of the Holy Ghost, and thinks, also, that some women in the Corinthian Church partook of the gift of prophesying, but were not allowed to exercise it in public. Are we to believe, then, that the Holy Spirit imparted a gift of the greatest importance, which was not to be exercised for the benefit of the Church? But that they did actually exercise this gift in the Church, evidently appears from 1 Cor. xi. 5, where the Apostle reproves them for certain improprieties in their manner of prophesying. Observe, he does not reprove them for prophesying, but for some fault in connection with it. Would the Apostle have corrected that circumstantial impropriety if the thing itself had been wrong? Would he have given any instruction for the proper exercise of a gift which could not be lawfully exercised? From these considerations, we conclude that it is not prophesying or praying publicly that the Apostle forbids, in 1 Cor. xiv., 34, and 1 Tim. ii., 11, 12, but teaching and usurping authority in the Church. They were allowed to prophesy, provided they preserved therein the modesty proper to the sex, and were subordinate to the regular pastors and teachers who had the rule over the several members of the Church. Women were forbidden to ask questions, dispute, and set up their judgment against the teachers and rulers of the Church, as some among the Corinthians seem to have done. "All things" were to be "done decently and in order." See Dr. A. Clarke's Commentary on the above passages. And is there anything indecent or unbecoming in an intelligent woman standing up before a congregation, not with a rod, but in the spirit of meekness, speaking of the Kingdom of God, telling of the love of Christ, of the fulness and freeness of Gospel blessings, inviting the weary and heavy laden to come and find rest to their souls, urging the claims of the blessed Redeemer, and pointing to the awful consequences of neglecting so great salvation? Was it not natural and proper in the woman of Samaria, after what she had heard and felt at Jacob's Well, to forget her water-pot, and go into the city, saying to everybody, "Come, see a man which told me all things that ever I did—is not this the Christ?" Was it not the very same spirit as that which moved Andrew to find out his brother Simon, and bring him to Jesus?—the spirit of the Gospel; the "leaven hid in the meal," which is to "leaven the whole." If the woman was the first "in the (original) transgression," was she not the last to leave the cross of her adored Saviour, and the first to visit the sepulchre and make known the glorious fact of His resurrection? If she persuaded the man to eat of the forbidden fruit, why should she not, as an expression of her penitence and her love, seek to persuade him to eat of the fruit of the tree of life—to partake of the blessings of Divine grace? It is admitted by some, if not all, who take the

pposite view of this matter, that, in some instances, females have een owned of God, even eminently, in their public evangelical bors. The case of Mrs. Palmer, of America, might be referred , who, with her excellent husband, has labored with striking suc- ss at Newcastle, Sunderland. and many other places in England d Ireland, during the last four years. Thousands of guilty, miser- le sinners have been brought into Gospel liberty, and thousands believers raised into a higher condition of life in Christ Jesus. ere has been, we think, nothing witnessed in modern times more arly resembling the grand scenes of Pentecost. And we take is occasion of saying that her unpretending publications—"The ay of Holiness" in particular—are eminently calculated to pro- ote vital Christianity in its higher manifestations. Now, is it nceivable or credible that the spirit of truth and holiness should us employ an unlawful agency? In conclusion, with all defe- nce to those who think otherwise on the subject, we do not wonder at, in connection with the remarkable revivals of vital religion— f primitive Christianity under the Wesleys, and subsequently hrough H. Bourne and W. Clowes, a few gifted females, filled with aith and love, were moved not only to "magnify God" and lift up their voices in prayer, but also to exhort and comfort their fel- ow believers, and beseech sinners, "by the meekness and gentle- ess of Christ," to improve the day of their gracious visitation. Mr. Wesley, in spite of his strong educational prejudices, could not forbid such women as Mrs. Fletcher and Mrs. Rogers thus occasion- lly to exercise their spiritual gifts. And Hugh Bourne, in a ifferent position, with equal practical wisdom, encouraged a few oly and talented women to aid in this, as also in other ways, in arrying forward the wonderful work which he had been the lead- ng instrument in originating. A considerable number have been memorized in our Connexional Magazine, whose holy lives, earnest prayers, and devoted efforts contributed, in no small degree, to the progress of Primitive Methodism. A few of the same spirit "re- main unto this present;" and we have a strong impression that a higher-toned piety in the female members of our churches, leading to more active, varied, earnest, but unassuming, labors for the ad- vancement of religion is much to be desired, and should be more generally encouraged. W. D.

ART. X.—THE CHURCH OF ENGLAND.*

NO institution of modern times furnishes more abundant matter of interest, or in greater variety, than the Established Church of England. You cannot pass it by in any intelligent survey of that country and its people. Go where you will, in all the length and breadth of the land, it raises its proud crest, and makes its influence felt. It wields a sceptre more potent than that of Hildebrand in the height of his glory. Its mitred bishops, dwelling in sumptuous palaces, and looming, like stars of prouder magnitude, even among princes and nobles; its many thousand clergy—their education, refinement, high social position, and almost unbounded influence; its vast wealth; its secular power; its prescriptive rights; its imposing ritual, and its lofty prerogatives in the highest of all man's concerns, his religion—these secure for it an importance which it would be hardly possible to exaggerate. You cannot understand the genius of English institutions, or the spirit and customs of modern English society, until you have scanned with care this gigantic ecclesiastical organization.

We have said that our subject is variously interesting. If it has its important social, political and religious aspects, it connects itself quite as largely with æsthetics. To the mere man of taste it appeals with a power that is irresistible. Nothing contributes more to the architectural beauty of England, or to the picturesqueness of its landscape, than the fine old churches which are scattered so thickly through all her borders. Very pleasant is the impression produced upon the heart of the stranger, as he gazes upon these Christian temples, lifting their moss-grown towers, or their pointed spires toward heaven; hallowing the repose of the dead around them: an abiding pledge of the coming of Him who is "the resurrection and the life." The joyous peal of bells, filling the very air with gladness, like merry laughter or the song of birds; or the sweet chime of the "Old Hundredth" or "Adeste Fideles," will remind you of Charles Lamb's eloquent words, "bells, the music nighest bordering upon heaven," and you will wonder, perhaps, whether the author of "Elia" borrowed so pleasant a conceit from the quaint George Herbert;

> "Think, when the bells do chime,
> 'Tis angels' music."

Enter, on the holy Sabbath, where a man clothed in the spirit of Paul and Jesus Christ is expounding the great things of God's

* From the "Boston Review."—This transatlantic estimate of the Church of England must be received with some abatements; but its general character is so truthful, discriminating and appreciative, that it cannot fail to interest our readers deeply.—EDITOR.

Everything contributes to the awakening of deep and holy
sions. The aisles paved with large stone tablets, whose in-
ons indicate that the chambers of the dead are beneath; the
embellished with many a costlier tablet of white marble, to
nate the memory of the richer or more distinguished of those
bodies are slumbering near; ancient monuments with statues
se in honour of whom they were erected lying at full length
top; knights in armour, their shields lying by, and their
palm to palm, in the attitude of prayer; ladies, in the cos-
f the times in which they lived; and popish saints, dread-
maciated, and ghastly, and frightful, from long-continued
; the dim religious light, entering by great gothic windows,
h are pictured some of the most interesting Scripture scenes,
of marvellous richness and brilliancy, and falling upon the
d wainscot-panelling and the old oak pulpit, while it imper-
reveals the artistic beauty of the exquisite carved work and
ouldings which are above and on every side—you will find
ssible to resist the power of all this, though the heart of the
t Puritan may beat in your bosom.

ery good description of the monumental effigies of which we
oken occurs in an exquisite poem entitled "Flitton," in
"Year Book," page 947.

"And hence, with staid and thoughtful mien,
We moved along the nave,
And through a stately iron gate,
Where, o'er the Founder's grave,
A costly monument appeared,
Our poor regards to crave:
On which, in effigy he lay,
A gay and gilded thing,
Though dimmed and sullied much by time,
Whose quick, but noiseless wing,
Fanning the haughty brow, has soothed
Its winter into spring,
And close beside, in silent state,
Reposed his ladye fair,
Their faces gazing on the roof,
Their hearts upraised in prayer,
And others of the house and line
Of bold de Grey were there."

ill be still more impressed with the remarkable stillness and
ttention of the congregation, and all the outward manifesta-
f reverence. Even the long rows of poor children who sit in
leries, all neatly attired in the quaint uniform of the charity
to which they belong, seem to have caught something of the
of the place, and are singularly quiet and orderly. The
f the New Englander will leap for joy at hearing the old
with which he has been familiar from his childhood in connec-
ith the worship of the house of God—as Old Hundred,
ns, Duke Street, and Dundee. And he may even be pleased

with the chanting without proving recreant either to the principles or the spirit of the Pilgrim Fathers. When the *Te Deum Laudamus* is well executed, the seraphic voices of the children blending in richest harmony with the fuller, deeper tones of men and women, accompanied by the grand organ, which breathes the softest notes, like the whispers of angels, or, swelling in tones of thunder, reverberates along the open roof and through the rows of stone arches, the effect is irresistible, alike to Cavalier or Puritan, Churchman or Dissenter; and you might almost believe that it was the voices of cherubim which you heard pouring forth these sublime words, "Thou art the King of Glory, O Christ!"

Is it a mistake, that these Christian assemblies, embracing the highest culture of the realm—musical and all other—where science, and literature, and philosophy, and statesmanship, and even royalty itself worships, and where "the service of song" embodies the result of careful and expensive training, Barby or Mear is preferred to the last composition of some fashionable singing master? Is it a lack of severe taste, or the possession of it, that makes Bishop Kenn's grand evening hymn, "Glory to thee, my God, this night," with Tallis' Chant, always fresh and welcome in these English churches, though sung on fifty-two Sabbath evenings in the year? Are we altogether so great gainers as we try to think, because we have so many new hymns, new metres, and new melodies? For ourselves we are no judge of what is "artistic," but we have seen the *heart* of a great congregation moved by one of Watts's simple lyrics, sung in an old and familiar tune, as we do not believe it is possible to move the heart of a congregation by any of the fine things of our day; and we take leave to be old-fashioned enough to think, that the children of our Sabbath-schools were quite as well off when "How shall the young secure their hearts?" and "How glorious is our heavenly King," sung in sober strain, had not been superseded by such windy ditties as "O come to Sunday School," and "Gather them in, gather them in, gather, gather them in." High art is good, doubtless, in Christian psalmody, as everywhere else; but we hope it means something more than twaddle and noise, and that it may be secured without the sacrifice of simplicity, unction, and pathos. We protest earnestly against the insufferable conceit which has undertaken to improve our finest old tunes—Old Hundred not excepted—and spoiled them; and we are glad that our church choirs have the taste and good sense to reject altogether these new versions of old music by which that excellent collection, the Sabbath Hymn Book, is marred.

The exceedingly beautiful and impressive liturgical service is read with deep seriousness and unction. The sermon will fully sustain the feelings already awakened. It is simple, earnest, affectionate, and rich in evangelical doctrine. When the whole is ended, and

the benediction pronounced, the full assembly, having paused a moment, in the attitude of continued devotion, after the utterance of the solemn amen, slowly retires, with a quietness, and an entire absence of hurry and noise, apparently the natural effect, and certainly the appropriate termination, of engagements so important and impressive.

"Happy land!" the stranger will exclaim, as he walks thoughtfully away from a spot so many times consecrated. "Thrice happy, where Christ's glory is so nobly enshrined, and where the greenness and beauty of the field and the grove seem everywhere to wait on the service of the altar of God, and the worship of the temple is the expression of a faith which gilds the gloom of the grave with the light of heaven. Thrice happy, that these Christian temples wear the impress of hoar antiquity—the time-hallowed fanes of the ancient faith—in every one of which the living disciple delights to recognize the holy and the beautiful house where his fathers worshipped God. Land of Newton, and Romaine, and Leighton, and Jeremy Taylor; still adorned with these impressive indications that the mantle of their piety has descended to the present generation."

It must be extremely painful to have these pleasant impressions disturbed. The heart of the Christian stranger will be sad, when he hears it broadly asserted by not a few of the best men who still worship in these ancient edifices, and most distinguished preachers who minister at their altars, that many of them are no better than "temples of Confucius," "garnished sepulchres," "dens of robbers," "altars of Satan," "dwelling-places of the dead." He will be amazed to be told by the Newtons, and Scotts, and Bickersteths of the present generation, that they stand among their clerical brethren as a small and despised minority; that of sixteen thousand parish clergy not more than three thousand preach the Gospel, as *they* understand it.

This is the testimony, not of enemies, but of faithful members, and warm friends and advocates of the National Church of England. We have quoted as accurately as we are able from memory, the words in which these things have been affirmed by some of her most distinguished clergymen and editors within the last few years. And yet this testimony must be received with some grains of abatement, or at least with a careful regard to one or two circumstances which somewhat modify its import. It will have to be admitted that the so-called *Evangelical* party in the Church of England, with all its transcendent excellencies, is narrow, and even bigoted, in its judgments concerning those clerical brethren who are not of its number. It would be a grand mistake to suppose that all, or nearly all the good and holy men of the Establishment are found in the *Evangelical* party. The incomparable Arnold, as is well known, not only was not of that party, but entertained a rather

strong dislike of it. Yet the Church of England has produced few men in whom has appeared a larger measure of the spirit of Jesus Christ than in that magnanimous man. We say this without forgetting the grave convictions we have already recorded with respect to the serious defects of his character—defects whose pernicious fruits have been greatly enhanced, we fear, by the exalted Christian qualities which secured to him so mighty an influence while he lived. To deny that Arnold was an eminently godly man, would be a harsh judgment indeed, in our view. Nor can we doubt that there are many more of kindred spirit and piety, occupying pulpits in the Establishment at the present time, who are quite unknown to the *Evangelical* party.

There is still another class, by no means small, in whom the admirers of such preachers as Legh Richmond and Thomas Scott will complain of deficiency more than of positive error—of the things that are not said, rather than of the things that are. Very many of these men are serious and conscientious in their ministrations. They mean to preach what they find in the Bible, and they do it. They do not preach the doctrines of Owen, and Howe, and Whitefield; they even regard them as fanatical, it may be—for that well is deep, and they have nothing to draw with. But they dwell with much warmth and earnestness on the external manifestations of Christianity—its lofty precepts, and the spotless and living example of its great Founder, insomuch that some among their flocks catch the inward spirit, and enter the kingdom of heaven before them. These men are not, in any considerable numbers, fox-hunters, card-players, and the frequenters of balls and races. Some such there are still, but the great majority of the English clergy at the present day are of a stricter creed. The Tractarians have done much to make dancing and race-going disreputable among the clergy, thus contributing to a garnished and beautiful outside, whatever heaps of dead men's bones they have been piling up within.

It is to be considered, moreover, in estimating the aggregate character and influence of the English Establishment, that the truly godly and earnest preachers among her clergy represent far more than their numerical proportion of the population. Their flocks are more among the thousands of the people, than they are among the thousands of the clergy. For, generally, they occupy the chief posts of influence in London and in all the great towns. This has been brought about mainly through the influence of dissent. The large towns, including London, are the strongholds of evangelical nonconformity. Hence it is found absolutely necessary, as a matter of self-defence, to occupy the pulpits of the Establishment by preachers of the same stamp. No others could stand their ground against the disciples and successors of Wesley, Whitefield and Fuller. Hence, whatever meagre homilies or unmeaning twaddle you may

hear in the little country villages and agricultural towns, enter the spacious churches in which are assembled the thousands of London, and Manchester, and Birmingham, and Bristol, and you will listen to men as evangelical and as earnest, if they are not quite as eloquent, as Whitefield or Robert Hall—the McNeiles, and Melvilles, and Dales, whose fame is in all the churches. It is a remarkable fact, that evangelical preachers in the Establishment—at least in large towns—have almost always full congregations, even though they be men of limited intellectual power, and feeble eloquence. This is so well understood that men who enter the Church without any fixed doctrinal views at all, and who are prepared to preach what is most acceptable, will give their congregations evangelical sermons precisely on the same principles as the merchant supplies his lady customers with such colours as they approve in silk dresses. A fashionable young clerical sprig, of unexceptionable lavender gloves and approved attitudes, supplied a few Sabbaths in the episcopal city of Bath. It happened that in the particular church or chapel of ease where he ministered, those who listened to the preacher had some voice in deciding of what sort the preaching should be. It was not a success. At which the would-be incumbent was out of measure astonished, and in measure indignant, having had never a doubt that he was simply repeating the experience of the great Cæsar, and that the "vici" would be full as easy, to say the least, as the "veni, vidi." With the supreme self-respect which he conceived to be fitting under the circumstances, he demanded the reason of the slight he had received. Those devout churchmen of William Jay's city answered without a moment's hesitation that they did not like his doctrine. "Not like my doctrine! and pray, why not?" he asked. "Because it is not evangelical," they replied. "Ah, indeed," said he, "but if I had known that, I would have given you evangelical."

The character of the better portion of the English clergy is such as cannot fail to secure for their ministrations an immense influence. They are preeminently holy, exemplary, devoted men. They abstain from all intermeddling with politics and merely secular affairs, and addict themselves to their own proper work of saving souls with a singleness of aim, and an untiring industry, by which one is strongly reminded of the noble men of the apostolic age. It is evident that in a country of so limited territorial extent as England, four or five thousand well-trained, earnest, and devoted preachers, all of one Christian communion, constitute a noble band, and cannot fail to exert a mighty influence on the destinies, not of their own country only, but of the wide world. We dare affirm that there cannot be found, in all Christendom, a race of ministers more blameless, more holy, more filled with the true spirit of their calling, than they. As a rule they are of good family connection, men

of elegant scholarship, and of genuine refinement and taste, with the temper and bearing of gentlemen. Yet many of them are laborious, self-sacrificing and generous, to a degree that we have never seen surpassed.

It is true their theological training has been rather limited; for, while the Church of England has its Cambridge, and its Oxford, with their magnificent advantages, it has quite forgotten to institute "schools of the prophets." Of the young men who "take orders" to preach in her assemblies, some, as we have seen, are grave, earnest, Christian, devout. These set themselves in all good conscience to a thorough preparation for their work under the direction of the Bickersteths and Simeons, who, happily, are always found—a true apostolical succession—in the Establishment. As regards the great majority, however, we accept it on the testimony of her own presbyters, that their preparation is strangely hasty and superficial, hardly more than nominal, a burlesque on theological training, the limits of the course oftentimes not exceeding six months. You will not expect, therefore, to find her pulpits filled with a race of theologians or preachers. Indeed it is only just to say that she sets up no such claim. Her firmament is large, and has always its luminaries, with occasionally a star of the first magnitude—a Barrow, a Chillingworth, an Usher, a Leighton, a Mead. Her aerolites are common at all times, seeking the ground by their own heft, cracked and broken for the most part, so that you might easily fill the British Museum with the fragments of such exploded stars.

We want to say, however, that there are living ministers in the Church of England who preach the first principles of Christianity with a wondrous simplicity and effect. Power of thought, felicity of illustration, and the most transparent simplicity and directness of style, equally suited to interest and impress peasant and philosopher, are characteristics of these preachers, and of multitudinous volumes of their "Village Sermons," which have issued from the London press within the last quarter of a century, constituting a distinct and popular species of literature.

Such a preacher, for style, was the lamented Edward Augustus Hare—brother of the distinguished archdeacon—who, by a singular coincidence, was born at Rome, and died at Rome. A graduate of Cambridge, of a beautiful intellect and singularly accomplished, he became the pastor of a country congregation consisting very much of illiterate rustics. Earnestly bent on adapting his ministrations to the capacity of his hearers, and having an impression that the way to do this was, not to give them that which cost him no labour, but rather that which cost him a great deal, he left behind him sermons which, on their first publication, soon after his death, were strongly recommended to young preachers by the *Edinburgh Review*, in a masterly article on the "British Pulpit" from the pen

of Henry Rogers, as almost perfect models of style, and speedily attracted a multitude of admiring readers of the most cultivated classes in England.

We remember among the eminent living examples (we hope he is living still) of this order of English preachers, Roberts, of Woodrising, in Norfolk. We hope that series of exquisitely beautiful "Village Sermons," in which able exposition and original thought were clothed in language than which nothing can be conceived more simple and direct, is still going on. We are ready to doubt whether Kingsley ever did a better thing on the whole than that neat volume of "Village Sermons," which heralded the author of "Alton Locke," "Saints' Tragedy," &c. These sermons were evidently prepared for just such a congregation as Edward Augustus Hare's Wiltshire peasants; and while Kingsley fully equals Hare and Roberts in simplicity of style, he greatly surpasses them in loftiness of conception, and in the thrilling force of his eloquence.

It is a singular fact that the Established Church should furnish all, or nearly all, the finest instances of this species of literature. With the exception of Spurgeon, there is not one among the Dissenters who can bear comparison with those we have named; although the dissenting pulpit is unquestionably in advance of that of the Establishment, on the whole, in adaptation and power. The number is not large, perhaps, of those who have made themselves such masters of simple, racy English as Hare, and Roberts, and Kingsley: but the serious and earnest preachers of the Church of England—Cambridge and Oxford men and scholars,—certainly do greatly excel, as a general rule, in the unambitious, simple character of their sermons. They evidently use their learning to make things plain, and aim more to instruct and save the humblest members of their flocks, than to win applause by their eloquence.

The most celebrated pulpit orators of the Church of England differ somewhat widely from Roberts and Hare. Their number is not large, neither is their eloquence of the highest order. There is not in all the sixteen thousand a Chalmers or a Robert Hall; but there are many whose power in the pulpit is far more than sufficient to save any age from reproach in this particular. A foremost rank must be assigned to Hugh McNeile, of Liverpool. We must speak of him as we remember him a few years ago, in the height of his fame as a brilliant preacher, and grand anti-Catholic champion and orator. Let us look at him on a high occasion, when the "May meetings" have drawn multitudes to the great metropolis from all parts of England. He is the preacher for one of the large societies—very likely the Protestant Association. The place is one of the most capacious old churches in the city, and is closely packed, even to the aisles and pulpit stairs. The number present must be nearly four thousand. The prayers have been said, the anthem has

been sung, the immense audience is waiting in breathless stillness. The preacher rises in the little pulpit, tall and graceful, apparently about fifty years of age; of fresh complexion, his abundant hair prematurely almost white. He has a small pocket-Bible in his hand—Hugh McNeile is one of the very few preachers in the Establishment who do not read their sermons, though the canons of his church require it. He reads his text from the small Bible, and commences his discourse in a style of the utmost simplicity and directness, his countenance radiant with intelligence, his voice of remarkable sweetness, and his whole manner so easy and natural that attention is fixed and rivetted at once. He glides gracefully on through an exposition at once evangelical and lucid, with occasionally a passage of unusual force and beauty, holding his great audience breathless for the instant. By degrees he grows warm and earnest, his rich voice becomes fuller and more sonorous, and his action more varied and energetic; until, at length, he finds himself fully launched upon some great principle of evangelical Protestantism, or its antagonistical Popish dogma, when he pours forth a torrent of indignant patriotism or scathing invective, which would make the vast concourse shout aloud, if the occasion and the place did not restrain them.

The brilliant and sterling eloquence of Hugh McNeile, whether in the pulpit, or on the platform of Exeter Hall, will not soon be forgotten, but he must yield the palm—in the pulpit at least—to Henry Melville. Such a man as Melville cannot pass out of notice, or cease to excite admiration so long as he preaches anywhere; but we love to remember him as the grand attraction at Camden Chapel, London, where the usual attendance upon his single Sabbath sermon was hardly less than McNeile's occasional audiences at that season of the year when the Londoners, together with the great company gathered from all abroad, abandon themselves for a time to running after the popular orators whom the May meetings bring together in the great metropolis. It used to be said of Melville at that time, that he was the only English preacher who never failed. A high position, undoubtedly, and one which it cost him almost incredible labour to maintain. He never preached but once a week, and on that one effort his whole strength was concentrated. It was impossible to hear him without the irresistible impression that he was an ambitious preacher; and so he was. The single sermon of each week was prepared as if Melville had supposed that his fame as a preacher was to be decided by its delivery. Every sentence was composed with the most elaborate care, and every thought was a best thought, and every simile was so beautiful that you could not doubt his familiarity with Jeremy Taylor. When the sermon was finished, in a style of chirography not the most legible, even to himself, it was copied elegantly by a young lady resident in his family; and this was the manuscript from which he preached.

Let us go to Camden Chapel on a Sabbath morning when Melville is to preach. It is a chilly November day with leaden sky, and we have not started quite so early as we should have done on a sunny morning. We arrive only half an hour before the commencement of the service, but a great multitude is already within, and the aisles are filled with strangers waiting for a chance for a seat when the regular occupants of the pews shall have taken their places. Before the half hour has elapsed every seat is occupied, and the aisles are still full. The preacher enters in due time, and ascends the pulpit, and you feel sure it is Melville, though you never saw him before. Hardly above middle stature, darker than is usual with the Anglo-Saxon, his features handsome—the mouth expressive of indomitable energy, the eye flashing with intelligence—and his bearing full of manly dignity, and not altogether free from the seeming of pride, to look upon him is to feel assured. His voice is of great depth and compass, and characterized rather by the power that arouses and excites, than by the sweet pathos that melts. His action, with which the head and neck have about as much to do as the hands and arms, is more remarkable for energy than gracefulness. His whole manner is commanding, and, if he had a larger bodily frame, might be called majestic. His text is from the Epistle to the Philippians, fourth chapter, seventh verse: "And the peace of God, which passeth all understanding, shall keep your hearts and minds through Christ Jesus." One of the best features of the sermon is, that, with all its freshness of thought and splendour of diction, it is a beautifully simple development of the text, full of evangelical teaching and spiritual consolation. The passage which we best remember at this distance of time was that in which he dwelt on the fact that the heart takes precedence of the mind in the realization of the "peace of God," insisting, with much force and eloquence, that a poor illiterate woman, being a simple believer in Jesus Christ, shall be kept in a serene repose which all the infidel objections in the world cannot disturb, albeit she cannot answer one of those objections.

Unlike McNeile, Melville invariably reads every word, almost as if it would be a sin to look away from his manuscript, or as if he thought himself set for the defence of that canon of his church which requires the reading of sermons. It must be an orator of no common order who can triumph over so serious a disadvantage; and Melville does triumph over it. You can see that his eye never once leaves the manuscript, yet he makes you forget that all he is uttering has been carefully precomposed and written; for every thought seems to come new-born and fresh from his soul. You will not believe, as you listen to him, that he needs his manuscript, or wholly that he uses it from choice. He appears like a strong eagle hovering in the heavens, but withheld from his loftiest flight by a

cord which fastens him to the earth; and, just as you would gladly cut the cord and set the noble bird at liberty, so you will long to snatch away the manuscript which draws down the head and eyes of Melville, never doubting that such a master as he would rejoice in perfect freedom from all such fetters, and display new and higher powers of oratory, when his soul was enkindled by the animated faces of a great assembly.

It is to be expected that, with such a ministry as we have described, the Church of England will be found to comprise a high order of personal piety among her private members. This is unquestionably the fact. We do not affirm that the number of those who are thus distinguished is very large in proportion. We shall not deny that it may be extremely small. It may even be necessary to admit that the great mass of the members of the Establishment are singularly deficient in the manifestations of the spiritual life. They exhibit, it may be, a measure of worldly conformity which well-nigh deprives them of the claim to be considered Christ's disciples at all. Where the true spirit of Christianity does appear, however, in the members of that communion, their piety is universally admitted to be of an unusually elevated character. It stands out in bold distinction from the spirit of the world. You cannot mistake it. It gives to social intercourse its prevailing character and tone; lends a peculiar charm to the abodes of wealth and elegance; consecrates daily toil and commercial enterprise; and prompts to the noblest efforts for the elevation of society at home, and the diffusion of truth and righteousness throughout the wide world.

Art. IX.—MAN'S RELATIONS TO THE FUTURE.

THE future is an indefinite phrase, and necessarily so, for how can we define what is illimitable? The future for man is not bound by the lines of a terrestrial existence. That is the measure and limit of the brute, but not of man. When death comes the brute is utterly extinguished—its consciousness is destroyed—its existence entirely perishes—it is wholly and in every sense dead. But the human being extricating himself from the ruins of the earthly tabernacle, strides over the mortal chasm, and with reinvigorated strength, pursues his immortal journey. Man is the heir of endless existence. How solemn—how overwhelming the thought! It cannot be realized. We allow imagination to

anticipate. The stars which have shone with undiminished lustre ince creation's natal morn, grow old in their courses, and cast hemselves from heaven like untimely figs; the great globe itself, ith all that it inherits, having served its purpose, vanishes from iew like the baseless fabric of a vision; ages without limit or easurement begin their endless roll, and carry us out of the allows of time among the vast billows of endless duration: we rrow the wings of seraphim and cherubim to sustain and rengthen our flight—but, alas! after exhausting all created pability in attempting to realise an adequate conception of the ture—the future which awaits every child of man—we utterly il. My brother, although thou art only of yesterday, and owest nothing, although as yet thou canst only count a few years existence, the light that is in thee will never be extinguished; hen the stars pale their brilliance, and the sun hides his diminished ad, and the requiem of departed nature is sung, the light of y existence will burn still more brightly, for thy heritage is im-ortality.

Thus far, however, we have only indicated what may be called an's natural relations to the future. Man is a moral being, and e moral sentiments more than anything else constitute his identity. low, what are his moral relations to the future? To have this uestion answered, let us attend to the teachings of experience. cting right, acting according to the laws of conscience, to the ws of God, is essential to our happiness. There is no getting on this world with any tolerable degree of comfort but by submission o the law of right. Putting ourselves in opposition to that law, iving a life of ungodliness and sin, we manifestly run counter to our ellbeing. Without question, this is the conclusion to which every an is led if he listen to the teaching of experience. True, there re many things which seem to oppose this conclusion. Human ociety is so dislocated and out of joint that the tendencies of irtue and vice are constantly interfered with, and prevented from eaching a complete development. But in spite of all this, the xperience of every man establishes the conclusion that to be good s to be happy, and that to be wicked is to be miserable. Now, e have the strongest reason to think that after death the obstruc-ions to the complete development of virtue and vice will be removed, nd that man will be happy or miserable according to the moral haracter he has formed on earth. The Holy Bible is sufficiently xplicit on this momentous subject. "He that soweth to the flesh hall of the flesh reap corruption; but he that soweth to the Spirit hall of the Spirit reap life everlasting. To them who by patient ontinuance in well-doing seek for glory, and honour, and immor-ality, eternal life; but unto them that are contentious and do not obey the truth, but obey unrighteousness, indignation, and wrath,

tribulation and anguish." Here, then, are clearly set forth o personal relations to the future. And oh, how momentous do the appear! We are now weaving the texture of our eternal destin —we are now accumulating the elements of our eternal doom Every thought we think, every word we utter, every action w perform, is lending its influence to give complexion and charact to the condition of our being when the heavens shall be no mor Every step we take we are treading on cords that shall vibrate wit dulcet sounds of bliss, or awaken the harsh thunders of remor and despair throughout the whole extent of our interminab existence.

BRIEF NOTICES OF BOOKS.

reafter. By Rev. J. Simpdon: W. Kent and Co., r Row. R. Davies, Sutton 863.

al scope and purpose this ie same class as Binney's le to make the best of both id Harvey's "Glimpses of ." Less philosophical than less ornate than the second, to both in point, pathos, il urgency. Its ingenious ons, judicious counsels, and peals, fit it to produce grasions on the minds of young om it is especially addressed, a we now very cordially re-. Undoubtedly this is by book Mr. Simpson has yet

tions of the Christian Minised by the Times; being the of a sermon preached at on Tuesday evening, May before the Primitive Methoterial Improvement Associaull District, and published t of the Association. By John Petty. London: R.

non the author discourses ual good sense and sound a the various qualifications, acquired, which the necessipresent age demand in the inistry. While urgently insuch spiritual qualifications ith, love to God, zeal for the Christ, and compassion for men,—exhibiting these as primary strata of ministerial ie also shows the necessity inister being equipped with sacred learning that he may ed to convert the ungodly, e Church of God, and defend religion against its enemies. nd this sermon not only to rs, but to our people as well, reading of it they may be not merely to pray for their ut also to provide means for our ministerial candidates able preliminary training.

elist: being Sketches of Servarious Subjects. By several s. London: R. Davies.

eritorious a book of this class f, and however useful when judiciously used, we scarcely dare to give it a welcome, for the simple reason that it is almost sure, in greater or less measure, to be diverted from its proper end, and thereby to become an occasion of mischief. The design of the author or authors may be, and undoubtedly is, in every instance a commendable design, namely, to aid the lay preacher in his preparations for the pulpit, not by superseding, but by stimulating and guiding his thinkings. Unfortunately, in very many cases, in the most of cases, perhaps, the sketch book is the refuge of mental indolence, and is resorted to just because of unwillingness to submit to the toil of independent thought. Finding that he can get on tolerably well without the vigorous use of his own faculties, and that by dressing up the outlines furnished him in common-place, stereotyped platitudes, he can make a somewhat respectable appearance in the pulpit, the sketch book proves a sedative, rather than a stimulant, to many a lay preacher; in fact, it becomes a sort of dormitory, in which the higher faculties of his soul go to sleep. Were he to use it as a provocative and guide to thought, not merely committing the outlines to memory, but by deep and continuous meditation, incorporating them with the living fibre of his soul, and by the plastic force of thought impressing them with his own image and superscription, the result would command our unqualified approbation.

The sketches in the volume before us being from different pens, are, as might be expected, of unequal merit. Some of them are of superior value, sound in doctrine, logical in argument, natural in arrangement, clear and terse in style, and in all respects suitable as models for village preaching. We cannot award such high praise to the whole collection; nevertheless, the collection, as a whole, is of respectable character; and *if our local preachers must have books of this class*, then we would recommend them by all means to procure this volume.

A Series of Dissertations on the Doctrines of the Bible; forming a Concise and Comprehensive System of Christian Theology. By James Garner. Third Edition. London: R. Davies.

When this book first appeared we anticipated and predicted for it a decided success. Nor have we been disappointed.

Its success has even exceeded our calculations. In less than four years a third edition has been called for, and there is a probability of it being held in demand for many years to come. It must be gratifying to the venerable author to know that multitudes of our young ministers are having their views of Divine truth regulated, and their theological character formed by means of his writings. He acts judiciously in endeavouring with every successive edition of his work to impart to it those improvements which experience and reflection suggest. In this edition we observe a number of marked improvements. The work is in many respects increasingly worthy of public patronage and deserving to be recommended as an introductory manual to the students of Christian theology.

The British and Foreign Evangelical Review, July, 1863. London: James Nisbet & Co., Berners Street. Edinburgh: Oliver and Boyd.

In the hands of its new editor, Dr. Thomas M'Crie, this excellent periodical is likely to hold on its honourable way, maintaining and augmenting its well-earned reputation, and exerting a still mightier influence than heretofore in favour of evangelical truth and godliness. The present number—the first under the new editing—will bear comparison in general merit with any of its predecessors. In the variety of subjects introduced provision is made to meet the taste of different classes of readers. Philosophical Christians will find much to exercise their thought and to strengthen their faith in the articles on "The True Place of Man in Zoology," "Baden Powell on Miracles," and "The ism of Science." The last of th especially is a remarkably and satisfactory discussion of a ing subject. Christians of a turn of mind who interest them the great movements of the read with zest the articles on " and "Politics and the Pulpit critical student of the Bible will his taste gratified by a very ab on "A Revised Version of St Gospel." The articles on "Cl Alexandria," "History of the C Geneva," "Dr. Nicholas Murr "Professor Robinson," are written, and calculated to inte inform the general reader.

Others of the Quarterlies m as high as the "British and Evangelical Review," in intellec literary merit, but we know o so admirably adapted in all re the requirements of Primitive M ministers.

Sketches of Port Natal: with connected a Plea for the En Primitive Methodism into the as being far better for the than Colensoism. By Thoseby, minister of the London: R. Davies.

The design of this little book title indicates, is to favour and the projected Primitive Metho sion to Port Natal. In order end the author touches upon the the climate, the products, the the history, and the spiritual n of that colony, furnishing und several heads numerous facts teresting nature.

THE CHRISTIAN

AMBASSADOR:

A Quarterly Review,

AND

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THE

RISTIAN AMBASSADOR

WORKS ON THE PENTATEUCH.

notations on the Pentateuch; the Five Books of Moses. By RY AINSWORTH. Blackie and Son, Glasgow.

e Pentateuch and its Assailants. Dr. HAMILTON. T. and Clarke, Edinburgh.

urtz's History of the Old Covenant. Three vols., 8vo. nd T. Clarke, Edinburgh.

work at the head of this list is a product of that ever emorable period in British history, and human struggle for , truth, and progress, when the glorious Queen Elizabeth, a of world-wide fame, aided by royal minions and priestly de- trampled down the rights of man, in the name and inte- royal prerogative, and hierarchical ritualism. Then were fos- mid civil commotion and religious strife, the seeds of truth e, which the reformation from Popery and Divine revelation ed in the vulgar tongue, had already sown in the hearts of eroic and righteous men—men of whom the world was not —whose tears, lacerations, confiscations, expatriation, and yield to this generation a rich harvest of civil and religious n. Then also were germinating those poisonous weeds of pretension, craft ,subtility, chicanery, outrage, and despotism, ssued in the execution of Charles I and in the temporary ow of the throne.

reign of Elizabeth must ever be regarded by Englishmen as the grandest periods of old England's long succession of glo- eriods. Elizabeth was a wondrous woman. Men of all classes ledge and applaud the force of her marvellous character. s mightier than many men; but was she a perfect woman? e such a Queen as the one whose honoured and household worthy deeds and unsullied sceptre, distinguish the now g throne of Britain—Victoria, the great and good?

abeth spread the terrors of religious persecution, not in

Papal, but in Protestant name, over her dominions. Under her mighty and indomitable will were cultivated and developed fixed dislike and resolute opposition to freedom of thought, speech, and action, which Christianity teaches are the inalienable rights of all men. She nourished the spirit of tyrannic persecution, under which myriads endured and suffered for conscience, for humanity, and for God, such torments as we will not now attempt to tell.

Ainsworth belonged to the Brownists, a somewhat isolative, but glorious sect. Its founder, it is said, boasted on his dying bed, just as his freed spirit was about to leave this troubled earth, that for truth and conscience, he had endured bonds and worse than bonds in upwards of thirty prisons.

No attempt is designed to vindicate all his proceedings; but the stern old English spirit that could endure and glory in reviewing such an ordeal of suffering with satisfaction and triumph, because the cause for which he suffered was considered divine, helped to make the England that now is. England, aye, humanity, owes an immense debt of gratitude and honour to the men who endured bonds and stripes, and resisted unto blood that which they esteemed an enormity and an outrage upon the rights of man.

Liberty of conscience has never been gained on earth but by suffering. Conscience ought to have liberty, no matter whether its possessor be heathen, Papist, Mohammedan, or Christian. True, Christianity is the only divine religion. Christianity, as chronicled in the inspired volume, is the only religious verity which our sin-ruined and lie-loving world contains. It is God's unspeakable and imperishable gift to man, to man in his individual capacity. It ought to be published without trammels. Man ought to welcome it as his life, and uphold and defend it in the high and resolute exercise of affectionate and resolute willinghood. The State can only be Christian as its subjects are Christian. Civil enactments and force embody not the regenerative power which alone can make a man a Christian. Conscience and God are the sole legitimate judges of Christian experience and position. Individual religious condition naturally prompts to associated religious condition.

Nature and religion suggest, demand fellowship. Such fellowship must be the issue and exponent of free volition. If of constraint, it must be a distorted and a perverted thing. An individual may prefer an isolated or independent church association. He may become a member of an associated number of churches. He must have liberty to become Friend, Brownist, Baptist, Nonconformist, Methodist, Episcopalian, or whatever else he may decide. With the Bible in his hand, and Christ in his heart, let him decide, like a man, which shall be the people of his choice; then let him cleave to them as the heritage of God, and woe be to him that would make him afraid.

True religion will be the religion of humanity before our world attains its moral maturity. We are slowly, but surely verging to the long foreseen and foretold issue, when "all kings shall be nursing fathers, and all queens nursing mothers," to the Church of God.

Cæsar, Elizabeth, Henry, Pius, Napoleon, Victoria, have no jurisdiction over conscience, which the institutes of heaven, revealed and consolidated in the Bible, authorise. To Cæsar belong the things which are Cæsar's, and to God the things which are God's. Any ruler who dares the violation of this law becomes a traitor to the great and universal Lawgiver, the King of kings. It is right to defy any earthly or created power that dares in the domains of conscience and revelation to defy Him who ruleth in heaven; whoever loseth his life in so doing shall gain it.

Hitherto the great struggles in England with thrones and powers have been diverse, in their chief peculiarities, to those in other nations. They have been struggles not only for civil, but also for religious freedom; consequently there is not any very exact parallel between the successful and boasted revolutionary periods of British history and those of other countries, whose bloodiest strifes have been prompted by yearnings for civil liberty only. Hence, no other nation has, as yet, succeeded in elaborating a national system of law, under whose far-reaching shades men may freely walk in unobstructed pathway of holiness to the City of the great King. If men regard not that life which is to come, they make but poor provision for real well-being in the life which now is.

Ainsworth, for conscience and for God, endured voluntary expatriation. He recognised no earthly capacity to enact laws for his soul. He knew no sceptre on earth that could legitimately require the homage of his heart. He discarded all hierarchical pretensions. Priest he knew not, but the great High Priest of our profession. He was acquainted with but one Book, containing the whole duty of man—the Bible. He knew only one foundation for the Church—that which God had laid in Zion. Other foundation can no man lay. He believed in no head of the Church but One—He who sat neither Saint Peter's nor Saint Stephen's chair, but "at the right hand of the throne of God." In the days of Elizabeth many such as Ainsworth were persecuted, or had to screen themselves by flying out from the house and land of their fathers, not knowing, at times, whither they went.

Elizabeth, alas, of Protestant renown, was sister to "Bloody Mary," of Popish fame. England was not then the secure home of the political or religious refugee. Then her loftiest and her holiest sons had to look for shelter on a foreign strand. The unnatural land cast out her best and bravest sons.

In 1592 Ainsworth found a dwelling and freedom in Amsterdam. More than he were refugees there. Humanity owes a large debt of

gratitude to Holland. Poor, but educated, something like Moses i Midian, Ainsworth was not too proud to work. He received b meagre remuneration for his toil. The best workers have ofte been the worst paid. Hard toil and hard fare have often been th lot of the best of men. He lived and wrought amongst beloved objects—books. His employer discerned the worth of his scholarly attainments. An old proverb says, "Birds of a feather flock together." The business establishment was the resort of educated men. "Knowledge is power." It was such to Ainsworth. "Wisdom is better than rubies." "Better is a poor and wise child than an old and foolish king." Ainsworth's attainments were his patent of nobility. Letters, religion, endurance, were the bases of his honour and renown. Some leisure hours presented an opening to higher attainments. "He made hay while the sun shone." His learning increased; he became mighty in the Scriptures; he essayed authorship. I the close of the sixteenth century he was doctor and tutor to Brownist Church in Amsterdam, over which one Johnson was past

The Hanbury Memorials show that Johnson was an erudite b sturdy spirit. He was of the race of schismatics, against whi our glorious Establishment still prays, when on Sabbaths her child ren say, "From all schism, good Lord deliver us." A religious schismatic, *or dissenter*, is, and must be, in the estimation of State Church functionaries, dignitaries and votaries, a civil revolutionist. Our glorious Elizabeth and her minions hated dissenters with a perfect hatred; they esteemed them an "impious crew."

Johnson and Ainsworth laboured successfully. Elizabeth's virulent power found means to disturb them. Arminius also troubled them. The Brownists were rigidly Calvinistic. Discussions, vindications, replies, and, of course, vexations issued. A lengthy Brownist confession was published; replies were very plentiful. In 1606 other exiles arrived. Britain continued to cast out her truth-loving and valiant children. The children of the truth have been an inquisitive and resolute race. Many men have set their hands against them. Not seldom has brother been against brother. Johnson asserted his pre-eminency as presiding elder. Ainsworth and his friends knew no master but Christ. Johnson and his adherents separated from Ainsworth and his party. Afterwards Johnson retired. Then, it is said, Ainsworth and his friends could not agree. The children of God have not always been wise as serpents and harmless as doves. Leaving the arena of contention, Ainsworth sought retirement in Ireland. Afterwards the spirit of brotherhood and peace becoming ascendant in the church at Amsterdam, Ainsworth returned and again occupied his position in the valiant-for-the-truth community. He was of a gigantic and belligerent race—a race whose footsteps are encircling the earth. Their names are honourable, and their deeds immortal; a lofty and a Puritanic race,

whose stern, resistive, non-conforming, aggressive, intellectual, moral, and religious strength helped to renew and invigorate Britain, to found Anglo-Saxon America, and commence that revival of civil progress and religious life, which seems destined to continue till righteousness shall cover the earth. Many of the men whom the English establishment cast out stand forth until now amongst the highest class of theological and Biblical scholars.

Ainsworth, along with the "Annotations," published a literal translation of the text. Without ostentation, he introduces the then existing results of Hebrew scholarship. He appears to have essayed and achieved the mastery of all acknowledged Biblical and rabbinical learning of his times. Void of the scientific acquisitions of modern days he not unfrequently treats his subjects as though he had anticipated the results of scientific skill. His knowledge of natural history will be found wanting; his astronomical intimations are at times defective; his geography weighed in the exact balances of this day is light; ethnography, as understood now, was unknown in his time. The "Annotations" are not a text-book, but they can never fail to be a useful auxiliary in the acquisition of Biblical knowledge. Amongst the Methodistic portion of the reading community, Dr. Adam Clarke's frequent and acknowledged citations will gender desire for intimate acquaintance with Ainsworth's work. The Doctor's notes on the Pentateuch are greatly enriched with the marrow of the "Annotations." Without the original Hebrew words in Hebrew characters, the "Annotations" present the pith and sinew of the then existing Hebrew lexicography.

Ainsworth's reverence for the word of God, and submission to its decisions are admirable. His high and fixed resolve to abide by the holy and living oracles is worthy of imitation. His evangelical views are animating and cheering: his interpretations may fail to produce sympathy in the breasts of ideal and mythic worshippers, who treat the well authenticated records of revelation as dreams, fantasies, natural developments, or fragmentary constructions; but the devout, evangelical, erudite, and holy, who know the evidences and realities of historic credibility, will always find in them instruction, edification, and delight.

Ainsworth sees all the periods of earthly existence revolving around that period which is called "the fulness of the time." He beholds the person, teachings, and transactions of Jesus of Nazareth, as the grand and immovable centre of historic reality. The mediatorial intervention of God manifest in the flesh is, with him, the firm and only foundation of human well-being. He sees the Son of God as the light of the world, aye, the light of the universe; all light issuing from him, all light leading to him. His is no Christless creed. It is Christ first and Christ last. This is the sun of his system, and in his estimation of heaven and

earth and all creation. All prophecy speaks of this. This is wisdom, and this is power. The old patriarchal and priestly men all looked for and desired this. Abraham saw this; Joseph prefigured this; Moses esteemed reproach for this greater riches than the treasures of Egypt. The Passover pointed to it; it was proclaimed as the seraphim were placed with their flaming weapons to guard the way of the tree of life. The ark of Noah, floating over the mountain tops, on the surging billows of the disrupted deep, indicated it. On Sinai it was assumed. This is the seed of Abraham that shall make all peoples one. Christ is the Shiloah to whom the peoples shall come. He is the prophet like to Moses; the teacher of all ages and all lands. Such is Ainsworth's creed. The "Annotations" declare it on every page; they are a living but militant work. Such books never die. They issue from every conflicting period, bright, attractive, triumphant. Their savour never loses its savour; they are as gold which cannot perish. Evangelical men of many lands, diverse speech, and various denominational peculiarities have read them with profit and with joy. We chanced to see them many years ago in a dilapidated condition. We borrowed them without well knowing on what an invaluable treasure accident had caused us to stumble. Great was our profit and our joy. Years after Blackie's edition was secured, and it is likely we shall cherish it as an especial treasure so long as we sojourn on earth.

The second work on our list, "Hamilton on the Pentateuch, and its Assailants," is a sturdy, suggestive, belligerent production. There is a grand disparity between the period and conditions of its authorship, and those of Ainsworth's work. Two centuries and a half, with seven or eight generations, born and dying, intervene. Dr. Hamilton is no refugee, barely existing on a hard earned pittance. There is no king in his land. Every man is trying to do that which is right in his own eyes. They know neither kings nor queens in America. Each concludes himself the peer of the other. Each and all are supreme, if they have not any shade of African blood in their veins. Public opinion is assumed to be the paramount power. As it was, will be, and now is, a huge republican despotism issues. Disruption has come. Will imperial autocracy be the issue? As it was in Rome, as it is in France, is it so to be in America? When will perfect and permanent liberty find ascendant consolidation among men?

Dr. Hamilton uses freedom of speech; he reaps what others sowed: Friends, Brownists, Puritans, Covenanters, and many others lived, laboured, suffered not in vain; he thinks at liberty, walks at liberty, works and writes at liberty. He is a citizen of the *once* United States; a freeman of the earth. He contends as he lists, who may make him afraid? He defies rationalists, idealists, Egyptologists, Sinologists, Darwinists. Clad in the

invincible mail of truth, he dare set his hand against any man, against all men, if they impugn what he esteems the truth of God.

There is a conflicting grandeur about his elementary work, which makes it one of our especial favourites. It is a healthy book. Probably the vigour of an immortal existence may not distinguish it. It is not recommended by us as a perfect guide. Yet it embraces much of the general evidence which shows that the Pentateuch is inspired of Divine origination and authority; that Moses lived and penned the Pentateuch. It is in very beautiful and readable form, and not exorbitant in price. It is worth much more than it costs.

Dr. Hamilton is aware of the difficulties that beset his conclusions; but he is also aware that the difficulties are increased ten thousand fold in attempting to reach a contrary issue. The general preponderance of evidence in favour of the Mosaic authorship and divine origination of the Pentateuch is conclusive.

He would have men learn to stand with open vision, ready to scan each new phase of criticism, to measure each fresh intimation of historical research, to master every indication of novelty in scientific discovery; but he does not teach men to believe that probable intimations are more to be heeded than long demonstrated realities. He does not know how the apparent or real interpolation of a passage can be of greater importance than the whole structure of a production which has braved the ordeal of upwards of thirty centuries; the attestations of whose veracity and claims are monumental and historic in every department of human existence; substantiated by the concurring and general testimony of all systems, ages, generations. Sooner than discard such solid proof for such vague intimation, might an old-fashioned and common-sense man believe that the aerial flight of feathers intimates the non-existence of the centre of gravity; or that the partial obscuration of the solar rays during an eclipse, proves that the sun is neither the source nor medium of light to our earth. Hamilton can readily admit the existence of difficulties in the Mosaic productions; but cannot pronounce the folly wisdom that would repudiate the productions because of the difficulties; just as Butler cannot renounce the realities of revelation, because of its difficulties; and also repudiates the folly of renouncing the superior guidance of religion for the intimations of nature, because revelation presents difficulties somewhat analogous to the difficulties of nature.

The Mosaic productions exist, and are traceable to the period, when it is averred their avowed author delivered them to the Hebrew people. Imagination must not sit in judgment on this question. Let invention bridle its powers, when such momentous issues are to transpire. Under such circumstances flippancy is intolerable. Laws of criticism must not be created for an occasion

solemn as is this. We must abide by the ancient land-marks. We must not enclose an ancient common, and audaciously declare that it has been enclosed since the days of ancient time. Ancient, popular, and current modes of expression must not be set aside, because philosophers use novel forms of speech. A miracle may not be regarded as a thing impossible to God, because some haughty child of man assumes his capacity to measure and limit the Infinite One. The well attested utterances of the Divine mouth must not be regarded as the mere fragments of ancient human imagination, because some annihilator of historic credibility proclaims them of mythic or idealistic origination.

The book contains twelve suggestive lectures.

The character of Moses as a scholar and statesman is sketched in statesmanlike and scholarly style. The necessity for Divine revelation is briefly but pointedly stated. That the Bible is a Divine revelation, is comprehensively advocated. That the Pentateuch is the genuine and authentic offspring of the Mosaic pen is distinctly taught and successfully vindicated. The lecture on this subject is a thoroughly good production. At its close the writer feels himself standing on the bases of the historic validity and unassailable reality of the Mosaic authorship of the Pentateuch. He triumphs in his position. On page 112 he says, "Such, then, is the character of the Pentateuch, both as to its language, its contents, its style, and its whole arrangement; that it is exactly the kind of document we might have looked for from Moses, a man of pure Hebrew descent, of commanding talents, great learning, and sound discretion, who, while burdened with many duties, often unavoidably interrupted and harassed by frequent journeyings from place to place, in command of a turbulent multitude, busied himself in the composition of these books at intervals, during the period of forty years, and who wrote Deuteronomy last of all, when he was quite an old man, and near his end. On a careful review of the whole argument, we may safely aver, we have not so much evidence by a great deal, nor evidence so direct, to shew that the dialogues ascribed to Plato are really his work, or that the treatise 'On the Sublime,' is the work of Longinus, or that Virgil wrote the Æneid and the Georgics, nor that 'Othello' is the genuine work of William Shakespeare, as we have to shew that Moses, the adopted son of Egypt's royal house, the Hebrew-born protégé of Pharaoh's daughter, the emancipator and the legislator of Israel, did really write and deliver for safe keeping to the sacredotal tribe in his nation, as his own work, his great legacy to his countrymen, the PENTATEUCH, substantially as we now have it."

"Genesis is the work of Moses." Moses might quote from previously existing authorship. Such authorship might be the

work of two, or of twenty various individuals. But if so, how might such conditions invalidate the Mosaic claims to the authorship of the book?

"The objections based on the fragmentary character of certain portions of the Hebrew Pentateuch, especially of Genesis, and on the traditionary character of certain portions of its contents, are utterly worthless—and for the very plain reason, that the publisher of a document is not necessarily the original composer of every sentence it contains."

"Creation in Six Days," is a lecture well worthy of attentive consideration.

"The Populousness of the Earth in the days of Cain," shows that it is, at least, not impossible that there might be no insuperable obstructions to the acquisition of a wife or of wives for Cain. To show that it was not impossible will satisfy the prudent.

There is the attractive force of life in the lecture, "Antediluvian Giants." There were giants in the earth in those days. Hamilton does not believe that the giants were the issue of illicit commerce between fallen angels and the daughters of men. Yet many of the Christian Fathers believed it. Josephus teaches it. Philo proclaims it. Hamilton attributes the leaning to this opinion by many of the Fathers to their inability to come to right conclusion for lack of Jewish learning. But Philo was a learned Jew; Josephus was an educated priest and general of the Jewish people.

"Many of the ancient Jews believed that angels, really and truly angels, are meant. Several of the Septuagint MSS. read 'the angels of God.'" Say such opinion is of mythic origination. But it was existing before the mythic theory was propounded.

Kurtz thinks that Jude, 6 and 7 verses, and the 2nd of Peter, 2nd chap., 4th and 5th verses, favour the angelic-human theory. Men were destroyed because of unnatural practices. The passages cited seem to indicate that angels were destroyed for some cognate or similar kind of monstrosity. If so, it might be proper to inquire —are the angels, spoken of in the two above-named passages, the devil and his angels? Or are they angels who have left their own estate since the primeval rebellion? Does there not appear something incongruous between the cast down and enchained condition of the spirits spoken of, and the fiercely operating and roaming condition of Satan and his host? If bound in chains and held in darkness, how now do they walk the earth? Does not much of the freedom of still continuing probationary existence seem characteristic of their present revealed condition? Do the passages in Jude and Peter indicate more defections than one among the angels? Are we sufficiently acquainted with the whole sphere of angelic existence and operations to justify us in concluding the Christian Patristic opinion absurd and impossible? Do not the distinct teachings

of the New Testament show how strangely evil spirits can operate on material substances, and on the human constitution? Is it wise to discard everything that puzzles? Could we feel the force and admit the verity of the angelic theory, would it not help to unravel many of the Pagan mythological labyrinths?

Hamilton's opinion is the more sober, and the less romantic. Kurtz and our author sufficiently intimate the sources of information and opinion respecting the ancient giants.

The two lectures on "The Deluge Universal," contain some good reading. To review them properly would demand, not merely a passing notice, but a moderately-sized volume. They are a grand and attractive kind of mixture. Imagination is not lacking. Stern adherence to some antique notions will be manifest to the reader. Sometimes the author becomes speculative. Lack of plodding is nowhere indicated. Clashing with well-attested geological opinion and research may be expected. But reverence for God's inspired and indestructible revelation is supremely ascendant.

"Death among the Works of God." A judicious and truthful discourse, embodying, as we presume, the right theory on this important subject. Adam's sin did not first introduce mortality amongst animated material organizations. Death had a huge and long ascendency, before the materialism of our planet was constructed as the residence of probationary man. The limestone rocks speak this. The whole crust of the earth declares it. The teachings of Moses do not contravene this; this is not out of harmony with the Mosaic record. The constitution and habits of now existing carnivora teach the same thing. Human guilt certainly did not degenerate or transform the natural appetites of lions, wolves, hyenas, and tigers. Human mortality is the issue of human transgression. The tree of life was the sign and medium of uninterrupted life to man, had he continued in uninterrupted allegiance to God. Is not this what Genesis teaches? Life is the reward of obedience: death is the wages of sin. Was not the tree of life the divinely constituted counteractive force to the natural tendency to dissolution in the human body? We treat not now of the consequences of sin to the human soul. Such was the primal law of Paradise on earth. Does not Revelation indicate that such will be the law of the Paradise above?

"Man One Family." This lecture unfolds a wide realm. The map is not perfected, but the principal lines are significantly drawn. The lecture is not exhaustive. The now and long existing distinctions in human form, peculiarity of speech, development in face, brain, colour, gait, &c., are traced to the Babel of Moses. The differences in races began then. We aver not that the Doctor proves this. But the theory is worthy of attention. He claims the fatherhood of the notion. Its paternity may not be assigned to him. But he

duces it as though it were dear to his heart. Such course is
's attractive. There is an unsophisticated naturalness about
ode which bespeaks regard for the man that can do it. That
ath made of one blood all nations we verily believe. Ethno-
ical researches are showing the fallacy of any contrary
n. There is no fear of the Bible teachings being falsified.
books as Hamilton's are of unspeakable and essential benefit.
perfectly classical as Butler or Paley, this one fitly follows in
rain. It is a meet companion for such a work as Grotius on
Truth of Christianity." It is not so wide, so grand, so
phical, so perfect, as the third work at the head of the list,
general readers it is preferable.

tz's is a work for the biblical student, the Christian minister,
ilosophical disciple, professor, or any one who has time,
disposition, and necessity, to master the grand, the ancient,
lical, the philosophical, the historical.

the product of wide research and great application. It is
l, though not an infallible, guide to the Mosaic writings,
ndeed, to the whole volume of Inspiration. The style is
manly. The thought is living, majestic. The information
lern, ancient, comprehensive. The constantly occurring
ces to sources of information are various and multifarious.
pitome of Kurtz's work on "The Bible and Astronomy,"
s, in abstract form, the efforts of an enlightened and well-
ed intellect, to show how that real harmony is discoverable
n scientific result and the Bible; or, that God's works and
Word bespeak the same divinely presiding Author and de-
Hand. The Mosaic account of creation is in full harmony
he already discovered or proved realities of geological and
mical research. Its 130 pages are a luminous and useful
ction to the history which follows. We do not aver that it
able or requisite that any man may eventually subscribe to
roposition contained in this introductory work. It presents
s views and queries respecting some of the most debatable
ns of modern times. It is, perhaps, not arrogant to say
re are sketched the main features of a border realm, which,
s to come, may be the debatable land between the supporters of
d and scientific truth in harmony, and the worshippers of
and sceptical philosophical men. Our design is not to
a perfect review of Kurtz's admirable production, but by
g the attention of our readers to it, if possible, induce them
ure and peruse it. Whether men embrace or repudiate its
tions, its perusal and study must be beneficial. The first
of the initiatory work presents what its author considers
lical view of the origin and history of the universe. He
very limited vision, neither is his heart irreverent. He

fearlessly states his opinion respecting the manner in whic revealed to Moses the mode of his creative operations. The was fitted up in its present obvious peculiarities as the al man in six days. "The creative days were intended to in periods of time, of which each comprised a succession of trial day and night. They had the limits which a terrestri still has." Were each of these days of exactly twenty-four duration? Kurtz answers this question. We quote his a not as subscribing to its opinion, but regarding it as requirin sideration; "Probably such was the case, at least, from the day onward, since from that time the sun ruled the day a moon the night, when, in all likelihood, the same order comm which now prevails. But it is impossible to determine the du of the first three days in which this arrangement did not p and the duration of daylight and of darkness depended on law which at present we are not acquainted." pp. 23, 24.

The substance of the heavens and the earth did not ex exist in a chaotic condition. God created the substance heavens and the earth in the beginning of his operations. first verse of Genesis is a divine protest against the later h opinion of the eternally existing condition of the material the universe. "Verse 1 is not a heading of, but an introduc the narrative that follows: not a statement of what was don ing the six days, but of what preceded them." "However, w distinguish between the first and the following verses, reg the latter as derived from prophetic vision, and the former necessary conclusion of a pious mind, we do not thereby m say that part of the chapter is a Divine revelation, and par the mere expression of human opinion. We regard both a inspired, and as differing only in this respect, that the one v result of *Divinely enlightened thinking*, the other of *Divin lightened vision*." This distinction made by Kurtz between D enlightened thinking and Divinely enlightened *vision* looks objectionable, and rationalistic. If God, in vision, revea Moses the creation of the earth, why might he not reveal to the same way the creation of the heavens? If Moses, o other person, could think out the creation of the heaven not the creation of the earth? If the enlightened operat the human mind can descry the one, why not the other? We that the human mind never would have concluded that the was produced as Genesis narrates; that the human mind ne see that God created the heavens, till God revealed the creation to men.

What was the condition of the earth previous to its r condition during the six creative days? "The earth was form and void." How had the earth arrived at this dark di

condition? "The answer does not necessarily come within the scope of the biblical intentions." Had the earth previously existed in a light and harmonious condition? Kurtz believes it had. Geological research seems to show that it had. How then did it issue in chaos? This was probably the product of some deeds hostile to the design and government of God.

Had moral evil produced physical disruption before human temptation issued in human dissolution? Kurtz supposes that on this earth Satan and his angels fell, and then issued the ruin and gloom spoken of in Genesis. We attempt not the analysation of this theory, but it is worthy of prolonged attention. That Satan had fallen before man was created, we think highly probable. The region of his primeval abode is not so easily concluded. But man is not the first rebellious creature. That man, yielding to temptation, fell, seems not very mysterious. There is an older doer of evil than Adam. Whence, then, the evil that gained ascendency in his soul? Did he, self-tempted, fall? Did he and his dark angels once dwell in a bright and joyous sphere? Were they undergoing the struggles of a probationary career? Were those who followed his example once his equals in goodness and joy? Did each, self-tempted, fall? But the queries about him and them are endless. Man fell, and God intimated the coming of a Redeemer, and angels or seraphs were set to guard the tree of life. Earth is not the only place where thinking beings reside. How many worlds are populated? How many orders of intelligent beings are there in existence? Do the angels dwell in the fixed stars? What are angels?

First.—*Their existence is revealed.* Without the Bible we know them not. It is not averred that where the records of revelation have not been circulated, notions and opinions respecting other limited intellectual beings than man have not existed and been cherished. Whether man, without divine revelation, has assumed it probable that other beings capable of thought and will exist, or human notion respecting it has solely issued from tradition respecting angelical appearances we know not; but from some source, hazy and undefinable notions respecting other orders of beings capable of thought, volition, and transaction, were spread abroad amongst the various nations and tribes of men not favoured with the written revelations wherewith God favoured the Jewish people. Thoughts respecting their existence, fears concerning their possible manifestation have been expressed by man. Moreover, has he not queried the possible conditions of his own relationship to them? Might he ever exist in fellowship with them? Was their condition loftier than his own? Might he ever reach their position? Could he ever become their peer? Such and many other cognate queries might be put forth.

So far as answers are at hand, revelation is our only safe
It does not fully reveal them. It intimates their orig
capacities, employments, destination. Most lucidly it sho
man may become their companion and share in the high a
petual felicities of their ultimate destination.

Secondly. *Revelation teaches that angels are spirits.* Int
and voluntary, they are not born, but created; not prop
but the direct workmanship of God; not unfrequently ar
styled the sons of God. God is a Spirit; he is the Fat
spirits. The grossness and limitations of materialism encir
not. The conditions of beginning belong not to him. He
uncreated, and the eternal One. He is in all, yet distinct fr
present in every department of being, yet he is no part
visible and tangible. He creates, but never experiences mu
He upholds, but is never weary. He governs, but knows no
dination. He sees not in a limited sense as do we; he kno
things. He is strong, without possibility of weakness; he
Almighty. Beside him there is none else. He calls forth:
always is. He originated the materialism of the creatior
comparison of him it is of yesterday. His fingers made th
vens, those resplendent suns, the glittering stars, the d
planets, the beauteous moons. How grand they seem! Bu
are not spirits: they think not. They are strangers to the g
force of will. They know not dignity of law. They experience
transporting and transforming majesty of love. They tell of the
tor's skill, and yet know it not. They do his high behest, b
it not. They are monumental of his might, but they kno
not. They may indicate his benevolence, but they cannot r
cate his love. They are but as the machinery of the supreme
tect and Constructor. How many of the luminous or opaque
which are upheld, and roll afar, under the constant cognizan
control of God, are the abodes of spirits, we know not. Yet
worlds than this are inhabited. There is heaven, and there
hell. They are inhabited. There are spirits. Some of the
in houses of clay. They do so in this world. Whether any
race than man is so constituted, no attempt is made to tell.
bably there are now living amid the preparatory conditions of
well nigh thirteen hundred millions of human souls in
doomed bodies. They are all passing after the former, to
lowed by the subsequent generations. They will all exist ete
in other spheres, What material region will they populate?
ter is but the theatre or the vehicle of spirit. Man is not th
created spirit. There are other and lofty spiritual substance
never dwelt in houses of clay, as do men. Far-seeing, swift,
living, wondrous beings. They never die. Whether they re
some well-wrought, refined, luminous, undying form of m

structure, has been, and will yet be, the subject of human speculation in the life that now is. Whether there is any perfectly and essentially spiritual constitution but that of Him who liveth for ever and ever, some men have greatly queried. Whether the whole range of existence contains within its limits natural and spiritual beings only, we know not. But God is the Father of spirits, and he maketh his angels spirits.

The prophets saw them. Moses received the law through their disposition. The patriarchs conversed with them. They are thrones; some of them sit on thrones. They are dominions; some of them exercise dominion. They are principalities; top, chief ones. They are living ones; they never die. They are holy ones; never sinned. They are flying ones; very swift. They are cherubim; thinking ones. They are seraphim; rapt, adoring, flaming ones. They are angels; messengers, ministers. The term angels is more indicative of position than constitutional capacity, yet position demands capacity. Their capacity is great, but not measureless. They are strong, but not almighty. They are wise, but experience the limitations of creatureship. They stand in the immediate presence of God. They live amid the cloudless transparency issuing from the seat of universal dominion and unapproachable light. They know God. They serve him day and night. They worship God, and are the executors of his purposes. They are innumerable, thousands of thousands.

Thirdly. *They have existed longer than man.* How long, anterior to the formation of men on earth the angels of God were in existence, we attempt not to say. In Job the 38th chap., 6th and 7th verses, the Lord inquires of the patriarch, "Whereupon are the foundations thereof (the earth) fastened? or who laid the corner stone thereof; when the morning stars sang together, and all the sons of God shouted for joy?" Dr. Adam Clarke, in his comment, says, "This must refer to some intelligent beings who existed before the creation of the visible heavens and earth; and it is supposed that this clause—when the morning stars—and the following clause, refer to the same beings; that, by the sons of God and the morning stars, the angelic host is meant; as they are supposed to be *first*, though, perhaps, not chief in the order of creation."

For the latter clause the Chaldee has, "all the troops of angels." Perhaps their creation may be included in the term "heavens." Genesis, 1st chap., 1st verse.

Kurtz's statements and opinions are too important and far-reaching to be dealt with in a passing notice like this; but that angels existed anterior to the creation of man, and the formation of the earth as the abode of man, seems distinctly taught in the inspired volume. See chapter 1., sections 17th, 18th, 19th, Bible and Astronomy.

Fourthly. *Have the angels ever existed in a probationary dition?* Are the holy angels now existing in their primary st What was the first estate of those angels who are devils now? T left their own habitation. In doing so, were they not morally fi Had they not then existed amid the unstable, conflicting, peril and important peculiarities of preliminary and probationary lif

Amid similar realities, did not the holy angels remain steadf Did they, in full reliance on God, brave in faithfulness and love fierce and fiery temptations which successfully assailed Satan his host? Was the ultimate and perfect heaven into which may never enter, the scene of struggle and rebellion? Is it distinctly taught that sin never enters there? That is the ab not of the conflicting, but of the triumphant. There the tri phant angels dwell. Thither the redeemed from amongst men triumph go. Are they not, like the angels of God, then, crow the conquerors of evil in some other department of existen Is not that the grand and everlasting home of the triumpl and immortal from various provinces of the wide-spread probat ary departments of the creation?

Where did the angels, who are holy now, do battle with then? In what province did the devil and his fellows fall? V it amid the ancient scenes of our globe? Are the geological s culations respecting the antique existence of the materialism of globe on which we live, correct? Did Satan and his angels before the formation of the earth as it now is? Might not world be the world of the angels before their fall? Was this scene of their probation? If so, in defying the purposes of G and seeking human destruction, may not the devil and his an imagine that they have something like right in contending ascendency in their original dwelling place? In rejoicing c repentant and redeemed men, and ministering to the heirs of sal tion amid the necessities of this conflicting life, may not the h angels be actuated by the remembrance of their own conflicts conquests in this our world? Then, if no other created intellig voluntary, responsible beings exist, but men and angels have all thinking creatures in the universe had the scene of their birth creation in this world? Is this world the native place of all spi tual and immortal beings? We conclude not that it is. Am the bright and luminous suns of the creation there may be livi numberless throngs of many and diverse races. The fixed st may be the unbeclouded homes of many beings of whom we can fo no adequate conception. Amid the planetary spheres of our o system there may be wondrous dwellers, whose capacities far ex peer our unaided thought. Is this the most important world t universe contains? Has it not witnessed and sustained the inc nation of God? Has not the invisible been made manifest her

Does not this event "educate the principalities and powers in heavenly places in the manifold wisdom of God?" What shall be the issue? Shall the "new earth" become the centre of universal administration, where shall be erected the final dwelling-place of God? From the 6th to the 17th section of the 2nd chapter of "The Bible and Astronomy" there are many suggestive and far-reaching lessons.

In the 3rd chapter Kurtz proceeds to show that the Mosaic record of the formative period of the now existing earth is not incompatible with any geological theory, which having done, in his own far-seeing and comprehensive way, he then presents us with his great undertaking—"The History of the Old Covenant," the grand aim of which is lucidly indicated in the initial utterance, "*The incarnation of God in Christ*, for the salvation of man constitutes the central-point in the history and in the development of mankind. God became man in order to elevate mankind, that so they might share with himself in the infinite fulness of Divine glory, holiness, and blessedness." We urge our readers to secure the perusal, and pursue the study of this work. T. S.

Art. II.—JEPHTHAH: HIS CHARACTER AND VOW.

FOR a short time after Joshua's death the children of Israel enjoyed repose in their newly acquired land, but as the tribes were distributed over the surface of the country, and felt the influence of prosperity, added to the fact that when Joshua died he appointed no successor, that repose was seriously disturbed. Each tribe seemed to desire the ascendency over the others, and grasped at the reins of government, and hence we are not surprised to find a dark cloud on the horizon of Israelitish independence, which might have resulted in division and disorganization, when the problem of self-government had to be worked out. But all the tribes had a common bond in the worship of the God of Abraham. They recognised the Divine guidance, and asked counsel of God. (Judges i. 1.) They doubtless attended to the requirements of the Jewish law, under the difficult circumstances in which they were placed. Their judges were men who were raised up by God, and who smote the opposers of his people. They were men of the sword, and were invested with the government of the commonwealth, not living in state and pomp, but extraordinary men for extraordinary times, who, when they had accomplished their task, were gathered to their fathers, leaving behind them an imperishable name. Jephthah was one of these judges raised up in the providence of God for an extraordinary purpose. He was the son of a strange woman;—by which some Biblical critics understand a keeper of an inn, or a

Canaanitish hostess. And there is more than presumptive proof that in the early days of Israelitish history, places of public entertainment were kept by women. Rahab was perhaps a person of this kind, not a common harlot as is usually supposed, for the laws against such persons were most severe. (Deut. xxiii. 18.) Besides, Rahab was actually married to a Jewish prince. (Matt. i. 5.) Jephthah was the son of Gilead, by a woman of this class, and on this account he was despised and driven from his home. "And they thrust out Jephthah, and said unto him, Thou shalt not inherit in our father's house, for thou art the son of a strange woman." (Judges xi. 2.) His mother not being an Israelite, had no right to the possessions of his father, and being banished he became the leader of a party of empty or vain persons, who were wild in their manners, and without employment. At the head of this party he gained renown, harassed the enemies of Israel until he became a terror to them, and if popular opinion be correct, he increased his substance by violence. The Ammonites had taken possession of Gilead, the centre of Perea, while the Israelites were compelled to dwell at Mizpeh, on the eastern border, and how to drive out the children of Ammon, and recapture their possessions, was an urgent and momentous question. The Israelites assembled in Mizpeh without a captain, and it would seem offered the leadership to any who would accept it. "And the people and princes of Gilead said one to another, What man is he that will begin to fight against the children of Ammon? he shall be head over all the inhabitants of Gilead." (Judges x. 18.) Under such circumstances it was important that a skilful, valorous general should be found to lead on the attack, as the success to a very great extent depended on having such a commander; and in Jephthah they found the necessary qualifications. He was at once brought from the land of Tob, "And the elders of Gilead said unto Jephthah, Therefore we turn again unto thee now that thou mayest go with us, and fight against the children of Ammon, and be our head over all the inhabitants of Gilead," verse 8.

In the choice and appointment of Jephthah, there are five things especially worthy of notice.

1. *He was chosen by the elders*, who were the leaders and representatives of the people. And after the Jewish synagogue was instituted, the same custom seems to have been kept up; the discipline and worship of the synagogue were committed to the elders or "rulers," one of whom was minister, and superintended public worship. He also directed those who read the Scriptures, offered prayers and blessed the people. The primitive Church was formed very much after this model.

2. *The choice of Jephthah by the elders was confirmed by the people.* "Then Jephthah went with the elders of Gilead, and the

le made him head and captain over them," verse 11. By this they bound themselves to comply with all the conditions im- d, and to obey their leader's commands. And on the same nd, the disciplinary regulations of Church government are ers of mutual agreement between the rulers and the people, thus in the election of spiritual guides and governors the e should be considered and consulted.

The appointment of Jephthah was approved by God. For hthah uttered all his words before the Lord in Mizpeh," and sulted God, and made him the principal party to the transac- Without Jehovah's approbation, Jephthah would have been less; but with it, he entered on his work with confidence, and ie mighty. So also the appointment of ministers and pastors e Church must be approved by God, or their efforts in alarm- ie ungodly, or comforting the pious will be powerless; but called and approved by him, they are enabled to be serene t reproaches, to endure pain, to withstand the prejudices of nd blood, to be immovable in every storm of affliction, and or to all their enemies.

Jephthah remonstrated with the Ammonites. He first sent sadors to their king, and demanded the reason why so many es had been committed, and why such acts of injustice had perpetrated; and this remonstrance shows the reasonableness, m, and justice of Jephthah's proceedings, as leader of the lites, to recover the lands which they had conquered from the ites, after the Ammonites had lost them in a severe contest the Amorites. These possessions were also regarded as a grant from the Maker and Proprietor of heaven and earth, hough the Ammonites had repeated opportunities of reclaim- iem while the Israelites dwelt in Heshbon Arver, and on the rs of Arnon, if they had not been held legally, they made orts to do so, until they had been the property of the Israelites rds of three hundred years.

Jephthah appealed to God, the righteous Judge, in the case. w memorable are his words, "The Lord the Judge, be judge lay between the children of Israel and the children of Ammon," 27. To God he submitted the righteousness of his cause at mportant crisis. And the God of Jephthah is our God; he is overeign Judge and Ruler of the universe; he ruleth among mies of heaven, untrammelled by prejudice, enshrined in light. s therefore seek his guidance and confide in his protection.

s proceed to consider the vow Jephthah made unto the Lord. And Jephthah vowed a vow unto the Lord, and said, If thou without fail deliver the children of Ammon into mine hands, it shall be that whatsoever cometh forth of the doors of my to meet me, when I return in peace from the children of

Ammon, shall surely be the Lord's, and I will offer it up burnt-offering," verses 31, 32. The meaning of this vow w materially altered, and the difficulty surrounding it in a measure removed, by the substitution of the personal pronou for the word *it*, and the omission of the preposition *for*. several of the most accurate Hebrew scholars inform us th original text implies, "I will consecrate it to the or I will offer it for a burnt-offering, that is, if it be a thing a burnt offering." (Clarke's Commentary.) We are informed by competent critics that the words might hav differently rendered, and made to read thus, "Whatsoever forth of the doors of my house to meet me, shall be the and I will offer Him a burnt-offering." (Clarke's Comme With this rendering we fully agree, as it avoids the disre construction put on the character and conduct of Jephthah without it his vow would have been ignorant and irration neighbour or friend might have met him on his return, and that he could make would have given him any power over h an unclean animal, not at all fit for a burnt-offering might h him, the sacrifice of which would have been an abomination sight of God. And as there is proof that Jephthah was t vant of the Lord, and was no doubt acquainted with the Moses, which prohibited human sacrifice, and definitely state was to be offered to God, he could not have made the m ignorant vow many suppose he did make. His vow mus been a rational one, and no doubt was piously made, an vows were common and allowable in Old Testament time the account of Jacob's vow, by which he bound himself to se Lord his God under certain conditions (Gen. xxviii. 20, 2 See also the vow of Hannah, who consecrated Samuel to G his infancy, "And she vowed a vow and said, O Lord of H thou wilt indeed look on the affliction of thine handmai remember me, and not forget thine handmaid, but wilt gi thine handmaid a man-child, then I will give him unto t all the days of his life, and there shall no razor come u head." (1 Samuel i. 11.) And according to the Levitical e there were some vows not accompanied by devotement, red at certain prices, "When a man shall make a singular v person shall be for the Lord by thy estimation" (Lev 2); and the estimate is given for certain persons, beas things; but a vow accompanied by devotement was deemable. "Every devoted thing is most holy unto the (Lev. xxvii. 28.)

There are instances also in which nations were dev destruction by God, in consequence of their multiplied tr sions. See the case of the Midianites, who caused the chil

Israel to commit trespass through the counsel of Balaam, and were consequently cursed. (Num. xxxi.) And when Saul spared Agag, the king of the Amalekites, he was guilty of a breach of the law, by which the wretched monarch and his guilty subjects were devoted to destruction. (1 Sam. xv.) And so when Arad, the king of the south of Canaan, made war on the Israelites in Mount Hor, the Israelites vowed unto the Lord that they would utterly destroy the Canaanites and their cities, if he would deliver them into their hands, which was ratified, and the vow was accomplished. (Num. xxi.)

The vow of Jephthah was one of consecration, or devotement to the Lord, which required the full consent of the party devoted, in order to its performance, and this consent was readily granted. For "she said unto him, My father, if thou hast opened thy mouth unto the Lord, do to me according to that which hath proceeded out of thy mouth, forasmuch as the Lord hath taken vengeance for thee of thine enemies, even of the children of Ammon," verse 36. In this address we see the patriotism, piety, and devotedness of this young woman, regardless of all consequences, and, careless of any personal degradation or suffering, she freely consents to the will of God. And observe further, that no Jew could devote his son or daughter, man or maidservant, against their will, if they were Hebrews. Such devotement would have been void, as no man can devote what is not properly his own; therefore, if Jephthah's daughter had not consented to the performance of her father's vow he would have been powerless; but "it came to pass at the end of two months that she returned unto her father, who did with her according to his vow which he had vowed, and she knew no man," verse 39. And hence we are brought to the conclusion that Jephthah's daughter was set apart from the world, and in some way devoted to the service of God according to the provisions of the Levitical economy. This appears to have been a statute in Israel, that persons thus dedicated or consecrated to God should live in a state of unchangeable celibacy. This mode of interpretation clears this remarkable vow of its principal difficulties, and makes its performance consistent with the nature and character of a just and merciful God.

That Jephthah did not burn his daughter in sacrifice to God, appears clear from the four following reasons:—

1. *He was under the influence and direction of God's Spirit.*—"Then the Spirit of the Lord came upon Jephthah," verse 29; and the work of the blessed Spirit is to effect a moral transformation in human character, to eradicate depravity and fill the soul with divine love. "The fruit of the Spirit is love, joy, peace, long-suffering, gentleness, goodness, faith."—Gal. v. 22.

2. *Human sacrifices are an abomination to the Lord.* It is

generally believed that the Canaanites offered their child as burnt-offerings to Moloch, and were driven out b Almighty in consequence, and it is therefore monstrous to s that the judge and deliverer of the Israelites could commit a which was an abomination in the sight of God, and that, too he was the administrator of God's justice in the punishn others.

3. *He could not put an unoffending child to death,* as the Moses prevented any father merely on his own authority pu guilty child to death, much more an innocent one, so that l no power to burn his daughter had he felt disposed (see Det 18, 20).

4. *It is revolting to revelation, humanity and reason.* " not in Gath," publish it not in the land of Gospel mercy an truth, that a good man, and a mighty warrior, under prete presenting an acceptable sacrifice to God, committed such a and unnatural crime, which would have been a profanation a filement of the name and laws of God, and would have st his own name with infamy. This we venture to say he cou and did not do.

We shall now proceed briefly to notice a few objections Scriptural and rational theory we have laid down, and—

1. *If Jephthah's daughter was devoted to the service of G the days of her life, why should Jephthah rend his clothes troubled?* First, because celibacy and sterility in Israe accompanied with dishonour; and secondly, she was Jepl only child, and by the performance of his vow his family wc discontinued in Israel. "Beside her he had neither sc daughter." He might therefore well feel impulses of gri sadness, at the thought of being deprived of the cheerfu panionship of his devoted and joyous child, and also t thought of the extinction of his own name and family.

2. *Why should she require two months to bewail her* Simply because though she generously gave herself up, yet no ordinary sacrifice on her part, and this bewailing wit young women of her acquaintance might simply mean payin of them a visit at their own houses previous to her exclusio society; as a man devoting his life to Christ in some distant amidst the polar snows of Labrador, on the burning plains of in the coral isles of the southern seas, in the empire of Chi wherever the Master might direct, requires time to bid farev friends and companions before consecrating himself on the sionary altar, as a living sacrifice to God, which is a reas service. So Jephthah's devoted daughter required time to bic well to friends and companions. The young missionary leav home amidst the prayers, tears, and benedictions of devoted p

whose heartstrings strain, and almost bleed at parting, while with tremulous voice they give utterance to language which comes from the deepest and most sacred recesses of their nature, saying, "Go, my son, and the Lord go with thee." And so Jephthah's daughter leaves her home amidst the grief of her father and the sorrowful adieus of her friends.

8. *Why did the daughters of Israel go yearly to lament the daughter of Jephthah four days in a year?* This question is answered by the translation of the fortieth verse thus, and which, according to Houbigant, is the correct rendering, "But this custom prevailed in Israel, that the virgins of Israel went at different times, four days in the year, to the daughter of Jephthah, that they might comfort her." And thus we have an additional evidence that she was not burnt.

4. *Is it anywhere told us in the Word of God that celibacy implies devotion?* We are not aware of anything said in the Scriptures which would lead us to such a conclusion; but we think it is sufficiently clear that under the Old Testament dispensation vows of devotement were common, and consecration by being set apart was allowed, and in most cases acceptable to God. And even now have we not peculiar kinds of vows? Do we not devote ourselves, our wives, our children, our property, our all to God, not in the seclusion of the monastery and the convent, but by prayer and in faithful consecration to Christ.

5. *Did not God command Abraham to offer up his son, and might he not have allowed Jephthah to offer up his daughter?* When God commanded Abraham to offer up his son it was only intended as a trial of his faith, and to show to all generations how implicitly he relied on the guidance and direction of Jehovah. Besides, Isaac was not sacrificed and the case is therefore irrelevant.

6. *Is not the whole account simply the record of a deed which must have been very reprehensible in the sight of God?* This could not be, inasmuch as Jephthah acted under the guidance and direction of God's Spirit, and he is not blamed in Scripture either for the vow or its performance.

7. *Was not Jephthah's a blind zeal for God which was punished by its own consequences?* This could not be for reasons already stated, and besides, discretion and enlightened valour were manifested in all his doings after he was called to be captain and judge in Israel: and it is therefore not likely that he rashly vowed, or murderously burned his only child in sacrifice to God. Let such a thought, so horrid, be far from us, and be for ever banished from our mind.

G. T. H.

ART. III.—ELEMENTARY BOOKS ON MENTAL SCIENCE.

Elements of Thought. By ISAAC TAYLOR. Tenth Edition. London: Henry G. Bohn.

Elements of Mental Science. By Dr. PAYNE. Third Edition London: John Gladding: Hamilton, Adams, and Co.

SCIENCE consists of general and well established truths. It comprehends that which is known apart from any practical purpose to which it may be applied. When well ascertained principles are employed to produce the comforts attendant upon civilization, or to advance in any way modes of transit and intercourse such application is styled art. Science deals with truths and principles. By a stretch of language it may be called abstract and on the other hand art may be called concrete science. The phenomena of mind and matter constitute the field of scientific inquiry. These two general terms express all known existence. No phenomena have ever been observed which have required for the explanation a third substance. Strange conceits and fancies have not unfrequently disfigured science and philosophy, and given them a grotesque appearance; but the terms mind and matter have been found sufficiently comprehensive to cover all the objects of thought and research. This durality of existence has certainly been questioned and attempts have been made to reduce it to either the one or the other; but the phenomena are so different, indeed so contradictory that it is at least difficult if not impossible to believe they have a common substratum. "Some of these qualities are incompatible with each other, so that, like length and shortness, when the comparison is made with the same thing, they cannot be the qualities of the same substance. Sensation and thought belong to one of these classes of properties which have been specified; divisibility is included in the other. If sensation and thought were properties of matter—of the matter of the brain—they would of necessity be divisible, because the brain is so. In other words, every separate particle of the thinking and feeling whole, must possess a separate portion of sensation and thought; and the power of thought and feeling possessed by the whole brain must be the sum of the power of thinking and feeling of its parts. But sensation and thought are not divisible, consciousness being judge. The separate atoms of the brain have not the power of thought or feeling. Hence the permanent subject of these qualities, *whatever be its positive nature* is certainly not material."* Modification will not account for the difference, for, however modified, the result cannot present anything more than the previous elements contained. If the properties

* Dr. Payne.

ributed to mind can be produced by any alteration in the quan-
s or relations of matter, then the result will possess that which
not contained in the cause, and the complement of existence
be increased. Mind and matter are distinct substances. The
nomena of the latter belong to of physical science; the
nomena of the former are the objects of inquiry in mental
ce. Respecting the positive essence of mind we know nothing,
we are equally ignorant concerning the positive essence of
er. Phenomena and qualities exhaust the objects of inquiry.
annot say what the substance is in its absoluteness—that is
self. This does not confound mind and matter, or leave
d to suppose that the two may be identical. The contra-
y character of the phenomena shows this to be impossible.
s we are prepared to believe that the sun may ray forth at
me time light and darkness, we cannot reasonably hold that
iousness and non-consciousness may be properties of the same
ance. Mental philosophy is psychological anatomy. It deter-
the original powers of mind, defines their true province of
, classifies them and arranges their various combina-

The importance and value of mental science have been sadly
rated, and in many instances entirely overlooked. It seems
lar that man should be content to remain ignorant of himself
ally in the dark respecting his ability and inability. This
ance, in proportion to its degree, leads either to an entire
ct of all inquiries concerning mind, or to much profitless
lation. The solution of problems is attempted which lie be-
man's present province of thought, and results are sought
existing conditions of being positively forbid. When man
res out upon the ocean of inquiry, ignorant of the length of
ine with which he attempts to take soundings, it cannot be
ered at that he falls into error, and fancies he has accom-
d what he really cannot accomplish. Neither can it occasion
ise that in his wise ignorance he denounces dogmatically and
ritably all who differ from him. That which itself knows
to be known in its multiform operations. It is difficult to
ive how just results can be realised by any process of thought,
the thinker is ignorant of the laws and limits of his mental
ises. The misunderstanding of mental science, which pre-
l amid all the speculations of schoolmen, and the laborious
s of vigorous minds, was one of the principal reasons why
ophy was so long a caricature, and led to no really profitable
. When investigation and inquiry were placed upon a proper
and conducted agreeably to the laws and conditions of mind,
which had been long enthroned in the world, and had long
alled it, were overthrown, and those magnificent advances of

physical science were begun which have so widely extende domain of thought, and multiplied the comforts of man an facilities of intercourse a thousandfold—which have indeed him not only a citizen of the world, but a citizen of the uni revealing as they have in some measure done, his place in, and tions to, the whole economy of creation. These splendid disco in enlarging man's knowledge of what is, have also afforded h formation of what has been. He is not merely familiarized wi present, made intimate with many of the processes constantly goi in nature's vast laboratory; but he possesses some acquair with the past, and can ponder the mighty creative operations, either in silent majesty, or amid tumultuous upheaving and t convulsion advanced to determined results. Towards achievements mental science has contributed no mean part. upon a juster estimate of the mind and its laws than ha viously been made that the inductive method of Bacon was All operations of the mind are under regulation, and only b per regard to law and condition can real knowledge be acquir satisfactory conclusions reached. When a knowledge of does not give correctness to our method of inquiry; when i not underlie and influence all our investigations, what can result, but error and perplexity? True physical science is g dependent upon true mental philosophy. In estimating the r tion effected by Bacon through the introduction of juster pri of inquiry, we perhaps pay too much attention to the err physical theories which he overthrew, and too little to the de and vicious systems of mental science which led to them. must not forget that the temple which he purified, was n temple of external nature, but the temple of mind—that in most sanctuaries were all the idols which he overthrew—an it was not till these were removed, and the intellect prepar the presence of a nobler divinity, that truth would de unveil herself to adoration."* The relations of mental scie all the branches of education and inquiry, show how importa to some extent how necessary is a knowledge of mind.

The influence of mental philosophy upon theological and science must be admitted on all sides. Many of the bitter versies which have divided the Church, and done no honour Christian name, have originated in an ignorance of the mind. Had the laws of thought been better understood, n strife could have been witnessed. And many theologico-phil cal questions which still perplex and trouble men might be rest by a superior knowledge of the phenomena of mind, an ter estimate of the conditions of being. Predestination, ne free-will, and many other subjects are at once suggested, in

* Dr. Brown.

hich an intimate acquaintance with the laws and phenomena of
is invaluable. No sound opinions can be formed concerning
f these questions without it. To attempt to understand the
tions of the various arguments, while ignorant of mental
e, would bespeak as much wisdom as the effort of a man born
to comprehend and discourse upon the beauty and variety of color.
may be safely asserted that moral science cannot be understood
mental philosophy is unknown. The duties required of any
depend upon the powers and capacities which that being pos-
. And are we in a position to say what is required, if we
norant of what is possessed? The reasonableness of moral
nsists in the harmony between its requirements and the capa-
s of its subject, and to develope this harmony a knowledge of
is necessary. The rectitude of moral precept depends in some
re upon the abilities of those to whom it is addressed, for
h the law might be right in itself, yet it could not be right in
n to man, if man were destitute of the capacity to obey. To
od and do justly are in themselves right, but it would not be
o require brutes to do either. They lack the requisite capa-
. To elucidate this rectitude and place it in clearest light, in
as it depends upon capability, a knowledge of mental philo-
is requisite. "A man might as reasonably entitle himself a
physician, though he had never studied anatomy, as esteem
f an adept in moral science, without having obtained an inti-
cquaintance with the affections, passions, and sentiments of
man mind."

study of the mind produces a manly independence, forms
habits of thought, and leads to exactness in expression. The
ully a man knows himself, the more independent he will be in
aking, and the less likely to give unquestioning credence to
inions propounded by others. He will neither be hasty nor
n his inquiries, but strive by nice analysis and patient
gation to reach safe and well-grounded conclusions. Every
e employs is of definite value. That looseness and vagueness
render discourse indefinite, and serve to bewilder, are
l. The advantage of such discipline is obvious. The mind,
owledge of its phenomena, their character and laws, is pre-
o deal with all the great questions of probability which invite
thought, and there is less danger of error than if, ignorant
lf, it approached the task. "One great—perhaps the one
t—advantage resulting from the cultivation of philosophy
abit it induces of vigorous thought; that is, of allowing
; to pass without a searching examination, either in your own
tions or in those of others. We may never, perhaps, arrive
, but we can always avoid self-contradiction."*

* Sir W. Hamilton.

In forming an acquaintance with mental philosophy, good elementary books are of the greatest service to those who have not the privilege to sit beneath the shade of a professor's chair. When a young man can attend academic lectures, and hear from the lips of one thoroughly conversant with his theme a digest of various theories, with an exposure of their weaknesses, and an exposition of their excellencies; and when in a clear and simple way he hears the truths and principles of mental science reduced to system, such books are not so necessary, though even then they are far from being useless. But when no such privileges are enjoyed, what can be of more importance than a good elementary book? Serious mistakes are frequently committed by novices attemptidg to master advanced treatises. The terms employed perplex and puzzle. No definite notion can be formed respecting their quantity and value. The inquirer is at a loss to understand what they really represent. The elaboration with which the various questions are discussed bewilders. Everything seems dim, shadowy, and incomprehensible. And how can it be otherwise? What can be anticipated from such a course but indefiniteness and superficiality? Do we expect a man to acquit himself with scholarly finish in the higher branches of arithmetic, while the rudimentary parts of the science of figures are unmastered? It is obvious enough that, before he can become proficient, he must start from the foot of the ladder and tread its lower rounds. The separate and combined value of figures must be known—the laws which govern adding, subtracting, multiplying, and dividing must be understood, before he can comprehend the modes of calculation which belong to the more advanced parts of arithmetical science. Yet it would be as wise to commence a course of instruction in arithmetic with vulgar fractions or mensuration as to begin the study of mental philosophy by adopting as text-books elaborate treatises. The elements of Euclid must have attention before the Principia of Newton can be mastered. It is not judicious to recommend young men, as is sometimes done, to adopt as first books Locke, Brown, and others that might be named. A first book in mental philosophy, like all other first books, ought to be simple and brief. The alphabet first, then the method in which the various signs are put together, is the course adopted in ordinary instruction, and equally so in other pursuits. Every branch of science, education, art, and industry has its alphabet, where the learner must begin, and gradually progress until the successive positions are gained, and the mind can delightfully employ its acquisitions at will.

It is not designed in this paper to give a historical view of elementary treatises on mental philosophy. Such a review of past effort in this direction would be instructive, and perhaps show more clearly that a good elementary text-book is still wanted. The books named at the head of this article are those most likely to fall into the

hands of the readers of the "Ambassador." They are not in all respects what first books ought to be, and this consideration, together with the fact that they are as suitable as any within reach determined to his estimate of their value. Mr. Taylor is an author of long and well-established fame. His works generally bespeak profound and philosophic thought—calm, earnest, and persevering investigation that pauses not until safe and satisfactory conclusions are reached. He seldom leaves much to be desired. Not that his works are exhaustive, but there is commonly manifest a perspicuity and clearness which render ultimate results easier of access. When his conclusions cannot be accepted, they invariably command respect.

"The Elements of Thought," as stated in the preface to the first edition, is designed "to impart in a familiar form, elementary explanations and instructions on subjects connected with the intellectual faculties; to afford gradual and easy exercises to the powers of abstraction; and thus to conduct the young reader by an accessible path into that region of thought, where the mind acquires accuracy, force, and comprehension." In the advertisement to the tenth edition, the author states he has re-written the entire work, and thrown it into a new form. The volume embraces the whole range of intellectual science, and is divided into three parts—mental philosophy, metaphysics, and logic. The terms belonging to each of these three divisions are synthetically arranged. The definitions are given separately in alphabetical order. It is to the first part that this article specially relates.

The synthesis of terms must not be accepted as expressing the order of nature. Nothing is more likely than for a person beginning the study of mental science, to conclude that here he is furnished with the natural order of the phenomena. But an analysis of the arrangement will show such a conclusion to be erroneous. We just notice a couple of paragraphs. The mind is said to be "conscious of impressions from the external world" through the senses. The feelings so produced are called sensations, "and when two or more sensations coming from the same object through different senses, lead the mind to think of that object as an external cause of its feelings, it is said to perceive, or to have a perception."* Now is this correct? Have we first sensation, then perception? Does consciousness give the one as chronologically succeeding the other? We think not. When an object is touched, there is not only a consciousness of feeling, but of an object existing out of self. These two elements co-exist; they are not successive but simultaneous. Exactly the same result is given in connection with the other senses: there is in every instance a subjec-

* "Elements of Thought," p. 3.

tive and an objective element; the feeling is confined to the mind —that is, it is purely subjective; something of which the mind is conscious in itself. The cognitive element, or perception proper, is objective, in that it relates to something out of the mind. These elements may be logically distinguished, but they cannot be considered distinct facts of consciousness, the one preceding the other. They are not given equally whenever external objects come into contact with the organs of sense. When the mere feeling is strong, as in taste and smell, the perception is correspondingly dull; and when perception is prominent, as in sight and hearing, the feeling is subordinate. The eminent man to whom modern philosophy is indebted for the full recovery of this distinction to its rightful place, gives it as a general law respecting sensation proper and perception proper, that while they exist in the inverse ratio of each other, they invariably co-exist. If these statements are sound it is obvious that it does not require two or more sensations in order to perception. The peculiar views which have obtained concerning perception, and which will be more fully noticed in connection with Dr. Payne, seem to have determined these conclusions.

"The recalling of a former sensation or perception is conception."* This is given next in order to perception. But is there not an evident want here? The mind is not only acquisitive, but retentive, and before any perception can be recalled it must have been conserved. The power to recall supposes this retentive faculty. But it is omitted here and given, as we shall see, elsewhere. Is then this recalling or reproduction identical with conception? In popular language this term is widely and variously used, yet we think its philosophical value is not stated here correctly. The etymology of the word plainly points to something produced; not a mere recalling, but an evolving as a result out of previously possessed materials. Given certain data the generality furnished as a last result is a conception. The term which seems almost identical with generalization, (the later referring, perhaps, more to process, the former to result), belongs not to the reproductive faculty, but to the faculty of relations, or that power of the mind which compares and elaborates. "The mental image so recalled is an idea"† The imagining or representative faculty follows naturally enough the resuscitative, yet in the next paragraph we have "association of ideas" given as equivalent to what is expressed by the term suggestion.‡ Now it is evident that the idea must be suggested before it can be represented. The one act may involve the other, and each may be the condition of the other, but when we carefully examine the data given in consciousness there can be

*"Elements of Thought," p. 3, †Ibid p. 3. ‡Ibid p.p. 3, 4.

le question as to which operation has the precedence. These
are not identical. They are fairly distinguishable as primary
ers of mind. There is an obvious difference between recalling
consciousness, and representing what is recalled in a vivid and
y manner. That which requires to be resuscitated is obscured,
at the reproductive process is in some measure beyond con-
sness. But representation is a vivid and lively exhibition in
iousness. These faculties may vary in their intensity, and
an may be apt in reproducing who is not so apt at exhibiting
lively manner what he remembers. Here the natural order of
henomena is not observed. We are informed that "when
r perceptions or emotions recur to the mind, attended by cir-
tances of time and place, we are said to remember, and the
r of remembering is memory."* There is here not only a
gard of natural order in the placing of this term in the syn-
, but a lack of precision and exactness in statement. In the
r part of this sentence we have either suggestion or recollec-
as we regard the recurrence involuntary or voluntary. If we
der the recurrence involuntary, then we have suggestion; if we
volitive interference, then we have recollection. Either of
may be meant, but one of them must be meant. And this
rmed to be remembrance, and the power of remembering is
ory. The conservative and resuscitative faculties are here con-
led. Let this recurrence of perceptions and emotions be ac-
d as referring to recollection or reminiscence—for we can
ely suppose suggestion to be intended, and do we really find
ntical with memory. In the term memory we give prominence
act of retention. A man with an excellent memory is a man
an retain his acquisitions, and his strong retentive power is
we particularly intend by his excellent memory. Is this
y equivalent to recollection? Etymology, though not always a
guide in estimating the value of philosophical terms, in this
ce seems to be tolerably accurate. That which we recollect
een previously collected or acquired. It has become obscure
assed beyond actual consciousness, we now seek to *re*collect it;
er words, to recall, resuscitate, or introduce into actual con-
ness that which had been obscured. In the one term we give
nence to retention, in the other to reproduction.

the synthesis of nature retention follows perception, and re-
ation is next in order to retention; for the mind must have
red and in some mode retained that which is reproduced. It
t meant that the mental phenomena in mill-horse fashion
se with unbroken regularity a given circle; but that in respect
y particular object it must be perceived or known, before that

* "Elements of Thought," p. 4.

which is known concerning it can be retained, and this knowledge must be retained before it can be reproduced, and it must be reproduced before it can be represented in consciousness. Mental acts may co-exist by a sort of interpenetration. Objects may be immediately perceived or they may be represented, and at the same time separated and classified according to the relations they sustain to each other. But whatever co-existence or interpenetration there may be, the mind must know before it can retain, and retain before it can reproduce. This order is never inverted. And it is this necessary and natural succession that we intend by the synthesis of nature.

This brief analysis evinces in the arrangement a disregard of natural order. The author in his advertisement to the tenth edition intimates that the synthesis of terms will be of service to the student in aiding him to bring together "the several articles that are naturally related." There is certainly an appearance of naturalness in the arrangement, but it will not have to be trusted too far. It would have been more in unison with the character and purpose of a first book had the generic differences of the mental phenomena been distinctly marked by classification, and the phenomena of each class given in their mutual relations. As it is, however, the synthesis will be of service—if not too implicitly trusted—in familiarising the mind with philosophical terms, and preparing it for more elaborate discussions of the interesting phenomena they denote. A proper use of it will train the mind to careful analysis and independent thought. The facts of mental philosophy are accessible to any person, for they are given in his own consciousness. Let every system and every part of every system be carefully investigated in relation to these accessible data. Cast aside no fact of experience respecting either the world without or the world within at the bidding of another. It is far more likely that men have erred in their inductions, than that consciousness is false. If this synthesis be tested by the facts furnished in the mind, and not blindly followed, it will contribute not only to increase information, but to form habits of thought of the utmost importance and value.

Each term given in this enumeration must not be accepted as denoting a primary power of mind. In the concluding paragraph the author intimates "that the terms given designate the principal states and operations of the human mind, considered in the simplest form."* And there is nothing likelier than that such a view will be taken by one just beginning the study. Now it cannot but be lamented that no line of distinction has been drawn between the simple and complex phenomena. No phenomenon can be considered

* "Elements of Thought," p. 5.

mary if it can be resolved into something higher and more general
n itself. It is, then, only a mode of that by which it may be
lained, and into which it may be resolved. Where explanation is
ible there is still complexity, and the ultimate fact is not reached.
simple can only be postulated. It is, and it is what it is, and
ing more can be said. Suggestion and reminiscence are modes of
scitation. They are not primary powers but modes of a primary
er. Each may be resolved into the higher, but that higher can-
e resolved into anything more simple. Every effort to reduce it to
ter simplicity produces nothing but a bare statement of the fact
f. Attention, abstraction, reasoning, and other terms given in
synthesis, being reducible to higher and more general forms,
ot be regarded as states of mind "in the simplest form."
he definitions, though in general admirable, are not entirely free
fault. They may be consulted with advantage, but they
t not to be accepted without careful investigation. The
ition of perception is open to objection.* The author supposes
an external object affecting the mind through one sense cannot
erceived. If we be pricked with a pin, and neither see nor hear
hing, we shall experience nothing but mere feeling. Now it
be admitted that the sensation in such a case would be vivid
strong. But does it really follow that there would be feeling
? Should we not be conscious of something external as well
f feeling? Or in other words would there not be cognition as
as sensation? The definition of conception is faulty. At-
ion and abstraction (especially the former) are invested with
importance which scarcely belongs to them. The following
unt is given of consciousness—"This word, though often used
n indistinct manner, is employed most properly when taken
represent the mind's act of *looking in upon itself* as the
ect of all its feelings and various operations."† That con-
sness is often used comprehensively, though perhaps not
stinctly, may be admitted; yet, whether its province is
erly outlined here may be justly questioned. Consciousness
ned as "the mind's act of looking in upon itself," determines it
ecial faculty. But have we any such special power? Does
mind in consciousness look upon itself as the subject of thought
feeling? We are ignorant of the positive essence of mind, but
can such ignorance be reconciled with the fact (if fact it be)
he mind in consciousness looking upon itself? Is the phenomenon
rectly expressed by this definition? When I am conscious, of
t am I conscious? Why, of thought, or feeling, or desire,
determination. Whatever be my cognitive state, or whatever
feeling, I am conscious; when I desire or determine, I am

* "Elements of Thought," p. 126.

† Ibid, p. 65. In these references the 10th edition is used.

conscious. That cannot be special or particular which is equally affirmable of all. Consciousness is the condition of all mental states. It is certainly cognitive and represents the sum total of cognitive power, but at the same time it is the condition of all experience. I neither know nor feel except in consciousness, nor am I conscious of any special faculty apart from the thought, or unconnected with the feeling of the moment. Consciousness is not a particular power but the general condition of all intelligence. The explanations given of intuition, judgment, apprehension and other terms are not so open to objection. As a first book Mr. Taylor's volume aims at supplying a real want, and may be thankfully accepted until something better be offered in its place.

Dr. Payne is an author favourably known by the publication of several works. He is not distinguished by great originality of profound thought, but there is generally an independence and manliness manifest in his thinking which command attention. This work is of higher pretension than the one just noticed. It does not merely define; it classifies and discusses the mental phenomena and endeavours to determine their real character. This is done in a brief and elementary way, so that the mind is not taxed by elaborate and perplexing dissertations. The work, though far from being faultless, may nevertheless be of considerable service. In addition to the results of independent investigation—which by the way are not given with the frequency and fulness which is desirable—the volume introduces the student to several authors who have exercised a powerful influence in this province of philosophy. It furnishes a base upon which a vigorous and independent mind may form a more extensive and accurate acquaintance with the great masters of ancient and modern thought, and by a careful analysis of mental phenomena, systematize in natural order the various facts given in consciousness.

The preliminary chapters of the book are on the whole excellent, especially the one on consciousness. The cognitive character of the general faculty is not fully expressed. It is stated as the thought or feeling of the moment. Careful inquiry will show that while consciousness is the condition of every mental state, and of all intelligence, it is essentially cognitive. Respecting the notion of self too much is perhaps conceded to Dr. Brown, who regards memory—or more properly recollection—as having most to do in its production. According to his philosophy this notion cannot be given in any single state of mind. The remembrance of a past state is required along with the present before this notion is obtained. Now this seems strange. To be conscious plainly implies something that is conscious, and as consciousness is essentially cognitive, how there can be consciousness—that is some mode of cognition—without that which knows, having in the very act a notion of self as an

stence, is indeed singular. "In an act of perceptive consciousness
ink, and cannot but think, that I and that something different
a me exist—in other words, that my perception, as a modifica-
of the ego exists, and that the object of my perception as a
ification of the non-ego exists. In these circumstances I pro-
ice existence to be a native cognition, because I find that I
ot think except under the condition of thinking all that I am
cious of to exist."* Dr. Brown confounds self and identity as Dr.
ie perceived, and had this discovery been allowed its legitimate
ence he would not have felt "disposed, on the whole to
e with Dr. Brown in his account of the actual origin of our
n of self." In every state of mind we have the ego—that which
nscious. It is immediate—given without the interposition of
r mental exercises. To give the notion of identity the past
; conjoin with the present; for that can only be considered as
ical which is cognised as the same now that it was when the
ect or object of previous consciousness.

ie observations of Dr. Payne on the classification of the mental
omena deserve careful thought. Nothing can be of greater
rtance than a simple and natural arrangement. Two canons
nunciated respecting methods of classifying. First, that the
separating the several classes be well and strongly marked;
nd, that the adopted divisions include all the mental phenom-
† The order accepted by Dr. Payne is that of Dr. Brown.
arrangement consists of two main divisions—the external
tions of the mind, and the internal affections of the mind. The
of these divisions is subdivided into two orders—less definite
rnal affections and more definite external affections. These are
rated still further, the former into two classes—appetites, such
nger and thirst, and muscular pains and pleasures, the latter
five classes, according to the common division of the organs of
e. The second generic group is divided into two orders—in-
ctual states of mind and emotions. The phenomena embraced
ie first of these separates into two classes—simple suggestion
relative suggestion. The latter class furnishes two specific
rences—relations of co-existence and relations of succession.
order, including the emotions, presents three classes—immediate
tions, retrospective emotions, and prospective emotions. The
nd of these classes is subdivided into retrospective emotions
ng relation to others, and retrospective emotions having refe-
e to ourselves. Dr. Welsh, the biographer of Dr. Brown,
ounces this classification "original, simple, distinct, and com-
e." This utterance Dr. Payne endorses, adding that though in
inor parts the arrangement may admit of improvement, yet in
eading divisions it is so fully in accordance with nature, that

* Sir W. Hamilton. † Payne's Elements, p. 47.

along with Dr. Welsh he cannot anticipate the time when another shall be suggested so worthy of adoption.

To criticize this arrangement in detail would require more space than we can command. Its subordinate parts are admitted to be faulty, but its generic forms are said to be unassailable. Guided by Dr. Payne's canons of classification, let us endeavour to ascertain if there be this predicated exactness. The principal groups given are external affections and internal affections. The first group embraces sensations. Now what is sensation but feeling? We do not denote by the term any cognitive or volitive act. It simply expresses a subjective change of which we are conscious, which we cognise, but which is easily distinguishable from our cognition. Nor is sensation feeling absolute. It is but a mode of feeling, as is evident from our numerous emotions, each of which we distinguish from sensation. And being but a mode of feeling, sensation is evidently contained in that more generic form through which it is apprehended, and by which it is explained. This mode of feeling Dr. Brown exalts to the importance of a principal division. Emotions he places as an order in the second division, thus separating modes of feeling which ought to have been grouped together under their common term. There is here an evident want of a well and strongly marked line of separation. This arrangement seems to have been determined by a regard to the cause or occasion of sensation which lies without the mind. But sensation itself is a mental affection purely subjective. And it is no more certain that the cause or occasion of sensation lies without, than it is that the cause or occasion of cognition is frequently external. If then the former may be called an external affection, because its cause or occasion is without, why not the latter? Here again the line is not very distinct, for sensations and cognitions are not placed together by Dr. Brown, though his principle of classification appears to require this. The mental phenomena ought not to be classified according to the relations they may sustain to external entities, but according to the generic resemblances and differences of the phenomena themselves. The phenomena of desire and will have no very specific position in this arrangement. They are tacked to the prospective emotions, class three, order two in the second division, but they are evidently out of place. Neither desire nor will falls happily into any part of Dr. Brown's arrangement. Notwithstanding Dr. Payne's scepticism concerning the production of a superior classification, we think Sir W. Hamilton's, both in its generic forms and subordinate divisions, decidedly in advance of Dr. Brown's. This distinguished philosopher divides the mental phenomena into three main classes—the phenomena of knowledge, the phenomena of feeling, and the phenomena of cognition—that is, will and desire. The lines of separation are more distinct, and the phenomena more happily and naturally grouped.

The prefatory sections concerning sensation furnish the author's doctrine of Perception, and require discriminative thought. He first remarks that all sensation is in the mind. This he affirms against those who suppose it to be in the organ, or in any intermediate psychical principle. The "animal life," as the place of sensation, is, we think, abandoned; neither is it considered to be in the organ except by the unphilosophical. This latter fact demands careful investigation. The unlearned accept the data of experience, and all sensations are so intimately connected with the organ that they seem to take place in it. We are not conscious of any change in the brain, or of any particular affection in that region, when we see with the eye, taste with the palate, or touch with any part of the body. Philosophers not unfrequently write as though the mind resided in the brain, or, at any rate, was intimately connected with this centre of the nervous system, and as if all sensations were transmitted from the organs to the sensorium. Now we are conscious of no such transmission, though it may take place for all that. But is there anything more absurd, in considering the mind conscious of sensation at the organ of sense, than in the brain or any other part of the system? Dr. Payne takes exception to this opinion, but we think without sufficient reason. The mind, as an immaterial substance, cannot be assigned to a specific locality. If we confine it to the sensorium or any other part of the body, we may produce rather awkward consequents pointing in the direction of materialism. It is rather a curious fact, that when we reproduce and represent past sensations, they are represented as in the organ. We resuscitate and introduce into consciousness a landscape previously seen: the eye appears to have as much to do with the representation as it had with the original vision. That all sensation is in the mind, cannot be questioned; but may not the mind be conscious of sensation at the organ as reasonably as in some nervous centre? Sensation is limited to those feelings which directly result from changes in the organs of sense. The term is not "restricted in its application to those states of mind which are decidedly pleasing or painful in their nature." Pleasure or pain may certainly be affirmed of all sensation, but these two elements may be in equipoise, neither being dominant, so that sensation may be indifferent. Of the alteration which takes place in the organ of sense we are ignorant, and we know equally as little respecting the connexion rendering it possible for the mind to be affected by matter. The distance between the two—to us unbridgable—has originated many theories by which it was hoped the connexion might be explained. Dr. Payne notices several now abandoned, and only of moment as indicating the importance of the question, and the subtleties which vigorous minds have adopted to account for the phenomena which it involves.

The mediacy or immediacy of our knowledge of the external world is a question of the utmost importance in mental science. As the one alternative or the other is adopted, the whole aspect of philosophy is changed. Dr. Payne on this point coincides with Dr. Brown, and we think him seriously at fault. His criticisms of Dr. Reid, who maintains the immediacy of our knowledge of external things, are rather superficial, as the following quotation will show, though he appears in some respects to have understood the real character and value of Reid's philosophy better than his mentor:—"Sensation," says Dr. Reid, "is nothing else than it is felt to be. Now as these words occur in a passage in which sensation and perception are contra-distinguished from one another, they must necessarily imply that perception is something more than it is felt to be; yet as no affection of the mind can be anything more than it is felt to be, it is impossible to maintain the truth of this implied assertion without identifying perception with the thing perceived." * Now is the mind conscious of nothing but feeling? Does this generic term express all the mental phenomena? That along with the purest cognitive act there co-exists feeling, may be admitted, but the feeling is merely a subjective state: it involves in itself no thought, though it co-exists along with thought, and consequently it contains in itself no reference to an object. Dr. Reid defines sensation as a subjective state; perception he explains as a cognitive act, in which we are immediately conscious of external things. Now how, because sensation is said to be simply what it is felt to be, perception must be something more than it is felt to be, we cannot conceive. The phenomena are generically different—the one subjective, referring to nothing beyond itself; the other objective, inasmuch as all cognition refers to an object. This generic difference is what Dr. Reid advances in order to establish the distinction between Sensation proper and Perception proper; and though there may be some degree of confusion and even error in his statements, yet his language, fairly interpreted, cannot be construed into nonsense.

The deliverance of Dr. Payne on Perception may be found on page 86. He explains it as—"The reference we make of our sensations to something external as the cause of them." Our knowledge of the outer world is not immediate. All that we are conscious of are mental modifications, and these we refer to some external cause, but of that cause we know nothing. There is not much offered by way of argument in support of this position. It is said that "sensations are not adapted to excite the notion, and therefore do not originally excite the notion of anything external, that is, they give us no perceptions."† This, allowing for a little variety of statement, contains about the substance of what is advanced.

* Payne's Elements, p. 84 † Ibid p. 87.

he sensation, as a subjective state, cannot, of course, give the tion of that which is without the mind. But may it not be co-istent with the cognitive act by which an immediate knowledge of ernal objects is acquired? The one without the other would evanescent. Without cognition, sensations would pass away ond recovery, and without sensation, cognition, if possible, would equally fleeting. Consciousness gives both. In order that wledge may be immediate, it is not necessary for it to be given ensation—it is sufficient if it be given along with it. The posi- assumed by Dr. Payne is open to the following among other ctions. *First*—If pushed to its legitimate results it leads to lism. We are conscious of nothing but mental states. Some hese states we refer to external objects as their causes; but of e causes we know nothing in reality. Our sensations being ective, afford no resemblances to outward things. What, then, re know? Modifications of mind, and modifications of mind . But modifications of mind are mental phenomena, and can become objects of thought by representation. So that all we r are these representations, which the author says do not in the resemble things without. An intuitive belief in not-self is duced to save this theory, but it is insufficient. There is no ion from these premises more legitimate than the unreality of rnal existence. *Secondly*—This theory contradicts conscious- . "In an act of perception I am conscious of something as and of something as not-self; this is the simple fact. The sophers, on the contrary, who will not accept this fact, mis- it. They say that we are then conscious of nothing but a in modification of mind; but this modification involves a refer- to—in other words, a representation of, something external as bject. Now, this is untrue. We are conscious of no refer- , of no representation; we believe that the object of which we conscious is the object which exists. Nor could there possibly ich reference or representation; for reference or representation oses a knowledge already possessed of the object referred to or sented; but perception is the faculty by which our first know- is acquired, and, therefore, cannot suppose a previous know- as its condition."* The last sentence of this quotation shes a *third* objection. This reference presupposes a know- of external things, the reality of which knowledge the theory s, and it presupposes it prior to the perceptive act, that is, to existence, for it is by perception that we become acquainted the not-self. The opposite theory, that is, the immediacy of ledge in perception is recommended by its simplicity. Philo- y aims at simplicity, and that theory is most likely to be correct is least encumbered. At any rate the presumption is in its

* Sir W. Hamilton.

favour. The reality of external existence is maintained, so that scepticism on this point has no standing ground left. The veracity of consciousness is vindicated, and its facts received as they are. The antithesis of self and not-self, as given in consciousness, is accepted in its integrity; and no impossibility is presupposed as the condition of perception.

Sensation being feeling occasioned by something without the mind, and intimately connected with our acquisitive faculty, may be justly regarded as the condition of all our knowledge. Not that all we know is derived from sensation, for many of our notions are not furnished by experience, as, for instance, our notions of existence, substance, causality, &c. These are necessary conditions of knowledge, and are not generalised by any process of thought. They are native to the mind. But they only come into the foreground when the mind is in sensitive and perceptive states. We must be conscious of something existing ere we can have the simple notion of existence, but the feeling and cognition do not furnish the notion. They afford us knowledge of something which exists; but they only elicit or draw forth the simple notion of being. We could never have cognised anything as existing had we not had the notion of existence. It is thought of as existing, and cannot but be thought of as existing. The notion of existence is not a result of thought, something ascertained and acquired. It is a necessary condition of thought. In the order of time the sensitive and perceptive state takes precedence, but the notion is the necessary pyschological condition of the state, and without which it would be impossible. It is requisite to observe the distinction between the adventitious and necessary elements of knowledge, else we shall be misled by the statement that "all our knowledge is traceable to sensation."

The discussion of the internal affections in this work, though bespeaking considerable thought and some research, is far from being satisfactory. The intellectual states or phenomena of knowledge are resolved into two primary faculties—simple suggestion and relative suggestion. Simple suggestion is defined as "those states of mind which arise out of preceding states of mind without involving any notion of relation."* Spontaneity appears essential to this succession of states, for if the current of thought be interfered with or determined in any direction, except by its own appropriate laws, its simplicity is destroyed. Now, does this faculty, along with the faculty of relations, contain all the phenomena of knowledge? If it is required of an entire classification that it comprehends all the phenomena belonging to it, it is equally required that its several parts comprehend all which belong to them. Dr. Payne's arrangement fails in this. An attempt is made to reduce memory

*Payne's Elements, p. 152.

ggestion, and in the effort it is confounded with remembrance, ection, and reminiscence. Memory simply denotes retention, nis fact is obvious even in the popular use of the word. Now, ɔ suggestion and simple retention are evidently different, and t be included in each other, though the former cannot be with- e latter, for what is suggested must in some mode have been ed. A similar endeavour is made to show that imagination is r suggestion. That these two faculties are closely connected, hat the one implies the other, may be admitted, but it does cessarily follow that the one includes and contains the other. nation is closely allied to the faculty of relations. Processes omposition, classification, and arrangement have as much to h our representations of things as simple suggestion. But and relative suggestion are given as primary powers. Into of these, then, must imagination be resolved? It cannot luded in both; and this fact, along with its close alliance to affords, at least, presumption that we have here an ultimate consciousness. The faculty of relations is unquestionably a ry power; but the two taken together, as given by Dr. Payne, fulfil the conditions of a philosophical classification. Primary es ought not to be multiplied unnecessarily; but an error may mitted in the opposite direction, and the arrangement in this f these discussions affords an example.

is simple suggestion, as defined above, really an ultimate consciousness? Is this the most generic form that can be ? When suggestion is simple, the current of thought is neous and undetermined. But we are conscious of interfer- ith this continuous flow, of acts of volition which, "by con- ting attention upon a certain determinate class of associating stances, bestows on these circumstances an extraordinary ty, and consequently enables them to obtain the preponder- and exclusively to determine the intellectual train."* We here another mode, in which the succession of states is deter- , and ideas reproduced in consciousness. As the first was in- ary, this is voluntary, and these points of difference render it sible to resolve them into each other. Yet they possess com- lements, and perform a similar service. They are both itative. They raise up or reproduce in consciousness what had e obscure, and thus, as modes of reproduction, they may be sed by their common term. So far, then, from simple sug- n being a primary power of mind—an ultimate part of con- ness—it may be carried up into a more generic form. This ication is vicious for two reasons—it makes the secondary ry, the particular general, and it fails to include all the phe- a of knowledge. It not only fails, as we have pointed out,

* Sir W. Hamilton.

but it assigns no place to our necessary notions, the conditions of our knowledge, the guides and rulers of our thought. The following enumeration of our cognitive faculties, by Sir W. Hamilton, we think in advance of anything which has yet been offered:—The Presentative, or that which perceives and acquires—the Conservative, or that which retains—the Reproductive, or that which resuscitates—the Representative, or that which exhibits our ideas in consciousness—the Elaborative, or that which compares, classifies, &c.,—the Regulative, including our necessary notions as the conditions of thought.

Want of space forbids much being said concerning the remaining portions of this work. We previously stated, and we now repeat, that sensation ought not to have been divorced from emotion. They are but modes of feeling and ought to have been grouped under their common term. Their strong resemblances are noticed by Dr. Payne, and perceiving this it is indeed singular that he should have separated them. It can only be accounted for on the ground that authorities have been too highly respected, and that sufficient weight has not been allowed to the testimony of consciousness. There is no attempt made to furnish a general theory of feeling, and the principle of classification is not the soundest. The arrangement of Dr. Brown, which is here adopted, is determined by the relation of the feelings to time. This method gives, immediate emotions—retrospective emotions—prospective emotions—admiration, remorse, and hope are given as examples. This classification overlooks the fact that "the feelings being mere subjective states, involving no cognition or thought, and, consequently, no reference to any object, it follows that they cannot be classified by relation to aught beyond themselves. The differences in which we must found all divisions of the feelings in genera and species, must be wholly internal, and must be sought for and found exclusively in the states of feeling themselves."* There is no notice taken of the further consideration that the feelings may be regarded as either "causes or as effects. As causes they are viewed in relation to their product, their product either of pleasure or of pain. As effects they are viewed as themselves products, products of the action of our different constitutive functions. In the former of these points of view, our states of feeling will be divided simply into three classes:—1st. The pleasurable; 2nd. The painful; 3rd. The partly pleasurable, partly painful, without considering what kind of pleasure and what kind of pain it is which they involve. And here it only behoves us to inquire what are the general conditions which determine in a feeling one or other of these counter qualities. In the latter of these points of view our states of feeling will be divided according as the energy of which they are con-

* Sir W. Hamilton.

comitant be that of a power of one kind or of another—a distinction which affords a division of our pleasures and pains taken ogether into various sorts."* Classified from the latter point of iew, the feelings may be divided into two generic groups—sensaions or feelings concomitant with perception; sentiments or feelgs concomitant with the other cognitive faculties. These, of urse, admit of subdivision. This part of Dr. Payne's work conins much that is valuable. The sections on Moral Approbation d Disapprobation and Beauty may be named; not that we agree th all advanced, indeed we dissent from the fundamental position sumed in respect to beauty. But the section contains close inking and arguments not despicable, and a thorough study will obably indicate its weaknesses, and lead to a juster estimate of e beautiful. The phenomena of will and desire are appended to is part of the arrangement. To this we object, as we think these enomena ought to have a separate place as a generic group.

To be used well this work will have to be used independently t slavishly. Its statements will not have to be accepted as efragable; but every position carefully compared with the ts of consciousness. The materials of mental science are furished in the phenomena of a man's own mind, and every exposition ght to harmonise with the witness of consciousness. A careful dy of the book will prepare the way for further advancement, d contribute to form such habits of thought as will enable the nd justly to estimate its powers and capacities, and systematize rrectly its various phenomena. A. J.

ART. IV.—LIFE AND WRITINGS OF WILLIAM PALEY.

he *Works of William Paley, D.D.*, complete in one vol., with Life of the Author. Nelson and Son, 1837.

he *Works of William Paley, D.D.*, and a corrected Life of the Author. By Rev. G. PALEY, M.A.

atural Theology; or, the Evidences of the Existence and Attributes of the Deity. By W. PALEY, D.D., with Dissertations and Notes by LORD BROUGHAM and Sir C. BELL. Griffin and Co., London and Glasgow.

T is difficult to properly estimate the value and effects of the . contributions to theological literature in this country by dignities of the Church of England; works that will never be fortten, because of the research, learning, and intellectual power ey develope. If no high literary claim can be established for Foxe's Martyrology," its popularity and usefulness are beyond

* Sir W. Hamilton.

question. Its minute and affecting details, and its well-digested information, have perpetuated the names and heroism of Christian martyrs, and produced a wholesome dread of Popery. Hooker's masterpiece of learning, of acute reasoning, and splendid eloquence, "The Laws of Ecclesiastical Polity," is as much valued now as ever. Amid its hard and rigid reasonings there are passages truly sublime. His comprehensive and powerful thinkings tide along in majestic flow. Not that his reasonings are always safe, or "judicious," though this last epithet was applied to him *par excellence*. Dr. Richard Sibbes, who held high office in the Cambridge University, produced works that are read with great gusto in these days—works that are the best of their class—didactic and experimental. Then there is Bishop Hall, whose satires, sermons, and contemplations show the greatest affluence of learning, quaint conceit, pungent moralising, and lofty and eloquent diction. He, for his ethical profoundity and acumen and sententious eloquence, well deserved the title of "The English Seneca." But if Bishop Hall deserved the Roman *nom-de-plume*, Bishop Jeremy Taylor more richly merited his patristic cognomen—"The English Chrysostom." He was one of the foremost writers of the age. His erudition was excessive; his works are full of classic quotations; his style is of an Asiatic complexion, and his unrivalled fancy lavishes its treasures upon every page. Dr. Thomas Fuller's "Church History of Britain," "History of Worthies of England," &c., are full of subtle humour, curious fancies, and sublime moralisings. Between South and Fuller there is a likeness in mental character, but South's humour often descends to coarse witticisms and buffoonery. Yet his sermons are among the best in the language. Dr. I. Barrow's fame is as enduring as any of the illustrious names recorded. He was known as the ornament of the Cambridge University, and was equally eminent as an optician, mathematician, and theologian. Bishop Pearson is a name well known. His "Exposition of the Creed" has held its ground in closet and college for two centuries, as one of our very best theological manuals. Who has not heard of Archbishop Usher? His works on profound questions of Christian scholarship and Christian character, and his sermons, command the greatest veneration. Mention must also be made of Bishop Newton, whose work on "The Prophecies" has not been superseded by any subsequent writer. Though Bishop Warburton's "Divine Legation of Moses" is little read now, it created a great sensation when first published; it is full of daring speculation, multifarious learning, and vigorous reasoning. Bishop Horsley played an important part in the controversies of his day, and his writings are a memorial of his accurate and extensive scholarship, his scientific acquirements, and his competency as a Biblical critic. Nor must we omit to speak of Bishop Watson,

who proved himself an able Christian polemic. But towering above them all is Bishop Butler, whose "deep sayings no thoughtful man was ever introduced to for the first time, without acknowledging the period an epoch in his intellectual history." And it is only by the accident of time that he is last of an immortal quaternion—Shakespeare, Bacon, Milton, and Butler. Well has it been said of his "Analogy," "its strength is in its entireness—a specimen will only show the unadorned simplicity of Butler's language, his candour and carefulness. To understand the full force of his mighty argument one needs to be 'an old inhabitant,' familiar with it in all the changing moods of his own experience, and somewhat acquainted with those arcana which escape the casual visitor. To such a man nothing can be more magnificent than its mass, more exhaustless than its unpretending yet suggestive details, or more cogent than its full and final momentum, which leaves a little choice between faith and infinity." Let a hundred readers sit down to Butler with different views, questions, or objections, they will find he has been before them with them all. Had we not written the foregoing, we should say of him as one said of Shakespeare, let him

"Be praised less, and studied more."

We can do nothing more than mention the names of Bishops Hall, Chandler, Atterbury, Patrick, Lowth, Horne, Beveridge, with Hoadly, Hotson and Secker, and many in modern days. But obviously any such enumeration as we have attempted would be glaringly incomplete without the dignitary whose name stands at the head of this article; and whose character and writings we purpose to submit to the review of our readers. While he cannot take rank with Hooker, Taylor, Barrow, Horsley, or Butler intellectually, yet has one of these men except Butler has conferred greater benefits upon the world by the productions of his pen. Though his life has been frequently written, no biography has yet appeared worthy the man. Good biographies are rarer than works of high excellence in any other department of literature. It appears a matter easy to accomplish to write a memoir or life of a man who has acted a prominent part in the drama of life; but to do it well, how difficult, and how rarely done! The likelihood is that the author degrades his powers of fine writing, his stores of learning, or else you are wearied with petty details and insipid garrulities, or perhaps obvious partiality suffuses the subject with rosy hues, and you are required to think him the very pink of perfection. If you escape these evils, and the writer be a modest, honest, earnest man, there may be a lack of artistic skill; good materials, and plenty of them, clumsily used, and the whole work marred by the grossest literary bungling. How worthy of genius, intellect, and

art to reproduce the man as he was. What vital problems occur in the course of his life. The great questions of history proper arise in biography. For is not the whole purport of history biographic? What is history but the essence of innumerable biographies? There is nothing more perennially interesting than man. A true biography is not to be written by any scribbler or literary hack, but requires the noblest powers in happy combination. It is no light thing to unravel the mystery of a man's life, to see into him, and understand the goings forth of his soul, and not only to see into the man, but to see *out* of him—to see the world as he saw it—to do all this so that the reader can construe the man and almost personate him, and discern truly what manner of man he was. These were our reflections after reading the several accounts of Paley's life.

The first biography issued was by Mr. G. W. Meadley, and is evidently the production of an intelligent and able writer; yet it is exceedingly bald and meagre, and is at the same time one-sided. He has made Paley appear what he thought Paley *should* have been. The next was written by Paley's son, in 1825, twenty years after his father's death. Though written from the Tory and clerical stand-point, it is the best account of Paley we have. The sketch prefixed to the volume of his works named at the head of this paper, is most unsatisfactory. The writer has certainly constructed a skeleton, but that is all, you have not the living man standing before you. Sycophant and pedant as Boswell was, how much the world owes him for collecting the materials contained in his Life of Dr. Johnson. Would that some Boswell had collected the ample materials of Paley's life. But without regretting what is not, and cannot be, let us study the information we have, collate the facts of Paley's life, and estimate his character and publications.

The time of his birth was 1743, and the place was the city of Peterborough. His father was a minor canon of the cathedral; but obtaining the office of head-master of Giggleswick Grammar school, in the West Riding of Yorkshire, the family removed thither when Paley was very young. Though the professional income of the father was small, it was supplemented by the proceeds of a small patrimonial estate, the income from both sources made the circumstances of the family what are called easy. The little we know of the Giggleswick schoolmaster shows him to have been a shrewd, sensible man; his wife also was a superior woman, of strong and active mind. But we fear very few efforts were made to plant and develope religious principles in this Giggleswick home. In school studies Paley surpassed his companions by his greater aptness and diligence. He was never a proficient in classic lore, but in all scientific and mechanical knowledge he

delighted. He had an abiding antipathy to athletic exercises, and those games and sports that usually delight the juvenile mind had no charms for him. He would invent and join in sports that did not require bodily exercise. He would arrange mimic assizes after having witnessed the procedure at the assizes at York. He would also convulse a youthful gathering by his mimicking the clown or quack doctor. He also imbibed in his school days a passion for angling, which he retained all through life, though it must be confessed he never was an expert in the piscatorial art. We realize him in mental view, a frank, shrewd, generous, and intelligent lad; full of drollery and mimickry, and a universal favourite. When sixteen years of age he rode, in company with his father, the long journey from Giggleswick to Cambridge, in order to enter the University. In after years he thus humorously describes his travel: —"I was never a good horseman, and when I followed my father on a pony of my own, on my first journey to Cambridge, I fell off seven times. I was lighter then than I am now, and my falls were not likely to be serious. My father, on hearing a thump, would turn his head half aside, and say, 'Take care of thy money, lad.'" He did not become a resident in the university till the following year, 1759. His father indulged in fond anticipations of the future eminence of his son, regarding him as the hope of his house. He remarked, "My son is gone to college: he'll turn out a great man, very great—I'm certain of it." Many parents have prophesied greatness for their sons, but very few have realized these predictions as Paley did.

His student life was anything but exemplary for some time. He presumed upon his proficiency in his mathematical studies, though he was not beyond his fellow "freshmen" in classic knowledge. He formed habits of indolence, and his rooms were the resort of idle young men. Yet, if driven by special work, he had such command over himself, that he could abstract his attention and pursue his studies in the midst of the uproar and confusion occasioned by a crowd of loungers in his room. He had this power, partly in virtue of his powerful memory, never forgetting what he wished to retain; and then he had the happy ability to extract by a rapid process what he required from his text books. He acquired considerable facility and notoriety as a disputant in the university debating clubs, and crowds came to hear him dispute. On one occasion he announced his "theme" in these terms, "that the eternity of future punishment is contrary to the Divine attributes." But on its being reported to him that to support such a thesis would displease the heads of his college, he introduced the negative into his proposition. There is little doubt the affirmative expressed his own views at the time, and to please his superiors he argued against his convictions. He was roused from his indo-

lent habits in the following singular manner. He says, "I spent two years of my undergraduateship happily, but unprofitably. I was constantly in society, where we were not immoral, but idle, and rather expensive. At the commencement of my third year, however, after having left the usual party at rather a late hour in the evening, I was awakened at five in the morning by one of my companions, who stood at my bedside, and said, 'Paley, I have been thinking what a fool you are. [We omit the impious expletive given by all Paley's biographers.] I could do nothing, probably, were I to try, and can afford the life I lead: you can do everything and cannot afford it. I have had no sleep during the night on account of these reflections, and am now come solemnly to inform you that if you persist in your indolence, I must renounce your society.' I was so struck with the visit and visitor that I lay in bed a great part of that day and formed my plan. I ordered my bedmaker to prepare my fire every evening, in order that it might be lighted by myself. I arose at five, read during the whole of the day, except such hours as chapel and hall required, allotting to each portion of time its peculiar branch of study, and just before the closing of gates (nine o'clock), I went to a neighbouring coffee-house, where I constantly regaled myself upon a mutton chop and a dose of milk punch. And thus, on taking my bachelor's degree, I became Senior Wrangler." How naively expressed and how characteristic:—"I lay in bed great part of the day and formed my plan,"—set to work, and came off first in the race for honours. This is characteristic of a man of lymphatic temperament.

In 1765 he obtained the first prize for a Latin dissertation upon "A comparison between the Stoic and Epicurean philosophy, with respect to the influence of each on the morals of the people." This discussion is confined to students in the middle of their third year who are called "Senior Sophs." Paley maintained the Epicurean side of this question, and won golden opinions for dialectic ability, and had to read his essay before the University.

Thus taking the first honours his Alma Mater had for her best sons, he left Cambridge, and became an usher in an academy at Greenwich. In 1766, being elected Fellow of his College, he was required to reside again in Cambridge, and soon he became one of the tutors of his College; and in 1767 he was ordained a priest. In the duties of tutorship he became associated with Mr. Law, son of the Bishop of Carlisle, with whose family his name and writings are intimately connected. It is well understood that, in his works, he used the lectures delivered to his students on Morals, Greek Testament, and Divinity. His manner of tuition was original, happy, and effective. He adopted the colloquial style in his lectures, asked questions, suggested difficulties and methods of solution, permitted, and, indeed, by his own bursts of humour, occasioned

vals of hilarity, and used every means to prevent dulness and
ention among his pupils.

1775 he began to receive solid proofs of Bishop Law's friend-

Law gave him the living of Musgrove, Westmoreland,
he married a beautiful and accomplished lady, Miss Jane
t, and took up his residence on the banks of the Eden. Home
, literary studies, farming and angling, seem to have shared
ne with his pastoral duties. He only remained here two years,
his patron advanced him to the better benefice of Dalston, in
erland, and very shortly after he got the rectory of Appleby.
fter his coming to Appleby, he published his first work—
Clergyman's Companion in visiting the Sick." This little
s chiefly adapted from Bishop Taylor and others, and is one
se crutches so much used, because so much needed, by the
pal ministers of this country. In 1780 Bishop Law gave
nother piece of preferment—a prebendal stall in Car-
athedral, worth £400 per annum. One object in be-
g these favours was to induce Paley to issue his Moral
ophy. Paley had objected on the ground of the pecuniary diffi-
. Another substantial argument was added in 1782 in the
f the Archdeaconry of Carlisle. This office added little to
ours, but gave him position and enlarged income.

objections having been overcome, he, in 1785, published his
al and Political Philosophy." This work speedily rose into
l notice, and during his life passed through fifteen editions.
iends were extravagant in their eulogies, while others con-
d it as false in statement, feeble in reasoning, and unhappy in
ition. It is the most scientific and finished in form and struc-
all Paley's works, and exhibits, more than any other of his
tions, his peculiar excellencies and faults as a writer. The
a model of clear nervous English. There is no display
writing; no straining after effect. How infinite the relief to
wn the blatant tautologies and grandiloquence of some
writers, and turn to the sober, transparent, and suggestive
of Paley. And who does not feel that this sobriety, plainness,
bsence of high-flown style, add weight to argument, and
viction. There is in this book a vigilant and compre-
sagacity, a clear perception of the difficult aspects of
ble questions, and a judicious selection and perspicuous
ement of argument. One prime excellency of the book to
ts is the minuteness and detail with which he treats his
. Every question is subjected to a separate and vigorous
gation. Sophistry delights in generalities, and fallacy is
o safe from detection as when reflection is eluded by rapidity
gression, and the mind hurried from one half view of a sub-
another without being allowed thoroughly to grasp anything.

But in this book everything is rendered intelligible and precise. If required to point out a specimen of the excellencies we have named, we should refer the reader to Part II., Book III., of relative duties which are indeterminate, embracing charity, slavery, professional assistance, pecuniary bounty, resentment, anger, revenge, duelling, litigation, gratitude, and slander.

Yet this work, as a system of morals, has serious drawbacks and defects. The grave and radical fault of the system is the making expediency the rule of right in morals, and virtue to be "doing good to mankind in obedience to the will of God, and for the sake of everlasting happiness." According to this definition, or proposition, as Sir J. Mackintosh has shown it to be, the good of mankind is the subject, the will of God the rule, and everlasting happiness the motive, of human virtue. Thus, as a recent writer observes, virtuous actions are elicited by Milton's heaven going before, and Dante's hell coming behind. Happiness Paley defines the "exercise of our social affections, of our faculties in the pursuit of some engaging end, and in a prudent constitution of the habits, and in good health." Singular to say, there is no reference to the rule or law under which this exercise is to take place. After Paley's definition, let us give Dr. Wayland's, than which we know none more satisfactory. He says happiness is "the gratification of our desires within the limits assigned to them by our Creator." It is true Paley's plea is not for individual and momentary happiness, but the "greatest happiness for the greatest number." But who can say he knows what will, and what will not, produce the greatest happiness to the greatest number? For, as Bishop Butler says, in one of those pregnant sentences so often met with in his pages—"We are not competent judges of what is, taking all its remoter consequences into account, for the good of the world." It requires infinite attributes to know the full utility and tendency of our actions. Beside, it must be apparent that utility has no direct moral quality, nor any direct connection with morality, for what is useful only has no value in itself, but derives its value from the purpose it serves. To follow Paley's teaching out, conducts us to the conclusion that actions are not morally right or wrong in themselves, but only relatively so. And this relation, and this only, constitutes the foundation of moral obligation. For instance, he argues that robbery, assassination, and murder are not useful, and for that reason, and that alone, are not right. See Book II., Chap. 2. The requirements of his system lead our author to ignore a moral sense. Where calculations of expediency decide the course of action taken, there is no room or province for moral judgment. Can we account for moral phenomena satisfactorily on any other ground than the existence of a moral sense? There evidently is a notion of right and wrong in us, apart from the tendency of an

act. We are not careful about terminology—call it a faculty, or combination of faculties, or what you will; but there are the unlearnt and ineradicable idea of right and wrong in relation to human actions, and the corresponding feelings of approbation or disapprobation. The operation of this power we know to be not only reflective, but prospective. It is antecedent, as well as subsequent, and is occupied before the act, as well as in the act, and after it. We are aware of the reply commonly made,—that conscience is capricious in its decisions, that what it approves in one land it condemns in another. But this proves too much. Is there no such thing as a sense of taste, because the Turk likes opium, the Italian garlic; because the Austrian Silesians consume arsenic, the Frenchman considers the frog a *recherché* dish, or the cannibal devours the human body as a delicacy? Is there no sense of hearing fitted to appeciate certain combinations of sound, as musical and agreeable, or others as discordant, because some persons think the sounds of the foxhound more delightful than the singing of Jenny Lind or Sims Reeves? Or is there no sense of beauty in man, because the hideous squint of Wilkes was pronounced to be quite becoming, and daubs are preferred by some people to the best works of the masters of painting? It is not denied that conscience may be perverted and diseased. What we affirm is its existence. The doctrine of expediency and utility did not originate with Paley, but he is its most plausible and able defender. We are not at all disposed to join in the wholesale and extravagant censures heaped upon Paley's devoted head for the opinions we have canvassed. At most, his extreme views seem to us to be those of a man enamoured with a theory. Nor does it appear that he makes expediency and utility an absolute rule; he makes them the rule only where the Scriptures are silent, or not specific. He nowhere teaches that this rule is to exclude every other, or is the best possible one. Moreover, those eminent men, from Hooker to Wayland, who have, with such ability and success, opposed this philosophy, have, one and all, admitted that in some cases utility is our only available criterion of morality. And we are glad to find in his sermons, some modification of his views regarding conscience. He says, for instance,—"Our own conscience is to be our guide in all things." "It is through the whisperings of conscience that the Spirit speaks. If men are wilfully deaf to their consciences, they cannot hear the Spirit."

The only other objectionable point in this book is his views upon the Sabbath. He argues that the Sabbath was first instituted in the Wilderness; and that like the Passover, Feast of Tabernacles, etc., was peculiar to the Jews, and, with their institutions, was to pass away. But considering its immense use and benefit to society he would have it upheld. His great objection to the early institution of the Sabbath is, that the Scriptures are silent upon the

matter for some twenty-five hundred years. But before coming to Paley's conclusion, let our readers study a tract on the "Traces of a Primitive Sabbath," by the Rev. J. Jordan, and they will discover how groundless his assumptions are. Follow his logic out when applied to other times, and to other subjects, and what palpable errors we are led into! For example, there is no mention made of a Sabbath between Joshua and David, a period of six hundred years. Was there no Sabbath kept during that time? To apply this argument to another subject, from Joshua to Jeremiah there is no mention in Scripture of the rite of circumcision. Was the institution neglected during that long period? Apply this principle to history in general, and what erroneous and revolting conclusions are forced upon us. Paley's strange obliviousness to the mass of direct and collateral evidence in support of the Christian Sabbath shows how his foregone conclusion had blinded him on this subject. Bating these faults the book is worthy the high place assigned it as a text book in English and transatlantic universities, and should be read, and pondered, and mastered by the private student.

In 1785 he was made Chancellor of the See of Carlisle, a position of honour and considerable emolument. In 1787 he lost his valued friend and patron, Bishop Law, who died at the ripe age of eighty-four. Dr. Law was not gifted with Paley's powers of mind, but he had deeper piety, and greater energy and intrepidity of character. Paley was mentioned as a fitting person to fill Law's place on the Episcopal bench. But George III, who was very cunning, narrow in his views, fond of power, and intolerant of opposition even to vengeance, refused. Paley's outspoken infidelity on the doctrine of the divine right of kings, maintaining it rested on the same ground as the divine right of constables, had given great umbrage. His celebrated "pigeon chapter" had also given mortal offence to his Majesty; and when Paley's name was mentioned to him as a claimant for the mitre, he replied, "What—what? Paley? Pigeon Paley? No, no, no!" We cannot forbear quoting this celebrated pigeon chapter, and the sly thrust which the next chapter commences:—

"CHAP. I.—OF PROPERTY.

"If you should see a flock of pigeons in a field of corn, and if (instead of each pecking where and what it liked, taking just as much as it wanted and no more), you should see ninety-nine of them gathering all they got into a heap, reserving nothing for themselves but the chaff and refuse, keeping this heap for one, and that the weakest, perhaps the worst pigeon of the flock, sitting round and looking on all the winter, whilst this one was devouring about, and wasting it; and if a pigeon, more hardy or hungry than the rest, touched a grain of the hoard, all the others

ıpon it and tearing it to pieces; if you should see this, you ıee nothing more than what is every day practised among Among men you see the ninety and nine toiling and scraping r a heap of superfluities for one (and this one, too, often- ıe feeblest and worst of the whole set—a child, a woman, a ı, or a fool); getting nothing themselves all the while but a the coarsest of the provision which their own industry pro- ooking quietly on while they see the fruits of all their ıpent or spoiled, and if one of their number take or touch a of the hoard, the others joining against him and hanging the theft."

AP. II.—THE USE OF THE INSTITUTION OF PROPERTY.

ere must be some very important advantages to account for an on which, in the view of it above given, is so paradoxical ıatural."

is the place to record Paley's views upon the question of It required great moral courage in those days to denounce dious institution," for "vested rights," a terrible bug-bear l people, stood in the way. But the higher rights of human , the spirit of the gospel, and great moral considerations, Paley upon the subject. He ardently supported the noble n in his labours; and he was the first to suggest openly ınisation of Africa by freed slaves. His chapter on slavery Moral Philosophy" shows how clear and wise his opinions the matter.

790 he published his "Horæ Paulinæ." His object was to a comparison of several individual allusions and references Acts and Epistles, independently of all collateral testimo- ıe genuineness of St. Paul's writings—to show also that ıincidences were undesigned, that in them no art or contri- an be traced. Some personal difficulties connected with the labours of St. Paul are solved in this work. We see in it, w Paul's epistles and the Acts mutually strengthen each credibility; and how, in the light of these mutual, but uncol- ıgreements, many important facts and truths in New ent history stand out more clearly. His skill as an exegete ıere, and the merit of the performance is greater than has enerally conceded. The work is too minute for common tion, but its microscopic character is its strength. It is t from the massive work of Lardner, and was directed to a t purpose. To see Paley's truly admirable and original ıpplied to the Scriptures at large we commend our readers vork of the Rev. J. Blunt upon the subject.

791 death invaded his happy home, and left him a widower ght children. He felt his loss most acutely. A wife so

intelligent and amiable would be sure to make the loss keenly felt. In the following year the Dean and Chapter of Carlisle added to his lucrative preferments the incumbency of Addingham. The same year he published an address to the working classes entitled "Reasons for Contentment." Those were troublous times, the principles of revolutionists were rampant, thrones were overturned, dynasties were rudely destroyed, nations were torn by factions, Europe was convulsed, even England was threatened, and thoughtful men trembled for the foundations of political and social order. Paley was an alarmist in those times, and in this pamphlet he reasons with the malcontents among the poor. Some have contended that this tract was a trap to catch a mitre, but the King and the haughty Pitt were not to be caught by a tract. He vacated the benefice of Dalston for that of Stanwix, giving as his reasons to a friend the following, "First, it saved me double house keeping, as Stanwix was within twenty minutes' walk of my house at Carlisle; secondly, it was £50 a year more in value; and, thirdly, I began to find my stock of sermons coming over again too fast."

His "View of the Evidences of Christianity" was given to the world in 1794. Here he discusses in nine chapters the direct evidences of Christianity. In eleven elaborate sections he treats of the authenticity of the Scriptures; and in a long and ably written chapter he argues the important question of miracles. In the second part of the work he deals with the auxiliary evidences, prophecy (which properly belongs to the direct evidences), the morality of the Gospel, the candour of New Testament writers, identity of Christ's character, originality of our Saviour's character, undesigned coincidences, history of the resurrection, and the propagation of Christianity, especially compared with the propagation of the religion of Mahomet. In the third part he briefly considers some of the objections against Christianity, such as discrepancies between the several gospels, erroneous opinions attributed to the Apostles, connection of Christianity with Jewish history, rejection of Christianity, miracles not often appealed to by early Christian writers, want of universality in the knowledge and reception of Christianity, and the supposed effects of Christianity. From this outline our readers will perceive the range and importance of the subjects treated of. Works of evidence have been very plentiful, and have, for the most part, sunk into a well deserved and nameless grave. This work of Paley's, however, will live; it can never indeed take the place of the mighty tomes of Lardner, but it will convince and succeed where Lardner's credibility fails from its sheer hugeness and ponderousness. It is difficult to find a book of this class so luminous in statement, so powerful in logic, so fair in dealing with objections, so earnest in tone, and so perspicuous in style. But,

yet it is right to say, it does not meet fully the great questions of anti-Christian controversy in this day. See, for instance, Baden Powell's treatment of miracles, and the phases of infidelity, so ably animadverted upon by the author of the Eclipse of Faith. But, after all deductions, those who *think* most, will most value this work of Paley. Let our readers turn to his treatment of the resurrection, and carefully weigh the whole argument, and we think they will be struck with its clearness, conclusiveness, and force. This production largely increased his fame, and brought him a handsome sum for copyright, and it brought him additional preferment. Though the mitre was withheld, his mitred brethren lavished their patronage upon him. The Bishop of London gave him a prebendal stall in St. Paul's. The Bishop of Lincoln gave him the sub-deanery of that diocess; and Bishop Barrington, of Durham, gave him the valuable living of Bishop Wearmouth, Sunderland. All this was freely given our author, in admiration of his talents and literary productions, the patrons having no personal knowledge of him. These offices added between two and three thousand pounds yearly to his income, and greatly multiplied his influence. It was not till after his installation as sub-dean of Lincoln that he proceeded to Cambridge to take his degree as Doctor of Divinity.

In 1795 he fixed his residence in Bishop Wearmouth. Having in his Moral Philosophy condemned the tithe system as injurious and unjust, he leased the tithes of his parish for his life-time, and, though the value of land rose very mueh directly after, he rejoiced in the good fortune of his tenants and parishioners. Having taken possession of his commodious parsonage in Wearmouth, he married again, taking as his wife Miss Dobinson, of Carlisle, a lady whose friendship he had long enjoyed, and whose worth he had long known. For the rest of his life he divided his time and labours between Lincoln and Bishop Wearmouth; in the latter place he was put on the Commission of the Peace, but he does not appear to advantage in that capacity; he was too peremptory, irritable, and dictatorial. It was a constant source of delight to him that his parents lived to see him attain this prosperity, and these honours. His mother lived till 1796, and died at the age of eighty-three, and his father survived till 1799, and departed this life at the advanced age of eighty-eight.

But in 1800 disease in alarming forms made its appearance in his system; he had violent attacks of some "nephralgic complaint," or some form of disease in the kidneys; these attacks waxed more violent, and assumed chronic appearance. It was while suffering from this disorder that he composed his last and most popular work, on Natural Theology. It excites our profoundest admiration, to see him, advanced in years, and suffering from a terrible malady, girding himself to the work of mastering the facts and principles of

natural history, physiology, anatomy, and comparative anatomy, in order to write his work on natural theology. His knowledge on these and kindred subjects was so ample, familiar, and exact, that his most argus-eyed critics have found no fault in this respect. Paley's critics have all delighted to dwell upon his obligations to Howe, Ray, and Derham; that he was indebted to them for the general line of argument, that he got his celebrated watch illustration from Howe, and many of his telling facts from Derham, all this, with certain abatements, is true, and we admit the acknowledgment of his obligation is meagre and insufficient. Yet the demand for absolute originality on this subject is simply absurd, because impossible. As far as composition goes, this is the most defective of his works. There is a lack of dignity and elegance in the style, and there are marks of carelessness which detract from the good effect of the book. But the great merit of popularising natural theology belongs to Paley, and when Ray, Derham, and the Bridgewater Treatises are buried in a limbo of oblivion, Paley's Natural Theology will be read, and will fascinate and convince. Well has it been said of this book, "that it illuminated what his predecessors left obscure, enriched what was jejune, amplified what was scanty, invigorated what was weak, and condensed what was diffuse." The proofs and illustrations he adduces of the Divine Attributes are clear and cogent, and calculated to carry conviction and delight to every mind. They are not so arranged as to distract by their multiplicity; they consist of simple expositions, of such a nature as to interest and improve every reader, and to conduct all to a conviction that,—

> "The works of God, above, below,
> Within us and around,
> Are pages in that book to show
> How God Himself is found."

This was a subject eminently suited to Paley's cast of mind; he could discern with rapid certainty the vital part of a question, could draw out the pith of it with skill, saying what he meant, and what was needed and no more, and could prove the real and available virtue of each point, so that all his instances produce their most telling effect. The best edition of the Natural Theology is the one named at the head of this article. The notes of Sir C. Bell, and the engravings, make the study of the book a most delightful exercise. Lord Brougham in his discourse assumes a depreciating tone towards Paley, and is rather overweening about his own supplement. Paley saw his argument would be sufficiently strong in confining it to the mechanism of material nature: his plan and purpose extended no farther. It is admitted that the argument from the constitution of the human mind is a valuable addition to the course of reasoning pursued by Paley, and that the human mind

is the greatest product and clearest proof of the intelligence of the Creator. Still we hold that Paley's instances and inferences are sufficient and satisfactory. And it would not be difficult to show that Lord Brougham's metaphysics, logic, and composition are seriously at fault. The value and force of the argument from design are seen in the multitudes of inquiring, thoughtful persons it has saved or restored from the dreary wilds of Atheism. It is well known that the great Kant and others have challenged the validity of the design argument. But is not the conclusion forced upon us that an intelligent cause is a necessary factor in our conceptions of the phenomena of nature? Admit the end, the contrivance, the design (and this you must do), then the means, contriver, and designer, follow with a certainty that is absolute. Intention, contrivance, compensation, and intelligence are manifest wherever the eye is turned: grant the mind this natural corollary—designer and contriver, and all is significant, intelligible, admirable. Deny this necessary inference, and the universe becomes unmeaning complexity, a collection of contradictions, producing almost impossible results by an unfathomable conflict of chances. We are fully aware of the difficulty of rising from finite factors to an infinite result, inferring an infinite designer from a finite design. It is not assumed that this, or any other argument or any subject is free from difficulty; there are limits, fetters, and difficulties around every mental exercise. Our own conviction is that certitude on the momentous questions of theism is not to be attained by this argument *per se*, nor by the *a priori* argument *per se*, even as restated by Gillespie himself, but by the combination of the two, in connection with the revelation God has made of himself in his word. Then the mind finds rest in its inquiries in the great First Cause, who is able to create and to destroy. Paley himself anticipates the objection from malformations and physical evil, he shows these are not designed or caused as the proper end of contrivance or adjustment. It is impossible to find any muscle or nerve, any duct or gland, that was intended to produce pain. And is it not true that many of the things we call evils are wise contrivances of good? Instead of charging God foolishly, let us suspend our judgments; the increase of knowledge may show us that the things we think noxious and useless, may be positively beneficial. The appearances of evil in the material world are gradually decreasing, while the appearances of kind and benevolent intention are every day multiplying.

> "For naught so vile, that on the earth doth live,
> But to the earth some special good doth give."

So cogitated and concluded the great bard of the Avon, and recent investigators have confirmed the sentiment. How noble the sight of a man suffering from a terrible disease, yet vindicating the

ways of God to man. Voltaire may send his hero about the world to spy out its morbid anatomy with a fiendish satisfaction, and those may follow him who will on his nauseous errand, but give us the feeling of a man who could pour forth his spirit in such language as this: "It is a happy world after all; the air, the earth, the water, teem with delighted existence. In a spring noon, or a summer's evening, on whichever side I turn my eyes, myriads of happy beings crowd upon my view:—

'The insect youth are on the wing.'

Swarms of new-born flies are trying their pinions in the air, their sportive motions, their wanton ways, their gratuitous activity, their continual change of place without use or purpose, testifying their joy, and the exultation they feel in their lately discovered faculties. This is a delightful temper of mind; pain, he says, is not le continued, then its pauses and intermissions become positi pleasures. "It has the power of shedding a satisfaction ov intervals of ease, which, I believe, few enjoyments exceed;" and h spoke with authority on this subject. The returns of an hospita are before him, does he summon up images of Milton's lazar house, and turn away at the suffering scenes? No, he finds the admitted 6,420; the dead, 234; the *cured*, 5,476; his eye, delighted, settles upon this last sum, and he is content. Let any one honestly study this work of Paley, in conjunction with the extraordinary work of Gillespie, and we do not see how he can escape the conclusion, that God in the beginning made the heavens, and the earth, and that he is wise and good.

This was the last production of Paley's pen. His work was nearly done. Disease became more formidable and violent. In the early part of 1805, while on duty at Lincoln, he had an acce of his malady, in which he suffered agonizing paroxysms. His usual remedies and palliatives produced no result. He saw, and his friends saw, that his end was nigh. He languished for several months, returned with difficulty to Bishop Wearmouth, and sank into the arms of death in the parsonage of that place on May 25th, 1805. His intellectual vision remained unclouded to the last, though his bodily sight failed him some time before his death. He died in the faith he had so conspicuously and triumphantly supported and defended.

In person Dr. Paley was above the middle stature, and was inclined to corpulency. He was exceedingly happy in his home relations. He sought to implant in his children those high principles of religion and morality which, combined with material and intellectual competence, make human life a sublime and noble thing. He died wealthy, as might have been expected. His works had all succeeded commercially, and his income from his eccle-

siastical sources was very considerable, if not large. The best portrait of him was that taken by the celebrated portrait painter, Romney, in which he is represented with the fishing rod in his hand.

As to his theology, he was charged by some with being Socinian in his views, and by others with Arian tendencies. These charges cannot be affirmed by any one who carefully reads his sermons. Let our readers turn to the sermons on the death of Christ, and on our need of a Redeemer. In the first he insists upon Christ's death as being properly a sacrifice; and in the latter he dwells in a forcible manner upon our defects and depravity. We grant there is not that sharpness of definition, that explicitness of statement, that free use of evangelical phraseology which might be desired. We also grant that there is a reticence and reserve upon vital religious questions all through his works; but it is his practice to understate his views and arguments rather than push them to the extremest range of their application. This, properly considered, gives them additional weight and value. His cool, philosophic, and impassive nature is stamped on all his productions. There is no poetic fire anywhere; no kindling emotion; no spreading abroad of beauteous images; no momentum stirring the soul; no life to animate the statue. He examines opinions and dissects them, as the practised and skilful surgeon manipulates upon a diseased member of the body. The even tenor of his way is not disturbed by the tragedies or comedies of life, nor by its marvellous destiny. He had none of that sensuousness which, combined with intellectual endowment, makes good men captivating, and bad men dangerous. When mingled with kindling emotion and sensibility, our clearest intellectual representations have efficacy and vitality, while their logical force is unimpaired. We deeply deplore the theatrical and card-playing preferences he displayed. If it is difficult to harmonize these practices with a profession of religion, how much more difficult to harmonize them with the office of the Christian ministry. He was quite an expert at whist, and always took the front box in the theatre. This conduct is at the very antipodes of the great and good men who have shed a lustre upon the world by their intellectual prowess and their eminent holiness. But Paley, in this respect, is more like a respectable man of the world, than an apostle of our faith. It is true we see a certain amount of independence of character, orderly attention to the duties of his office, diligence as a magistrate, kindness in social relations, and patience in suffering, but this is all; the leading elements of Christian character we look for in vain in him. Nevertheless, he freely fraternized with the Methodists, admired their zeal, and rejoiced in their success. See a noble passage in his sermon on Seriousness. He is rebutting the "loose, profane humour," directed against them, and says, "In the first place, were the doctrines and senti-

ments of those who bear this name ever so foolish and extravagant, (I do not say they are either,) this proposition I shall always maintain to be true, viz., that the wildest opinion that was ever entertained in matters of religion is more rational than unconcern about these matters. Upon this subject nothing is so absurd as indifference; no folly so contemptible as thoughtlessness and levity." His sermons were little better than moral essays, with a text prefixed. Taken in this light, they are valuable; as sermons they are worse than useless. He provided in his will that these sermons should be distributed among his parishioners. His pamphlet on "Subscription" is the least satisfactory of all his productions, both on the score of its tendency and its composition. The Church established by law in this land is mongrel enough in its character, and heterogeneous enough in its composition now; and if its safeguards be taken away, a deist, a pagan, or a papist could take its orders, and minister in its sanctuaries. This confessedly would be the result, were Paley's views carried out,—a result which most reflecting men would shrink from.

We leave the presence of this eminent man; and remark, as we turn away, he was often misunderstood and misrepresented. If he had not great stores of learning, he had no pedantry. He was too little of a quack to be reckoned a philosopher. It was said he was never serious because he was often jocular. We regret the deficiencies of his religious character, yet we rejoice in the purity of his life, and the still-speaking books that came from his pen, and contemplate, with feelings akin to wonder, his last work, written when God's hand was heavy upon him. E. H.

Art. V.—THE HOLY TRINITY.

GOD is one. The unity of God is clearly and repeatedly taught in the sacred Scriptures. A few passages, however, will be sufficient to quote in proof of it. "Hear, O Israel, the Lord our God is one Lord." Deut. vi. 4. "The Lord, he is God, in heaven above and upon the earth beneath: there is none else." Deut. iv. 39. "Is there a God beside me? Yea, there is no God; I know not any." Isaiah xliv. 8.

But while the unity of God is clearly taught by the inspired writers, the same writers teach with equal clearness that there are three Persons in the Godhead. The word trinity does not indeed occur in the Bible, no more than does the word unitarian; but the doctrine of the Trinity is plainly taught, as we shall proceed to show.

The word trinity is evidently derived from the Latin word *trinitas*, which is a compound term literally signifying three-one,

or three in unity. The Latin fathers employed the term to denote three persons in the Godhead; and it is still employed in this sense in orthodox Christian churches.

The word person is not, however, to be understood in exactly the same sense as in ordinary language. By two or more persons we commonly understand not only so many intelligent and distinct beings, but also separate ones. But as God is one Being according to the passages of Scripture we have already quoted, the term person cannot be understood in this sense when applied to him. "It signifies," says Dr. J. Campbell, in his "Theology for Youth," "a subsistence in the Divine essence that has every necessary character essential to a person,—a mind, will, and active power." In this sense there are three persons in the one Godhead, namely, the Father, the Son, and the Holy Ghost; three intelligent and distinct subsistences, mysteriously and inseparably united in one Divine nature.

It has been objected to the use of the term person, as well as to that of the term trinity, that it does not occur in Scripture. But as Mr. Watson observes in his "Theological Institutes," "it is not clear that there is not Scripture warrant for the term itself. Our translators so concluded when in Heb. i. 3. they call the Son 'the express image' of the 'person' of the Father. The original word is *hypostasis*, which was understood by the Greek fathers to signify 'a person,' though not, it is true, exclusively so used. The sense of hypostasis in this passage must, however, be considered as fixed by the apostle's argument, by all who allow the Divinity of the Son of God. For the Son being called 'the express image of the Father,' a distinction between the Son and the Father is thus unquestionably expressed; but if there be but one God, and the Son be divine, the distinction here expressed cannot be a distinction of essence, and must therefore be a personal one. Not from the Father's essence, but from the Father's hypostasis, or person, can he be distinguished. This seems sufficient to have warranted the use of *hypostasis* in the sense of 'person' in the early church, and to authorize the latter term in our own language."

But if those who object to the use of the term person, as applied to the three distinct subsistences in the Divine nature, employ others of similar import, we have no controversy with them on the subject. We, however, choose to use the term in the sense in which it is employed in the Christian church generally, believing it to be appropriate, and also countenanced by Scripture, and knowing not how to employ a better.

Before we formally adduce arguments in favour of the doctrine of the Trinity, we may further premise that it is a doctrine of vital importance, and essentially affects the character of religious worship, and the very nature of Christianity. The object of worship

is materially different, according as the Trinitarian, or the Unitari or the Socinian view of the Divine character be correct. If there not three persons, or Divine subsistences, in one Godhead, then Trinitarians are guilty of idolatry in worshipping the Son and Holy Ghost. But if there are these distinctions in the Di nature, then the Unitarians, or Socinians, worship a very diffe God from the God of the Bible; or rather, having very defec or erroneous views of the Divine character, the worship they re to Him must be seriously defective and unscriptural.

The very nature of Christianity is essentially affected by opposite views of Unitarians and Trinitarians relating to the trine in question. If, as Unitarians believe, Christ was n divine person, but merely a man, then he could make no atone for sin; and sin cannot be an evil of such magnitude as Trinita regard it, since it may be pardoned without a propitiatory sacr But if Christ were a divine person, then he made a perfect at ment for human guilt; and those who regard him merely human being, rob him of the honour which is justly due to and having no faith in his atonement, deprive themselves of benefits flowing from it. The love of God in human redem was infinite in degree if Christ was a divine person; but if he only a man, then this love dwindles into comparative little So of the love of Christ. If he were merely human, his love did greatly, if at all, exceed that of many of the saints and ma who cheerfully endured unutterable sufferings for the good of ot But if he were a divine person, then, in assuming our nature, in suffering and dying in our stead, his love towards our apo race was without measure or bounds, being nothing less than infi

All our religious affections, too, are essentially affected b opposite doctrines of Trinitarians and Unitarians. Those wh gard Christ as merely human can only have faith in him a inspired teacher, and only love to him as a good and extraordi man, as they may have faith in Paul as an extraordinary teach the Christian system, and love him as a man of eminent Chri excellence and great moral worth. But if Christ is divine as as human, then the faith we are to repose in him implies tru his merits as a Saviour, as well as belief in his doctrines as a div commissioned teacher; and our love to Christ must far trans that we cherish towards the best of men—it must be supreme, bracing the whole heart with all its affections and powers. other religious affections are also essentially different, accordin the doctrine of the Trinity be correct or otherwise. This doctri then, one of vast and incalculable importance, and ought to b amined with reverence and in a calm and impartial manner.

The first argument we shall adduce in favour of the doctri the Trinity may not be well understood by all for whom this es

intended; but it is one which we cannot feel justified in omitting, and will interest a few of our readers, while those who may not be able to form a judgment upon it, can pass on to the second. We observe first, that *a plurality of persons in the Godhead appears to be indicated by the plural form of the word most frequently employed in the Old Testament to designate the Divine Being.* That word is *Elohim*, and is admitted on all hands to be the plural form of *El*, or *Eloah*. It occurs in the very first verse in the Bible, and is there associated with a singular verb: "In the beginning God (Gods) created the heavens and the earth." Now the question is, how is this to be accounted for? Eichhorn and several German rationalists think they find in the use of this form traces of an ancient Polytheism, and a "proof that the Hebrew language was formed when Polytheism was the prevailing religion."

The Rabinnical grammarians, have deduced from this and a few other instances a rule, that substantives which signify dominion, dignity, or honour, are put in the plural form, though denoting only a singular object, and are joined in agreement with verbs or with adjectives in the singular. This is called the plural of excellency, or of majesty, in many modern Hebrew Grammars, as in those of Gesenius, Lee, Hurwitz, etc. Those who admit the correctness of this rule deny, of course, that the use of the plural name of God, in connexion with singular verbs, adjectives, or pronouns, is any indication of a plurality of persons in the Godhead. Among these Dr. Pye Smith classes the following: Calvin, Mercer, Pareus, Diusius, the two Buxtorfs, Frederick Spanheim, G. J. Vossius, Lensden, Marckius, J. D. Michaelis, and Eichhorn. But a considerable array of distinguished men may be placed on the opposite side:—Junius, Polyander, Piscator, James Alting, Danæus, Hoornbeck, Leidekker, Van Mastricht, Buddeus, the Hutchinsonian school in our own country, many of the divines of the seventeenth and eighteenth centuries, and Dr. A. Clarke, Dr. W. Cooke, Rev. R. Watson, and numerous others. Dr. A. Clarke, in his commentary on Genesis i. 1, says: "The original word *Elohim*, God, is certainly the plural form of *El*, or *Eloah*, and has long been supposed by the most eminent and pious men to imply a plurality of persons in the Divine nature. As this plurality appears in so many parts of the sacred writings to be confined to three persons, hence the doctrine of the Trinity, which doctrine has formed a part of the creed of all those who have been deemed sound in the faith from the earliest ages of Christianity. Nor are *Christians* singular in receiving this doctrine, and in deriving it from the first words of divine revelation. An eminent Jewish Rabbin, Simon Ben Joachi, in his comment on the sixth section of Leviticus, has these remarkable words: 'Come and see the mystery of the word Elohim: there are *three degrees*, and each degree by

itself *alone*, and yet notwithstanding they are all *one*, and *joined together in one*, and are not divided from each other.' He must be strangely prejudiced indeed who cannot see that the doctrine of a Trinity, and of a Trinity in Unity, is expressed in the above words. The verb *bara*, he created, being joined in the singular number with this plural noun, has been considered as pointing out, and not obscurely, the unity of the Divine Persons in this work of creation."

Dr. Pye Smith examines the subject at large in his "Scriptural Testimony to the Messiah." The result may be gathered from the following quotation: "From the whole, I must acknowledge a suspicion, that this alleged rule of Hebrew Syntax does not rest upon a sufficiently solid foundation; a suspicion excited by the considerations:—

"1. The paucity and dubious character of the examples by which it is conceived to be sustained, and their feeble claim to the notion of *dominion* or *dignity*. The case of *Adonim* and *Elohim* must be left out of the question, for they constitute the phenomenon to be accounted for, and the truth of the allegation cannot be assumed with regard to them without a manifest *petitio principia*.

"2. If the rule were valid, we might reasonably expect to see it exemplified in all or at least in the most usual names and titles of honour which occur in the language; such as those which denote kings, princes, nobles, generals, priests, and prophets. Let the learned reader examine every word of this kind in the Hebrew bible; and I am greatly mistaken if he will discover one instance of this pretended notation of dignity. Yet can it be imagined that such an indication of majesty, exalted dignity, and most excellent honour should be conferred upon the owner of an ass, and denied to the sovereign of a kingdom!

"3. The full plural *Baalim* never occurs but in a proper plural application.

"4. Of the existing instances of Baali with a singular reference, every one has the *pronominal suffix*."

The preceding observations of the learned divine are worthy of serious consideration, and may well make one doubt the correctness of the foregoing Rabbinical rule of Hebrew Syntax. The following quotation strengthens the observations just given, and adds to our doubts respecting the correctness of the rule in question: "The fact which principally requires our attention is the constant use of *Elohim* [the plural form, literally *Gods*] to designate the one and only God: and this in the language of the patriarchs and prophets, who 'spake as they were moved by the Holy Ghost.' It is not a little remarkable that such a circumstance should exist in the sacred books of a people who were separated from all other nations for this express object,

that they should bear a public and continual protest against Polytheism; a people whose whole system of religious, political, and domestic usages, was calculated, with consummate prudence and wisdom, to be a perpetual preservative from polytheistic notions; a people who were charged by the eternal God to destroy every statue, structure, and grove, that might recall the memory of idolatrous rites, and to extirpate everything that could be extirpated, which had been associated with idolatry or might be converted into an instrument of its revival, or of its slightest palliation; who were enjoined to abolish every name of city, village, or place, which was compounded with the name of a heathen deity, and to substitute new appellations who were not even to pronounce those names unless necessity compelled (Deut. xii. and xiii., Ex. xxiii. 13). Is it not, we may well say, a little remarkable that, in the sacred books of such a people, books whose very words, in many cases at least, were selected and dictated by the inspiration of Jehovah, the ordinary name and style of the only living and true God should be in a *plural* form? Did some strange and insuperable necessity lie in the way? Was the language so poor that it could furnish no other term? Or if so, could not the wisdom of inspiration have suggested a new appellative, and have forthwith abolished the hazardous word? None of these reasons existed; the language was rich and copious; judging of it, not from the remains of the proper Hebrew alone, of which we have only the Old Testament, but from its cognate dialects, especially the Arabic. The names of the Deity in general and constant use, were more numerous than in either of the beautiful languages of classical antiquity, or in the most cultivated tongues of modern Europe. Besides 'that glorious and fearful name, JEHOVAH,' the appropriated and unique style of the true God, and besides other unexceptionable names, there was the *singular* form ELOAH, of the very word in question. There was no shadow of necessity, difficulty, or even inducement, for the adoption of a phraseology which, *on Unitarian principles*, every candid mind must confess, can with difficulty, if at all, be defended from the charge of pernicious example and very dangerous tendency."

From the foregoing observations the intelligent and candid reader, though unacquainted with the Hebrew language, may be able to see that the argument in favour of the plurality of persons in the Godhead, derived from the word *Elohim*, is not without weight, and should not be abandoned without further proof of the correctness of the singular rabbinical rule of Hebrew syntax which is adduced in opposition to it. The argument might be strengthened by additional observations did we not fear that it would prove tedious and uninteresting.

A *second* argument in favour of a plurality of persons in the Godhead is derived from *the frequent use of plural pronouns when the*

divine Being is the speaker. Take the following examples—"And God said, Let *us* make man in *our* image, after *our* likeness." Gen. i. 26. "And the Lord God said, Behold the man is become as *one of us.*" Ch. iii. 22. "Let *us* go down, and there confound their language." Ch. xi. 7. Here a plurality of persons evidently appears; How is this accounted for by those who object to this argument? 1. By supposing that reference is here made to a council of angels; a fanciful rabbinical notion, which does not merit a lengthened consideration: we need only reply that angels are never represented in Scripture as united with the divine Being in the work of creation, and that they *could not* participate therein, as creation is a work which nothing less than omnipotence can accomplish. 2. Dr. Priestley's supposition, borrowed probably from Aben Ezra, that "the writer ascribed to the divine Being the style of a sovereign prince," is more plausible; but it also may be readily refuted. It is sufficient for the purpose to observe that there is no evidence that such a style was used by princes in the early ages of the world. All the examples of royal speeches found in the book of Genesis, or other parts of the Bible, furnish proof to the contrary; the royal speakers in every instance employing singular and not plural pronouns. The objection, therefore, is without foundation; and the argument remains unaffected by it.

The *third* argument in favour of the doctrine of the Trinity is that *the Father, Son, or Word, and the Holy Spirit, are each called in the Scriptures by the proper names of God.* As this cannot be questioned respecting God the Father, the first Person in the ever-adorable Trinity, it is needless to quote any Scriptural passage in proof of it. We shall confine ourselves to a few which give the proper names of the Deity to the Son and to the Holy Spirit. First, then, we observe that the common name of *God* is applied to both. Thus in the prediction concerning the birth of the Saviour by a virgin he is called *Emmanuel*, meaning *God with us;* being in his divine nature *God*, and by the assumption of human nature becoming God *with us.* Is. vii. 14. In a succeeding chapter he is called *the mighty God*, "Unto us a child is born; unto us a son is given. The government shall be upon his shoulder; and his name shall be called Wonderful, Counsellor, the mighty God, the everlasting Father, the Prince of Peace." Is. ix. 6. The apostle John calls him *the true God.*—"And we know that the Son of God is come, and hath given us an understanding that we may know him that is true, and we are in him that is true, even in his Son Jesus Christ. This is the true God, and eternal life." 1 John v. 19, 20. The apostle Paul calls him *God over all.*—"Whose are the fathers, and of whom, as concerning the flesh, Christ *came*, who is over all, God blessed for ever." Rom. ix. 5.

The Holy Spirit is also called God. Peter said to Ananias, "Why

hath Satan filled thine heart to lie to the Holy Ghost? . . . Thou hast not lied unto men, but unto God." Acts v. 3, 4. The apostle Peter in his second epistle says, when speaking of the inspiration of the Scriptures, "Holy men of God spake as they were moved by the Holy Ghost." Ch. i. 21. And Paul says, "All scripture is given by inspiration of God." 2. Tim. iii. 16. So that the Holy Ghost is God.

This is only a sample of the names proper to Deity which in the Scriptures are ascribed to the Son and to the Holy Spirit. Other names of similar import are attributed to both; but for the sake of brevity we omit them.

The *fourth* argument in favour of the doctrine of the Trinity is that *the Father, Son, and Spirit, are each represented as possessed of the peculiar attributes of God.* As this is the case in relation to God the Father, as is admitted on all hands, we need not cite any Scriptural passages in proof it; we shall confine ourselves to those which refer to the Son and to the Holy Spirit. (1.) Christ is *eternal.* He is "the everlasting Father," or, the Father of eternity. Is. ix. 6. He is "the Alpha and Omega, the beginning and the ending," "the Lord "which is, and which was, and which is to come." Rev. i. 8.

(2.) Christ is *immutable.* He is "the same yesterday, to-day, and for ever." Heb. xiii. 8. The works of creation are perishing and transitory, not so the Son of God, to whom the Father says, "They shall perish, but thou remainest; and they all shall wax old as doth a garment; and as a vesture thou shalt fold them up, and they shall be changed; but thou art the same, and thy years shall not fail." Heb. i. 11, 12.

(3.) Christ is *omnipresent.* As the omnipresence of the Father is proved by his promise to be with all his worshipping people, "In all places where I record my name, there I will come unto thee, and will bless thee;" so the omnipresence of Christ is proved by a similar passage: "Where two or three are gathered together in my name, there am I in the midst of them." Matt. xviii. 20. As the followers of Christ meet in his name, in all parts of the world, and more or fewer of them at the same time, he could not fulfil his promise if he were not omnipresent.

(4.) Christ is *omniscient.* As he is present everywhere, and nothing can be concealed from him, not even the thoughts and intents of the heart, he must know all things. Hence Peter says, "Lord, thou knowest all things,: thou knowest that I love thee." John xxi. 17. And John says, "Jesus did not commit himself unto them, because he knew all men, and needed not that any should testify of man: for he knew what was in man." John ii. 24, 25.

(5.) Christ is *omnipotent.* Thus, in a passage, part of which has been already quoted, he himself says, "I am Alpha and Omega, the beginning and the ending, the first and the last, saith the Lord,

which is, and which was, and which is to come, the Almighty." Rev. i. 9.

The Holy Spirit, too, is possessed of the peculiar attributes of God. 1. He is *eternal.* "Christ, who through the eternal Spirit, offered himself without spot to God." Heb. ix. 14. 2. He is *omnipresent.* He dwells in all believers; their bodies are temples of the Holy Ghost. He must, therefore, be everywhere present, because they are scattered over all the earth, and he could not dwell in them if he were not omnipresent. 3. He is *omniscient,* he is privy to all the secrets of the Divine will, and acquainted with all the depths of the Divine counsel. "For the Spirit searcheth all things, yea, the deep things of God. For what man knoweth the things of a man save the spirit of man which is in him? even so the things of God knoweth no man, but the Spirit of God." 1 Cor. ii. 10, 11. No language could more fully describe the infinite knowledge of the Holy Spirit. Now, as the Son and Spirit, as well as the Father, are possessed of the peculiar attributes of God, there must be a Trinity of Persons in the Godhead.

The *fifth* argument in favour of the doctrine of the Trinity is, that the *Father, Son, and Holy Spirit, all participate in the works of creation, providence, and redemption.* 1. *Creation.* To the Father it is said, "Of old hast thou laid the foundation of the earth; and the heavens are the works of thy hands." Psalm cii. 25. And of Christ, the eternal Word, it is said, "All things were made by him; and without him was not any thing made that was made." John i. 3. And of the Holy Ghost it is said, "The Spirit of God moved upon the face of the waters." Gen. i. 2. 2. *Providence.* The passages which ascribe the works of Providence to the Father are so numerous that it is needless to quote them; and one or two which represent providence as exercised by the Son and the Holy Spirit will be sufficient for our purpose. Of Christ, the Son of God, it is said, "By him all things consist" (Colos. i. 16.); and that he "upholdeth all things by the word of his power." Heb. i. 3. And this is also attributed to the Spirit, "Thou sendest forth thy Spirit, they are created; and thou renewest the face of the earth." Psalm civ. 30. By the agency of the Holy Spirit was the world created, and by the same agency is the work of renewing, or the preservation of all things maintained. 3. *Redemption.* Of the Father it is said, "God so loved the world that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life." John iii. 16. Of the Son it is said, "He gave himself for us, that he might redeem us from all iniquity, and purify unto himself a peculiar people, zealous of good works." Titus ii. 14. And the Holy Spirit raised Christ from the dead.

He "was put to death in the flesh, but quickened by the Spirit." 1 Peter iii. 18. In like manner the qualifying and authorizing Christian men for the work of the ministry are attributed to the sacred Trinity. Of the Father Paul says, "Our sufficiency is of God; who hath made us able ministers of the New Testament." 2 Cor. iii. 5, 6. The same is attributed to the Son, "And I thank Christ Jesus our Lord, who hath counted me faithful, putting me into the ministry." 1 Timothy i. 12. And of the Holy Spirit it is said, "He shall guide you into all truth." John xvi. 13. And so the sanctification of believers is equally attributed to each of the sacred Persons of the Trinity. Jude addresses his epistle "to them that are sanctified by God the Father." Verse 1. Of Christ Paul says, "He that sanctifieth, and they that are sanctified are all of one; for which cause he is not ashamed to call them brethren." Heb. ii. 11. And in another place he attributes the work of sanctification to the Holy Spirit, "And such were some of you: but ye are washed, but ye are sanctified, but ye are justified in the name of the Lord Jesus, and by the Spirit of our God." 1 Cor. vi. 11.

We have thus seen the Father, Son, and Holy Spirit, all participating in the works of creation, providence, and redemption; and as these are all works which belong to God alone, it follows that there are three divine Persons in the Godhead.

The *sixth* argument in favour of the Trinity is derived from the fact that *the Father, Son, and Holy Spirit, are equally objects of divine worship.* We see this first in the ceremony of baptism. "Go ye therefore, and teach all nations," said the Saviour to his disciples, "baptizing them in the name of the Father, and of the Son, and of the Holy Ghost." Matt. xxviii. 19. Now, baptism is an act of worship, of solemn dedication to the service of God; and as this dedication is to each of the sacred Persons mentioned, it follows that each is equally divine, and that the Three are inseparably and mysteriously united in the Godhead. Were the doctrine of the Trinity not taught in the Scriptures, it would be strange and unaccountable, that such a formula as the one we have just noticed should be employed in the ordinance of baptism. The equality of worship due to the Father, Son, and Spirit, is also apparent in the apostolical benediction:—"The grace of the Lord Jesus Christ, and the love of God, and the communion of the Holy Ghost, be with you all." 2 Cor. xiii. 14. Here is a prayer offered to each of the sacred Persons mentioned, a prayer offered to each alike, and a prayer for spiritual blessings which no being less than divine can bestow. And as the Father, Son, and Holy Spirit, are equally objects of religious worship, each must be divine, and indissolubly united in the one God.

How the sacred Persons are united in the Godhead we undertake

not to determine. We cannot understand how the body and soul are united in one man. The fact is certain; the manner how the union is formed is a profound mystery. If, therefore, we do not understand ourselves—if we cannot comprehend how the material and immaterial parts of our nature are combined, it surely is not to be wondered at that we cannot understand the mode of the divine existence—that we cannot search out the Almighty to perfection. That there are three divine subsistences in the one Godhead is evidently a doctrine of Scripture, and is therefore an object of our faith. *How* they are three in one is not revealed, and therefore is not an object of faith.

In the foregoing pages in favour of the doctrine of the Trinity we have purposely kept to those arguments which are easily understood by common readers, and have avoided abstruse and difficult points. Several other arguments might have been adduced, which may be found in numerous works which treat expressly on the subject; but the limits of our essay forbid enlargement. We think we have brought forward arguments sufficient to satisfy a candid reader, and enough for those whose time for reading and study on the subject is of a very limited character. May the sublime Scriptural doctrine which we have here attempted to establish, exert its due hallowing influence upon our minds, and lead us to worship and adore the Divine Being, with reverence and godly fear. And to God the Father, Son, and Spirit, ever one God, be everlasting praise.

J. P.

ART. VI.—THE SWISS REFORMER.

IN a lonely house, situated in a wild and secluded valley, far up among the mountains of Switzerland, dwelt a shepherd and his wife, with their eight sons and one daughter. The shepherd was a descendant of an ancient family, he was the proprietor of herds of cattle and flocks of sheep, which pastured on the surrounding hills; he was bailiff of the district, and was held in high esteem by its inhabitants. His name was Zwingle, and that of his wife was Margaret. Their third son, Ulric, who is generally known by his father's surname of Zwingle, was born January 1st, 1484, when Luther was seven weeks old.

As Ulric grew up, he indicated a great regard for truth and an abhorrence of falsehood, with superior mental abilities, which induced his father to give him a learned education. At ten years of age he was sent to the University of Bale; he afterwards studied at Berne, and then at Vienna. He made rapid progress at each place, often leaving his fellow-students far behind him. When eighteen years of age he returned to his father's solitary dwelling, and looked again upon the familiar scenes of his childhood. But

eight years spent in cities, and in the society of learned men, had destroyed the charms of his native valley, and he repaired again to Bale, where he supported himself as a tutor, and obtained the degree of M.A. His cheerful humour, amiable disposition, and interesting conversation, made him a favourite with all his acquaintance.

Thomas Wittenbach, a pious and learned man, was at that time delivering lectures to the students, whom he endeavoured to lead to the study of the Scriptures, and taught that "the death of Christ is the only ransom of our souls." Zwingle and his young associates eagerly listened to the words of light and life which fell from his lips,—words which by Ulric, at least, were never forgotten.

Zwingle was ordained a Roman priest at Constance where Huss was burnt for his faith, and was appointed pastor of Glaris not far from Wildhausen, the place of his nativity, when he was only twenty-two years of age. He devoted much of his time to reading the Christian and heathen works of the ancients, the Holy Scriptures, and to the study of Greek, which created a suspicion that he was a follower of Luther. But Zwingle followed no man; he diligently searched for the foot-prints of Jesus Christ in the New Testament and endeavoured to follow only him. His conversion was slow and gradual, and preceded by much anxious thought and earnest prayer.

Zwingle twice accompanied the Swiss army into Italy to fight in defence of the Pope, where he witnessed the terrible slaughter of his countrymen, whose lives were sacrificed to maintain the pomp and power of Rome. He saw too, as Luther saw, that the nearer he approached the holy city, the more ignorant and licentious were the priests and monks. This journey into Italy helped to convince him more deeply of the corruption of the church, and to sow in his honest heart the seeds of the reformation. On his return to his native mountains he preached the gospel with more earnestness and power. He did not at that time cry out against the errors of Popery, but proclaimed the truths of the Bible, observing, "If the people understand what is true, they will discern what is false." It is a significant fact that at the very time this earnest man was commencing the reformation in Switzerland by holding up the Bible to the gaze of the people, men as earnest as he, in Germany, France, and England, were commencing the same work by calling the attention of their countrymen to the same book. And yet these reformers had no communication with each other. The great Master sent them forth at the same time to teach the nations the way of salvation.

Zwingle was much esteemed by his parishioners, and it was

with sorrow they saw him take his leave of them and remove to Einsiedlen, where was enshrined an image of the Virgin Mary, to which vast multitudes of pilgrims crowded from distant parts bringing with them valuable offerings, expecting thus to obtain the forgiveness of their sins. Nearly the whole of Zwingle's living depended upon these offerings. Yet he boldly lifted up his voice against the superstition, and called upon the pilgrims to trust in Jesus Christ alone for the pardon of their transgressions. Many of them returned to their houses believing in Christ with all their hearts, and spread among their friends and neighbours the truths they had heard at Einsiedlen.

If money and honour could retain Zwingle the Pope was resolved to preserve him. He therefore gave him a pension and appointed him one of his chaplains.

A Franciscan monk travelled over the lofty mountains, and up and down the beautiful valleys of Switzerland, selling indulgences to the deluded people, proclaiming from the pulpits, "I can pardon all sins; heaven and hell are subject to my power, and I sell the merits of Jesus Christ to whoever will purchase them, by paying in cash for an indulgence."

Zwingle was indignant at this impudent imposition, and called upon the people to obey the words of the Saviour, "Come unto ME all ye that labour and are heavy laden, and I will give you rest."

After a residence of three years at the Abbey of Einsiedlen, he was appointed preacher of the Cathedral of Zurich. Great crowds came to see and hear the handsome and eloquent preacher. His discourses were most instructive and interesting expositions of the gospel, which, while they delighted and edified the learned, were delivered in such plain and simple language, that the ignorant understood and were profited. "Glory to God," said they, as they came away from hearing his first sermon, "this is a preacher of the truth. He will be our Moses to deliver us from Egyptian darkness." And a closer acquaintance with Ulric made him a still greater favourite; his kindness, hospitality, and exceedingly gentle and agreeable manners, gained him friends among all classes.

He was very fond of music, and played well on several instruments. His enemies called him, "The evangelical flute and lute player." On one occasion an acquaintance of his accused him of too much attachment to music. Zwingle replied, "My dear Faber, you know not what music is. I have, it is true, learned to play on the lute, the violin, and other instruments, and am able by these means to pacify little children; but you, of course, are too holy for music. Do you not know that David was a skilful player on the harp, and in this way drove the

evil spirit out of Saul? . . . Ah! if you knew the sound of the heavenly lute, the evil spirit of ambition and avarice, by which you are possessed, would come out of you also."

But, notwithstanding his passion for music, he shut himself in his study every morning, and would not permit himself to be disturbed, unless to attend to some important matter. It is said that Calvin studied in bed, probably owing to the acute physical suffering by which his whole life was embittered; but Zwingle studied standing. After an early dinner he attended to those who came to ask advice, or to give him information, and then took a walk with a friend, or called upon some of his hearers. At two o'clock he was in his study again, and finished the day by a short walk after supper.

In 1519, the plague raged in Switzerland, and Zwingle was seized with the dreadful malady. He was given up to die, and the sad news spread through all the country, causing great lamentation among the friends of the gospel, while the friends of Popery were anxious to visit and reclaim him before he left this world; but they were not allowed to disturb him.

The terrible scourge was the means of awakening thousands from the sleep of sin, and was made a blessing to Zwingle. He was restored to health a more holy, zealous, and faithful minister of God. Great success attended his ministry, more than two thousand citizens of Zurich were converted to the truth, and many in other cities received the doctrines so eloquently preached by him.

The enemy was alarmed, the wolves in sheeps' clothing barked furiously as they worried and destroyed the sheep, for whom the good Shepherd laid down his life. Plots were formed to assassinate the reformer. He was obliged to bolt his doors in the evenings, while he conversed with his friends, and to have a guard in the street to protect him from violence. His converts fared no better; one of the first who suffered for his faith was an old man, who had spoken rather freely against the superstitions of his times. He found his life in danger in the midst of his own family. He fled with a broken heart to a neighbouring forest, where he lived several days on what could be found in such a place in the depth of winter. On the last night of the year 1520, the starving man was startled to see the wood lighted up all around him by a number of blazing torches, while his ears were assailed by the shouts of men and the barking of dogs. The savage hunters were in pursuit of him, and led on by the dogs, they caught him. He was required to give up his religion, but he stood firm, and was beheaded.

For many centuries the Swiss have degraded themselves by fighting under the banners of foreign nations for no higher

object than the receipt of wages. Zwingle was a patriot as a Christian, he loved his country, and boldly stood up honour and dignity. He loudly protested, on the gr honour and humanity, against his countrymen selling selves to fight the battles of strangers for mere hire.

The first attempt of the church to interfere with Z was a feeble and cowardly one. A deputation of thre siastics came from the Bishop of Constance to Zuric summoned all the clergy to meet them. The coadjut first of the deputies, delivered a violent speech against t trines taught by the reformer, which made many of the turn pale, and tremble with fear. But Zwingle repl silenced his opponents. The deputation then brough case before the magistrates, who in Zwingle's absence de their favour. Zwingle's friends then appealed to th council. The partisans of Rome did all in their power vent the reformer being present. But his friends at prevailed, and he was admitted with his two colleague two parties sat for some time and looked earnestly other. Then the chief of the Papist party rose, and a length denounced the doctrines of the reformation, con with these words, "Remain with the church, remain church. Out of it none can be saved. Ceremonies al bring the simple to the knowledge of salvation, and the of the flocks have nothing else to do than to explai meaning to the people." At the close of his address he party began to move out of the hall, when Zwingle wit warmth called out, "Mr. Coadjutor, and you who acc him, remain, I pray you, till I have defended myself."

The Coadjutor.—"We are not employed to dispute w man whatever."

Zwingle—"I mean not to dispute, but to explain without fear, what I have taught up to this hour."

One of the council.—"I pray you listen to the curate's

The Coadjutor.—"I too well know the man with would have to do. Ulric Zwingle is too violent for a to dispute with."

Zwingle.—"When did it become the practice to attacl nocent man so strongly, and afterwards refuse to hear h the name of our common faith, in the name of the baptisr both of us have received, in the name of Christ, the A salvation and life, listen to me. If you cannot as dep least do it as Christians."

The council were indignant at the conduct of the d who at last were made to feel ashamed, and remained Zwingle's clear and masterly defence, the conclusion o

was, "As to us ministers of Christ, to explain the gospel and follow it, is the whole of our duty. Let those who live by ceremonies make it their business to explain them."

The deputy knew better than to attempt to reply. He was vanquished, and the friends of truth rejoiced.

But when learned doctors could not stand before Zwingle, cowardly assassins were preparing to strike him down in the dark. The following is an extract from an anonymous letter which he received at this time. "Snares environ you on every side, mortal poison is ready to deprive you of life. Eat only in your own house, and of bread baked by your own cook. The walls of Zurich contain men who are plotting your ruin. The oracle which revealed this to me, is truer than that of Delphi. I am on your side, you will yet know me."

In addition to this constant dread of being murdered, he was informed that the bishop and his counsellers were preparing to attack him again. The reformer calmly observed, "I fear them as the lofty shore fears the threatening waves."

One day a tall, gaunt monk, dressed in grey, and mounted on an ass, with his bare feet nearly reaching the ground, rode up to Zwingle's house. He was a Frenchman, Francis Lambert, who had preached the gospel for nearly five years, as far as he understood it, and was driven from his country because the writings of Luther had been found in his cell.

The reformer received him kindly, and invited him to preach in his church. The monk complied, and delivered four sermons against the errors of Rome. But in the last he defended the practice of praying to the saints and the Virgin Mary. "Brother, you are in error," said Zwingle. The priests and dignitaries of the church who were present, were overjoyed at the prospect of a quarrel between the French monk and the Swiss heretic. And, addressing Lambert, they said, "He has attacked you, demand a public discussion." The Frenchman complied, and the two reformers met in the Canons-hall. Zwingle spoke first. Then the monk with his hands clasped and raised towards heaven, exclaimed, "I thank thee, O God, that thou hast by this illustrious instrument, given me such a clear knowledge of the truth!" and looking at the assembly he added, "henceforth in all my distresses I will invoke God only, and leave off my beads." He mounted his ass again, and rode off to see Erasmus and Luther.

At that time if a priest dared to marry he was obliged to part with his wife, or lose his office. But if he chose to live with a concubine, nobody interfered with him. Zwingle married Anna Reinhard a widow of excellent character, and resolved to abide the consequence. The reformation spread rapidly through

Switzerland. Many priests and magistrates received it trines, and aided Zwingle in the work of reform. Yet s cure was his life, that having to attend a public discus Berne with the advocates of Popery, he was obliged guarded there and back by a number of armed men. cruelties were practised upon his followers in some of th tons, many were imprisoned, tortured, and banished, ministers had their tongues cut out, or were beheaded and

Hitherto this great man commands our love and admi He formed his opinions after a calm, slow, and logical pr reasoning, and deep and prayerful study of the word of Go publicly maintained those opinions with unflinching c at the risk of his life. He devoted his learning, talen time to the good of his country and the spread of the And God to a wonderful extent had blessed his arduous l He travelled a long and dangerous journey, to secure the of the reformed Churches of Switzerland and German proved himself to be more humble, gentle, and powerful bate on the Lord's Supper, than the famous Martin Luth intermeddled with all knowledge; he understood politi was no stranger to the art of war. Yet he did not these things to interfere with his ministerial duties. Hi abilities caused him to be frequently consulted by the of state on matters pertaining to the government of the c He seemed capable of filling the office of prime mini commanding an army. The result was, that he be think and act as a statesman, as well as a minister, and incongruity in this unequal union. He thought he coul the cause of God more effectively in this double capacit as a mere preacher of the gospel. He forgot the words Master, "My kingdom is not of this world." Up to this of his life, his career was bright and glorious, his fame ex to distant countries, and all the Protestants of Europe r in his success. But now his sun begins to set, heavy clo scure the sky, and thick darkness falls around him. S heroic man marches on while dangers increase at eve He is marching to meet death on the field of battle. firm and courageous is he, that he never halts nor turn If we cannot approve the course he takes, we cannot w from him our sincere regard and sympathy.

The cantons which still adhered to Rome and per to death the Protestants who fell under their power, and obtained an alliance with their old enemy of Aus aid them in opposing and overturning the reformation. prepared for war. And Zwingle advised the cou Zurich to meet them in battle. His object was not to

Popery by force of arms, but to maintain the unity of the republic and to establish liberty of conscience in all the cantons. The two armies met, and Zwingle was with that of Zurich. Thousands of brave Swiss stood in long lines fronting each other. They remembered their old friendships and were reluctant to fight. Terms of peace were proposed, and while those terms were being discussed by the commanders of both armies, the men who had met to do battle with each other, shook hands and talked together like friends and brothers. There was plenty of food in the camp of Zurich, but great scarcity in that of the enemy. But the men of Zurich carried provisions into the opposite camp. The soldiers from both sides ate out of the same dish, and talked and joked over their friendly meals. The revolted cantons engaged to grant most of the demands of Zurich, and the armies marched home in peace. Yet Zwingle was unhappy; his mind was filled with evil forebodings.

The reformer was trying to be a minister and a magistrate at the same time, but found it impossible. The magistrate grew stronger, and the minister became weaker every day; until at length the minister of peace was lost in the man of war. His eloquent voice, which formerly conveyed the peaceful doctrine of the gospel to the hearts of the people, was now employed to move them to war and conquest. And yet he prayed earnestly to God, and persuaded himself that he was in the path of duty.

There was a general impression on the minds of the people of Zurich that terrible calamities were about to fall upon them. They said, they saw frightful omens in the earth and sky, which portended war and bloodshed; ships, manned with warriors, sailing on the lakes, blood gushing from the earth and streaming from the walls of their houses, and, during the night, they thought they heard the thunder of artillery echoing among the mountains, while the sky presented to their heated imagination a buckler and banners, with a blazing comet, then believed to be a certain sign of war, and of the death of great men. One night, Zwingle and a friend were looking at this awful meteor, when the reformer observed, "This ominous globe is come to light the path that leads to my grave. It will be at the cost of my life, and many good men with me. Although I am rather short-sighted, I foresee great calamities in the future. The truth and the church will mourn; but Christ will never forsake us."

When all around him were stricken with terror, Zwingle was calm and firm: "A heart that fears God," he remarked at this time, "cares not for the threats of the world; to forward

the designs of God, whatever may happen—this is his task. A carrier who has a long road to go, must make up his mind to wear his waggon and his gear during the journey. If he carry his merchandise to the appointed spot, that is enough for him. We are the waggon and the gear of God. There is not one of the articles that is not worn, twisted, or broken; but our great Driver will not the less accomplish by our means his vast designs. Is it not to those who fall upon the field of battle that the noblest crown belongs? Take courage, then, in the midst of all these dangers, through which the cause of Jesus must pass. Be of good cheer! Although we should never, here below, see its triumph with our own eyes, the Judge of the combat beholds us, and it is he who confers the crown. Others will enjoy upon earth the fruits of our labours; while we already in heaven, shall enjoy an eternal reward."

The five Romish cantons had repented of the peace they had made with the Zurichers, and resumed their persecution of the Protestants. With great secresy they armed and collected their troops for war, and suddenly, like a mountain avalanche, they were seen rushing down in the direction of Zurich, where all was surprise, confusion, and terror. Bells began to ring, and trumpets to sound, to call the citizens to arms. A small and motley army marched out in great haste to meet the foe.

When Zurich went to war before, Zwingle had been desired to remain in the city, as his enemies were resolved upon his destruction. But he replied, "No; when my brethren expose their lives, I will not remain quietly at home by my fireside." But this time he was requested to accompany the army as chaplain. The brave man was ready. He took a sorrowful leave of his wife and children, who clung to him as if they would not let him go; he broke away from their fond embrace, and mounted his horse which was restless and stamping at his door. As soon as he put his hand upon the animal in order to leap into the saddle, the horse suddenly started back some distance. and when, at length, he succeeded in mounting him, the creature refused to move forward, but reared and pranced backward. The people, who stood looking on, said, "It was a bad omen." But Zwingle, at last, mastered his horse, rode off, and was soon out of sight.

Poor Zwingle! he will see his beloved wife and children no more in this world, and will never again behold his happy home and favourite Zurich, where thousands had listened to his beautiful expositions of divine truth. His friend, Oswald Myconius, who saw him depart with his little army, says, "Whenever I recall it to mind, it is as if a sword pierced my heart."

On the morrow they met the enemy, far superior in numbers and discipline to themselves, and both armies formed for battle. At this moment a man of Zurich, who had no good will to Zwingle, and knew that he had encouraged this war, said to him, "Well, Master Ulric, what do you say about this business? Are the radishes salt enough? Who will eat them now?" Zwingle replied, "I and many a brave man who is here in the hands of God, for we are his in life and in death." The man was ashamed of his behaviour, and said, "I too, I will eat them,—I will risk my life for them." And he and many more ate the salt radishes that day. Both armies fell upon their knees and prayed for victory. They then rose to their feet, and the men of the five cantons began the battle. Swiss against Swiss fought with equal and terrible fury; but the overwhelming force of the Cantons, soon drove back the handful of Zurichers, when an officer cried, "Master Ulric, speak to the people and encourage them." "Warriors," said Zwingle, "fear nothing. If we are this day to be defeated, still our cause is good. Commend yourselves to God." The words of the chaplain were not without effect. With renewed courage they rushed upon the foe, and the fight again became desperate. But it was all in vain. After many hours hard fighting, and many brave Swiss had fallen on the field, the few remaining men of Zurich fled for their lives, pursued by the furious enemy. All was lost except the banner of Zurich, and many a valiant man lost his life to retain that.

Among the dead found in the field were the most illustrious men of Zurich, and many of the pastors who had marched with their people to the battle. And there, too, was Ulric Zwingle, lying on his back under a pear-tree, with his hands clasped, and his eyes turned up to heaven; a helmet was on his head, and he was armed with a sword and battle-axe.

Soon after the commencement of the action, he had stooped to speak words of comfort to a dying man, when a stone, thrown with great force, struck him on the head. He rose, but was immediately struck twice on the leg, and brought to the ground. He stands up again, and a soldier wounds him with a lance, which makes him stagger, and he falls on his knees. As he looked at the blood streaming down his garments, he said, "What matters this misfortune? They may kill the body, but they cannot kill the soul." These were the last words of Ulric Zwingle.

On the night after the battle, two soldiers, with a torch, were searching for plunder among the dead; and as they approached one whom they thought was yet alive, they said to him, "Do you wish a priest, to confess yourself?" The dying man made

a sign in the negative, for he had not strength to speak. "If you cannot speak," said the soldiers, "at least think in thy heart on the mother of God, and call upon the saints." The man shook his head, with his eyes fixed on heaven. The soldiers lost patience, and cursed him, and said, "No doubt, you are one of the heretics of the city." One of them turned his face towards a fire that blazed close by, to see if they knew him. "I think," he said, "I think it is Zwingle!" in a tone of much amazement. An officer came to the spot just in time to hear the word "Zwingle," and exclaimed, "Zwingle, that vile heretic, Zwingle! That rascal! that traitor!" He then drew his sword, and struck the dying man on the throat, exclaiming furiously, "Die, obstinate heretic!" Thus died the Swiss reformer, in his 48th year. His body was quartered and burnt to ashes.

Had he confined himself to the sacred duties of a minister of Christ, he might have died in peace, on his own bed, surrounded by his friends; or he might have expired at the stake, and ranked with the glorious martyrs, instead of perishing miserably, like a common soldier, on the field of battle. Yet, be not in haste to blame him; but love him, pity him, and revere his memory. Almost alone and unaided, he had thrown off all the errors of Rome but one, and that one was the most in harmony with courage and patriotism—the use of the sword in defence of religion. The wonder is that he had got rid of so many errors, and only retained this one. It is true, it was a serious error; yet it was consistently and manfully reducing to practice the doctrine arising from a union of Church and State; for a Church united to a State is as closely allied to the sword as it is to the sceptre; and accordingly, for many centuries, priests and bishops had maintained that it was right and lawful to go to war in defence of Christianity.

The error was dignified and venerable, and therefore likely to find a place in a mind like that of Zwingle. Certainly, the apostles did not countenance such a doctrine; but they did not connect themselves with the State, and were therefore secure from falling into Zwingle's mistake. And had Zwingle kept aloof from the State, he would have kept aloof from war, as Luther did. Yet, condemn him not. He paid dearly for his sin, and died for his country, his religion, and for the warning and instruction of the Church in all time to come.

H. P.

Art. VII.—PAUL'S WISHING HIMSELF ACCURSED.

A CHOICE of difficulties is sometimes the only resource of the student of Holy Scripture. In other cases he must either accept of a difficulty, or else be impaled on the horn of a dilemma. "The truth of a proposition," says Dr. R. W. Hamilton, "must depend upon its evidence; on its truth it must be received; and our ignorance of much contained in it is no ground for its rejection." Where evidence is scarce, or doubtful, or conflicting, opinions will necessarily be various. An honest enquirer after truth will embrace evidence of every kind, in solving Scripture difficulties. Neither philosophy, history, nor metaphysics will be despised by him in his researches. Yet we opine that philology must ever occupy the first place as an arbiter in such matters. Many a fanciful exposition has been precipitated by a few grains of sound philology; and we venture to think, that the old and somewhat gorgeous doctrine of Paul's wishing himself accursed from Christ for the benefit of his erring Jewish kindred, is one of those fanciful compounds that a little philology may denude of its gaudy foliage.

The passage in question is found in Romans ix. 1-3, and reads as follows:—"I say the truth in Christ, I lie not, (my conscience also bearing me witness in the Holy Ghost,) that I have great heaviness and continual sorrow in my heart. For I could wish that myself were accursed from Christ for my brethren, my kinsmen according to the flesh." The difficulty in this passage is increased by a fanciful instead of a literal translation of the first clause in the third verse. Our version reads, "For I could wish that myself were accursed from Christ." The verb translated "I could wish" is ηὐχόμην, to wish, desire, or pray. It is in the indicative mood, *past* tense, and first person. "I was in the habit of wishing," or "I wished," is the correct rendering. The same form of the verb occurs in Acts xxvii. 29, "they cast four anchors out of the stern and *wished* for the day." Perhaps the translators felt it was creating a difficulty to render the verb literally, and in order to avoid it, worded it as if it were in the optative or potential mood. But the same word occurs in the potential mood, Acts xxvi. 29, and is there rendered "*I would* to God," &c.—literally, "*I could wish*," or, "*I would pray* to God," &c. If Paul had intended saying, "*I could wish* that myself were accursed," he would have employed both another mood and tense than the one he has used. The clause is, literally, "For I wished myself to be anathema from Christ." It expresses a fact in Paul's past experience, not a contingency of the present or future. It affirms that Paul had in the past wished himself "to be anathema from Christ."

The word ἀνάθεμα "anathema," occurs in the New Testament about five times, and the verb ἀναθεματίζω to anathematize, four

times. The word ἀνάθημα translated "gift," or "offering," is spelled almost like the word ἀναθεμα. The former means something *devoted* to *holy* or *pious* purposes, the latter what is *devoted* or *doomed* to death or perdition. We quote the passages where the words occur, beginning with the nouns. "No man speaking by the Spirit of God saith to Jesus, *Anathema*." 1 Cor. xii. 3. "If any man love not the Lord Jesus Christ, let him be *anathema* at the Lord's coming." 1 Cor. xvi. 22. "Though we or an angel from heaven preach any other gospel . . . . . let him be anathema." Gal. i. 8 and 9. "And when it was day, certain of the Jews making a conspiracy *anathematized* themselves agreeing (λεγοντες) neither to eat nor drink till they had slain Paul." Acts xxiii. 12 and 21. "With an *anathema* we have *anathematized* ourselves," &c. Acts xxiii. 14. "Then began he to *anathematize* and to swear," or "make oath." Mark xiv. 71. It will be seen from the above quotations that an anathema is a curse of some kind; that men may curse themselves or be cursed by another. Paul here says, "I wished myself to be anathema," or "accursed by," or "from Christ." In the sense intended by anathema in Paul's epistles, there can hardly be two opinions on the subject. To be doomed by Christ, devoted by Christ to destruction is a curse of no measured character. The cursing of Peter and of the Jews, in the passages above, seems to have only referred to the body. To be cursed of Christ is to be deprived of his favour and doomed to endure his wrath. Eternal perdition is the full measure of such an anathema.

We have now to determine, when did Paul wish himself to be anathema by Christ? It is proven, we opine, that he did so wish, or was in the habit of so wishing. It must have been either *before* or *after* his conversion to Christ. Could it have been since his conversion? Could Paul the apostle, servant, admirer, friend, of the Lord Jesus wish himself, even for any advantage to mankind, to be anathema by Christ? We think not, for the reasons following.

I. Supposing his brethren could have been saved thereby, their salvation would be no benefit to him. His own perdition would be to him a catastrophe so utterly overwhelming and desolating that the salvation of multitudes of men would not, could not, afford him the slightest satisfaction or relief. The contemplation of his own utter ruin, and the endurance of the curse of Jesus, would exclude everything of a pleasurable character. To such a man the salvation of a world of sinners would be no equivalent for his own everlasting destruction. The very thought of such a doom, for such an advantage, is monstrously horrible and revolting to contemplate.

II. Such a wish goes too far and defeats itself by overdoing. The law which is designed to secure universal good to man is,

"Thou shalt love thy neighbour as thyself." If each man loved his neighbour's interest, honour, and happiness *as much as* his own, the universal interest, honour, and happiness would thereby be secured, so far as man could secure it. While so many men love only themselves, it may be, nay, it really is, needful for the general good that *some* men should love others *better* than themselves. But for such self-denial and self-sacrifice the lamp of life and liberty would not have illumed either this or other lands as it has done. But if *all men* loved others better than themselves, all men would injure themselves to benefit others, and thus all would be unhappy to make all men happy. To sacrifice the whole of a man's honour, interest, and ease in this world for the good of man and the honour of God, evinces a noble, a laudable spirit. The men whose conduct is swayed by this spirit are worthy of all honour as the greatest benefactors and heroes, and they will reap hereafter the highest rewards. But to sacrifice a man's safety and happiness both here and hereafter for any conceivable benefit to mankind, is neither a safe nor a laudable example in any man. We know of neither law, principle, nor example to call forth or justify such a thing. The case of Moses praying that if the Israelites could not be pardoned in any other way, his name might be blotted out of the Lord's book, is quoted as a parallel case to that of Paul. I believe judicious critics are agreed in regarding that book—not as "The Book of Life," but—as the record of those who should inherit the earthly Canaan. Moses was so disinterested that he was prepared to sacrifice his lot and inheritance in Canaan rather than that God should destroy his people. We admire and adore the self-sacrifice of the Lord Jesus, who gave his life as the ransom price of our redemption, and who voluntarily submitted to sufferings the most agonizing on man's behalf; but Christ's sufferings were temporary, not everlasting. Christ submitted to his humiliation and agony in hope of honours and joys everlasting, as the reward of his sufferings. In the case of Moses and Paul there was no personal advantage to be gained by them, either here or hereafter, if the common exposition of their case is to be received. The love of Christ sinks into the insignificance of a farthing candle before the noon-day sun when contrasted with the supposed disinterestedness of Moses and Paul.

III. Such a wish would have been useless, and therefore foolish. To indulge in useless wishes is the failing of weak, indolent, and ignoble minds. Such a man was not Paul the apostle. No labour, suffering, degradation on earth were to him too great in order to save men and honour Christ. Could Paul so far have forgot himself and forgot what he had learned, as to wish so useless a wish? He knew that no possible good to any man could result from either

the utterance or the realization of such a wish. He knew that no suffering of his could soften their prejudices or subdue their enmity. He knew that no sufferings for man's salvation were of any avail but those of the Lord Jesus. He knew from his own experience of it, in part, that the blood of Christ could cleanse from all sin, and that the power of Christ as a Saviour extended to the uttermost. He knew that the blindness of the Jews was a judicial blindness, consequent on the partial withdrawal of the Holy Spirit, the penalty for their long-continued and fearful hardness of heart, which reached its culminating point in their rejection and crucifixion of the Lord Jesus Christ. He knew that the Holy Spirit alone could remove the blindness or subdue the obduracy of their minds. He knew that "a remnant should be saved." He knew that the casting away of the Jews was the occasion of the calling of the Gentiles, and would ultimately result in honour to the wisdom, and power, and goodness of God. How could such a man, such an apostle, such an inspired apostle, indulge in such a foolish wish?

And is not the folly of such a wish evidenced by the impossibility of its being realized by a Christian? An impenitent sinner may and will be accursed by Christ, but a Christian never can fall under that curse either here or hereafter. Could Paul desire to become an apostate that he might be prepared for the anathema of Jesus? Impossible! Then how could he feel it at all? Let those who understand this tell us how it could possibly occur.

IV. Such a wish contradicts all the wishes of Paul's life, as a Christian. To be "like Christ," to "win Christ," "to reign with Him," "to be for ever with the Lord," "to depart and be with Christ," and similar things, are all his desire and hope amid his toils and sufferings. He counted all things dung that he might be found in Christ. He looked with rapture to "the crown of righteousness that fadeth not away." "To live was Christ; to die gain." "Christ was all and in all." The grand inspiration that made Paul the hero he was, both in unparalleled labour, indescribable sufferings, and Christ-like patience, was the hope, the prospect, the assurance of everlasting life with Christ in his glory. How could such a man wish so unnatural and monstrous a thing!

Then Paul must have wished himself to be anathema by Christ before his conversion. What! Saul of Tarsus wish himself accursed for the sake of his brethren? Certainly not. But he wished himself accursed by Christ from very hatred of him and contempt of his character as a vile impostor. Who can for a moment doubt that he who was a "blasphemer" of the Lord Jesus, "a persecutor of his people" and "injurious" to his religion; who looked on the Man of Nazareth with disgust, abhorrence, and contempt; that he should so far brave the power of the so-called impostor as

to wish to feel his anathema? The curse of an impostor would be felt as a very light thing to such a desperado as Saul of Tarsus. "I thought I ought to do many things contrary to Jesus of Nazareth." It was no doubt at that period of Paul's life that he was in the habit of wishing himself anathema by Christ.

We have only to add that to make the thing clear and consistent, the clause, "For I wished myself to be accursed from Christ," must be regarded as a parenthesis and read by itself, while the rest of the verse must be linked with the preceding verse. It will then stand thus, "I have great heaviness and continual sorrow in my heart (for I wished myself to be anathema by Christ) for my brethren, my kinsmen according to the flesh." The clause expressing his having wished himself to be accursed is a thought thrown in by the apostle to describe what his own character once was, while he is relating his intense concern for his erring brethren. That upshoot, upstart digression seemed to be a natural one to Paul while speaking of his unbelieving, bigoted, persecuting brethren. "I wished myself," &c., that is to say, "I have such large compassion for them because I fully understand how they think and feel. I can enter into the working of their minds and hearts. I have been as bad as the worst of them myself. I have only wondrous sovereign grace to extol for my deliverance. 'For I wished myself to be accursed by Christ.' I went as far as that in my hatred and defiance of the Lord Jesus." We think this exposition of the passage, while it detracts nothing from Paul's compassion and disinterestedness, presents a state of things both consistent, scriptural, and harmonious, and we leave our readers to say whether they prefer the parenthetical hypothesis or the old method of expounding this subject. R. T.

Art. VIII.—WHAT TO STUDY AND HOW TO STUDY.*

IT is desirable first of all to have a true notion of the nature of study. Unless we have some fixed idea of its nature we may rove and wander in speaking of it. Our first question is, what is study? We accept Webster's definition for an answer. He defines it, "Application of the mind to books and learning; continued attention to any subject; deep cogitation." Obviously, then, it must be a task taxing both time and brain. It is the mind in the wrestling-ring struggling for the mastery over a given subject. We warn a candidate for study that it is no recreative exercise inviting him to enjoyment or to playful rumination. We distinguish it from two things which are both in its pedigree or family circle. The first is *reading*, which itself is no light exercise.

* An Address read to the young ministers at the Association Meeting of the Sunderland District.

Closely pursued it has a wearing and a wearying effect on the body, "And further by these, my son, be admonished: of making many books there is no end, and much reading (marg. 'much *study*') is a weariness of the flesh." Eccles. xii. 12. To a student reading is a necessity, and much reading is an advantage if it can be compassed without trenching on the hours of study. It is a helper, but it is not study. It has been known to hinder study by swallowing up too great a portion of time. Some men would do better if they read less and studied more. Voracious readers are apt to commit robbery. They are in danger of importing and exporting other men's wares to the detriment of the home manufacture. By becoming retail merchants they cramp native thought and allow themselves too narrow a strip of time to cultivate and sweat their own minds. The other thing from which we mark off study is *meditation*, which clearly belongs to it. Study says to meditation, "Thou art my sister;" it calls musing its kinswoman, and is glad when duty is discharged to relax its severity and take a turn into a flower-garden or into the open fields with this gentle sister for a companion. It is a sweet thing, this soft abandonment of the mind in musy liberty. To most of people meditation is more agreeable than study, as it throws the mind loose to roam at ease over hill and dale and wander at its own sweet will. Beware, young student, such free excursions are not study! They are the mind's holy-day or out-of-school exercises, and sparingly indulged in are profitable. Meditation is play; study is work. Study pins the mind down to a given theme and obliges it to remain fixed thereabout for a sufficient length of time to become familiar with it. Meditation figures on the surface. Study digs the surface up and penetrates to the geology of its subject. Thus reading and meditation are handmaids to study, which, distinct from both is a severer exercise. It has been aptly compared to incubation, which is a hard task for the parent-bird that sits covering the eggs for many successive days, till by the natural warmth of her body she brings out at last a lovely brood. A successful student must sit his eggs with slight intermission till he hatches his ideas into life.

This is sufficient preamble. Let us consider, What to study. What should a Gospel minister study? Theology. The studies of a person must lean towards his vocation. Let a lawyer pore over law, a statesman dig into politics, a physician study physic, and a schoolmaster common learning. A candidate for Holy Orders or one already inducted into office has his proper field within the ample domain of divinity. It would be crossing the order of things, for a physician to seek distinction in theology or a divine to study medicine. Every man in his own order. It is allowable to go out of the professional circle now and again. It may be a healthy relaxation to the mind. But free and frequent excursions from

home are sure to damage our efficiency within our proper sphere. Unless a man have a passion for theology, and will make up his mind to follow it as his darling study, he ought not to be a minister. For his own sake he ought not, and for the sake of those whose spiritual interests he may be appointed to oversee, he ught not. The young man who will serve the Church in this ublic capacity must live on familiar terms with heavenly truth. ly persevering attentions spread over a good space of time, he ust woo her and win her hand, marry her and live with her, like e who leaves father and mother and cleaves to his wife, and wells with her according to knowledge. To become a lecturer on litics, or necromancy, or astronomy, or geology, or total absti- nce, or aught else, is a breach of the bond he lies under to vote himself to the truth. A bare spice of these things is as uch as consists with the dispensation committed to him. His oset and his pulpit are the points between which he must move e a faithful pendulum. The divine mysteries are sufficient to cupy his time, to exhaust his energies, and keep him employed om youth to hoary age. When we say that theology is the oper pursuit of a preacher, we mean of course as it is to be found the Bible. We understand divinity to be objective and not sub- ctive; or if both, certainly more objective than subjective. The stem of saving truth cannot be constructed out of materials spun om within ourselves. It is presented to us in book-form, in a ok, or in a series of books bearing relation to each other, and aring the seal and impress of inspiration. That book is at once r quarry and our standard; our quarry to supply material and e standard by which to measure and test our public teaching. must therefore be our chief study. We must read therein all e days of our life. The next question is, what will assist us in certaining its import? What will be tributary to our equipment ministers of the word? We recommend—

I. PHILOLOGY.—The love of words. This compound term is mmonly applied to literary criticism or grammar in its widest nse. It is decried by some as a dry and trifling study with the mark that it is better to study things than words, as if words ere not things, and stood in no relation to things; as the chief edia of instruction, they are most important things. Under this ad we advise you to aim at the mastery of—

(1.) The English language. We pass by English Grammar, pposing that no minister can be behind in that; even the youngest ndidate who aims at the pulpit as his perch knows that that is a cessary preparation. Beyond this we wish you to aspire to a oad familiarity with our native tongue, now greatly enriched and nproved by large importations from other languages. Grammatical tructure is a small part of philology. Words have to be learnt

with their signification and history, their derivation and inflexion, so that they can be brought into service with readiness and confidence. It is desirable to be able to weave into our compositions a good variety of choice and expressive language without being bound down to a few hackneyed forms of expression continually offering themselves and tumbling into our way. Take large scope. English literature has large resources. You may never be able to master the wealth of the language and be millionaires in it; but by diligent cultivation you may acquire a decent capital sufficient to be serviceable and to command respect. Do not be deterred or discouraged by the common cry against philological studies. Some idle minds will exclaim, "dry roots!" You seize the roots and eat them. You will find them anything but dry; they are nourishing succulents. Our outfit would be helped by—

(2.) The sacred tongues. We are happy in having a translation of the Scriptures which the soundest scholars speak of with respect, as being good and faithful, though not faultless. Suppose it were unexceptionably good, would a knowledge of the original be thereby rendered useless to a minister? By no means. If there was not a single mistranslation, there are ideas and fine turns of thought in the original text which it is impracticable to throw into a translation. Many of these are brought out in note or paraphrase. Good critical commentaries occasionally throw out those peculiar gems of thought slily marked in italics to assist the reader. This is a kindly help. There are, however, far more of the said ideas overlooked than are noticed and indicated. Without doubt there is much Scripture beauty buried away out of sight from those who never read anything but a translation. As a stimulus to those devoted wholly to the ministry it should be borne in mind that some of our intelligent laymen are beginning to dip into Greek and Hebrew. Our venerable founder, plain man as he was, neglectful withal of what was meretricious and ornamental, was accustomed to plod in Greek, and go into raptures at the sight of a Hebrew Bible. Skill in these tongues is an honour and an ornament to a minister, and highly useful, all but necessary to exposition, a kind of discourse that gains on popular favour, and which we presume will become more general. Some men, it is possible, may be better preachers of the word and better expositors without being Hebraists and Grecists, than some others who are skilled in this sense. But the same men who can do well without such acquirements would do still better with them. We submit these remarks for consideration. Judge ye what we say. There is an advantage in learning the sacred tongues. There is an advantage in letting them alone. Keeping conscientiously within the circle of English literature, studying only the translation, and other theological works, the time which would be occupied in mastering the two languages

aforesaid, would be saved and rendered available for the prosecution of other studies with greater vigour. This is a consideration. Life is short. The life of ministers is short, and the leisure of Primitive Methodist ministers is limited, as they have to evangelize four or five days in the week. Balancing against this is the fact that the demand for pulpit compositions is not so large on them as on congregational pastors. "Are there not twelve hours in the day?" Time may be found for what we recommend. So far as our own limited experience goes philological studies are remunerative. They bear on ministerial usefulness and will pay for the attention bestowed on them as well as any other department of knowledge. What to Study. Study—

II. SYSTEMATIC THEOLOGY. This embraces a wide circle of subjects. It takes in a chart of doctrines beginning with God and ending with the day of judgment and the final state of things. Theology is, according to its etymological import, God-science. Of all studies the study of God is the sublimest and best adapted to humble and exalt us. Systematic divinity begins with God, postulating his existence rather than proving it, and affirming the threefold personality and the unity of his nature. It includes the divine attributes, natural and moral; it speaks of man in his innonence, of his fallen state, and of his recovery by the incarnation; it connects him with God again by the atonement, by repentance and faith: it treats of justification, adoption, regeneration, obedience, worship, sacraments, ordinances; and, in fine, of whatever bears on the relationship of man to God; and, moreover, it looks on to the future happiness and misery of good and bad men respectively. A syllabus of systematic theology may be seen by taking up any body of divinity, and looking over the table of contents usually prefixed. To fill up so large an outline will require us to go through a course of reading of that nature, adopting some author as our foundation, and plodding through from beginning to end. Richard Watson's "Institutes" is the work recommended to you for your special study during your probation. It is expected, however, that your theological reading will take larger range than this. It is desirable, yea, and necessary, to go through more than one course of systematic theology, and it is healthy to read a little beyond the theological school you belong to. Some valuable directions are given in a syllabus drawn up by W. Alderson. See the CHRISTIAN AMBASSADOR, Vol. I. pp. 263-4. Though drawn up to guide beginners, it contains excellent counsel for more advanced students. Of course our reading of this kind should be close and thoughtful, and ruminating, like the animals that chew the cud. Our theological sentiments must not be bolted, but well thought out and proven. What to study. Study—

III. EXEGETICAL THEOLOGY. Here we have to do with the very

words of the Bible. If we apprehend the true meaning of exegesis it is either identical with hermeneutics, or nearly related. It is leading out the sense of the Scriptures without respect to system, or order, or creeds, or dogmas. The business of the expositor is to give a voice to the word, to echo it as exactly as possible, without making it mean more than the words intend, or less, or anything else. Paraphrasing comes near to the idea, though it is short, not being laboured enough. It is a painstaking exercise in which there is much collating and comparing, and bringing of things together, so that one portion of Holy Writ may be helpful to the elucidation of another. Marginal readings are valuable assistants in this work. So are parallel passages, if they have been arranged with a doctrinal view. Commentary obtrudes itself on us as an excellent coadjutor; its service cannot be declined, but must be accepted with reserve as almost any commentary is likely to be tinctured with the denominational views of its author and of the school to which he belongs. The greatest safety lies in appeal to the Word—books of the languages in which Holy Scripture was given, and extensive acquaintance with the Book itself. Next to the Book itself we know of nothing worthier of our attention than the fair fruits of learned and candid commentary. We honour those who have written on the whole of the Scriptures from Genesis to Revelations; and yet we hail the labours of others who have confined themselves within narrower limits. Those who have devoted their strength to choice parts consisting of particular books, or important chapters, are likely to help us deeper into the meaning of such portions than other commentators who have spread their thoughts over the whole field. And now, what shall we say more? The matters we have brought before you have an obvious relation to your calling. If we were to name everything that would be serviceable, we might distract you with a multitude of studies. We might say, study moral philosophy, biography, history, oriental life and manners, mathematics, elocution—everything. There is no end to study. What we have specified we judge to be of paramount importance. Time is short and art is long. Life lies within too narrow limits to admit of us learning everything. The end of living is not knowledge, but holy practice and discipline for eternity. There is just a danger of us making an idol of study. None of us will learn too much; but we may err by making our learning an end instead of a means. Let us see—

How to Study.

Let it be done prayerfully. "Bene orasse est bene studuisse," is worthy to be our motto. To have prayed well is to have studied well. The apartment which we call our study, where our books are, and our desks and papers, should be an oratory too, and have its altar, and be consecrated by devotion. An important point is

ained when the seeker after truth has poured forth his yearnings ter it on his knees. Prayer turns the key round and admits the ind into the temple of truth. You may study without prayer as dry wheel will move without oil, but your studies will be freer th the aid of devotion, and advance with ease like the oiled heel. Prayer is a quickener; it awakens sentiment and emotion. calls into exercise imagination and fancy, which, though light culties, have considerable motive power. If as it is said,

"An undevout astronomer is mad,"

hat shall be said of an undevout theologian? Prayer should re-run, interline and intone our studies; prayer first, prayer idst, prayer last. Cut off from the benefit of hearing the word, d set to lead the devotions of others, there is double need for us pay attention to our prayers. What we win and pen in the irit of prayer will be likely to have power and interest when oken in public. Study periodically. Let the mind have its ily drill. To be pursued to advantage, study must become a ed habit, and not an occasional or fitful exercise; it must have me part of every day. To everything there is a season. The y falls into several divisions, and requires to be economised. The ble claims so much time, the toilet consumes a share, the domestic tar asks a decent space, pastoral visitation and incidental circuit siness are imperious necessities, while the pulpit in the evening as sure to enclose you as you are a preacher. Amidst so many ivisions the bulk of the day is claimed without study. By a fair djustment this also must be provided for. About four hours a day credly appropriated, will yield sufficient returns to enable you to eet the claims of the pulpit with credit and comfort. There ould hardly be less, or your public discourses will be bald and eagre; there should scarcely be more, or pastoral duties will ffer, and a premature age will be hastened. Also we counsel you attend to it in the day-time; night is not a lawful time, unless ou be found to fight against nature and insult the nocturnal owers, which you had better not do. Remember he is always a le student who trims the midnight lamp.

"*Morn* is the time to toil,
To plough the classic field,
Intent to find the buried spoil,
Its wealthy furrows yield,
Till all is ours that sages taught,
That poets sang and heroes wrought."

ontgomery must forgive us; we have altered only one word for im. He says *night*, we say *morn*. We recommend sun-light as etter than lamp-light, or candle, or gas. Sleep at night; work hile it is called day, and prefer the fresh young light of the orning to the afternoon or evening light. The new-born day is

friendlier to study, than the dying beams are that reach us from the west. Also we have the authority of the classics, "Aurora musis amica necnon vespera." Study—

Thoroughly, or throughly. Whatever you go into go through. Superficial study is famous for abortions, and brings forth no noble births. It digs an inch deep into a subject, and leaves it to go to another, and so deals with a great number of subjects, gleaning a little of several things without completeness in anything; it is better to limit the choice of studies, and pursue a few to the goal. Nothing is more ruinous to a student than a versatile perfunctory habit, hopping from one thing to another, because the subject does not open easily. Once the course is entered on, the racer should press to the mark and bear off the prize. Having begun to build let us not stop nor slack till we see the roof crowning the structure. It is a waste of time to make beginnings of things and leave them. The pleasure of any study is usually in the further stages of it, and the benefit of it too. The commencement is the least agreeable, owing to there being a portion of dead work which does not immediately appear. As in building a house, there is part underground labour and digging to reach a true foundation, and much earth to be tumbled about and thrown aside, and a certain amount of building to be done before the level is reached; so it is in any given line of study. It is a pity after you have done the rough, toilsome work of initiating, to abandon the undertaking, and go to something else and repeat the same mistake. Go on with what you have begun, and it will be a pleasure to you to see the walls of your edifice springing towards the top, and looking shapely and workmanlike. Let a student count the cost, and finish the structure he begins to rear. Study—

In manuscript. Pen in hand is a good position. There are few minds of sufficient force to dispense with pen and ink, few that can think vigorously and consecutively without impressing their ideas on paper and setting up way-marks to guide them in the track of thought. For the most part it is needful for men to catch their ideas and fix them, giving them a local habitation in a book of manuscript. We knew a man of decided piety, a useful evangelist, but who never rose to distinction as a preacher, who objected to writing because his thoughts were too big (!) to come upon the point of a pen. Let such enjoy their self-complacency. Try you to pen your thinkings and so preserve them. Volatile and aerial as thoughts are they will be away from you like birds of the air, unless you take pains to attach and secure them.

Lastly, we recommend review and re-writing. Review is good in every sense. Review what you read, and what you write. The advantage will be to fix more firmly what you know and to give your ideas greater breadth and fulness. Upon review, neglected

that were overlooked in the first course of study may be in, and the outlines filled up and finished off. Also, as some- defective may be supplied, something redundant and irrele- ıay be pruned off. Thus your manuscript treasures may be ed by revision; the husk and chaff being thrown out on the l or third time of writing, and the solid and germy parts re- with valuable additions. Act thus in your youth and vigo- ıanhood, and your stores will be carried forward to the later of life, and will be found useful to you then, more or less. 'ill often lose conceit of your performances before you arrive age. Much of your manuscript will have seen the fire, being nothing better. But you will have a store of your best ıts in preservation to be of service. Wishing you success in abours, and as much comfort and enjoyment as are consistent a faithful discharge of the duties of an itinerant ministry, .per ends. T. G.

Art. IX.—BURKE.

THING was too high or too low for Burke's genius. It comprehended everything, from the most elaborate act of im- legislation to the discussion of a Dutch or Italian master Reynolds or Barry, or parsnips and Indian corn with ır Young. In spite of these qualifications, however, Burke ways struck us as a memorable instance of more than ade- means of commanding success, resulting in a very inadequate of it. He was the greatest political philosopher of his day, ; commanded no adherents. He was the greatest orator, yet ınanded no converts, and could scarce command an audience. ıs the best-informed man in Parliament. He certainly was exact and most ready in his information. His mind was well d with every sort of intellectual merchandize. Every article ı its place, prepared at a moment's notice for exhibition ; casual customer. Added to this, he had the means of ng as well as convincing. His language was choice and al, and copiously various. Imagery the most bountiful he most beautiful set off his homeliest wares. They were d in a style of sentence which, if it had any fault, had the of an excess of harmony. He was, too, one of the wittiest ven in that regal period of wit. Yet he was tiresome, his passed into a parliamentary proverb, and the signal for his to speak was the signal for his audience to quit their es. The cause of Burke's inadequate moral supremacy lies, ink, in the composition of his character. He was a man of mpromise. "I have ever liked," he writes to the Marquis of ingham, "I have ever liked a decided situation of friendship

or amity." His attachments were strong, and his antipathies were strong, while to both his impetuous temper imparted an air of earnestness almost approaching to passion. Calculating politicians could not understand it. They could not understand that a man should give himself and his friends so much vexation for nothing; and they put down his eagerness to interest, and his anxiety to ambition. He was naturally sensitive, and strangely enough, as he grew older, he seemed to grow more warm, more sensitive, and more passionate. The chills of age did not damp his ardour. Everything in him turned to flame. His intellect and his sensations had mutually overheated each other. The tender enthusiasm of his old age was probably intensified by the events of his previous life. He had lived in a strange and a wild time. He mistook the renovation of society for its dissolution. The agonies attending the birth of Liberty sounded in his ears as the agonies of its death. Ere his public life had begun, symptoms of the great insurrection of the human mind had set in. Ere he had been laid in his grave at Beaconsfield, the great drama had been played out. On the heights of Boston, on the banks of the Hudson, on the banks of the Seine, he had watched it scene by scene, act after act, to the final consummation of the great closing catastrophe. Nor had he been an unconcerned spectator. Nay, each successive change, each new phase, struck a corresponding chord in his bosom. The great drama had opened in the guise of rational freedom, and he gave it his confidence. It promised to end in the triumph of anarchy, and he sacrificed to it his despair. It began in order, and he applauded. It ended in confusion, and he denounced. Burke had in reality all that nervous anxiety and that exaggerated apprehensiveness, which Chatham assumed. Chatham was always thundering at the destroyers of his country, and predicting its present destruction. In Burke's irritable soul, this was a real, not a fictitious fear. His letters and speeches are full of the notes of earnest despair. Never indeed has despair chanted dirges so sweet and so solemn. In Lord George Gordon's riots, as in the American Revolution, it was "Fuimus," "Fuimus." "We were undone." "We were a doomed nation." "We were no longer a nation." On the French Revolution the cry became more earnest as the evil appeared more extensive. He had foreseen the destruction of freedom in England. His prophetic vision, guided by the terrors of an overwrought imagination, now recognised the decay of freedom in Europe. Such a disposition could never have been sustained without a warm and philanthropic heart. His philanthropy accordingly was universal. He had an instinctive horror, political and moral, of all oppression, national and individual. His large sympathies even extended to every climate and every grade, from the Catholic who

groaned beneath penal disabilities amid the bogs of Tipperary, to the African who rotted in the slave factories of Guinea; from the king who was martyred in the gaze of his European capital, to the princes whom European rapacity plundered in the city of the Jumna. When he died, it is said that his heart was found enlarged to an unusual size. It would be a pleasing fiction to believe, with the Arabian physiologist, that the physical organism is in death not unfrequently commensurate with the moral capacities of life.

As was the success of the politician, so was the success of the orator. In both positions excess rather than deficiency was the cause of his failure. As a politician he had too much mind and too much sensibility. As an orator he combined too much reason with too much imagination. As an orator he was too much of the poet and too much of the philosopher. As a politician he was too much of the student with too much of the partisan. He abhorred the application of abstract terms to politics, yet no man clothed politics in a more abstract metaphysical dress. His first speech, said a critic of the day, struck the House as a new kind of political philosophy. It was soon found that, new or old, the House was not the place for its successful exposition. All is not parliamentary that is philosophical. His eloquence was not calculated for that meridian. It would have shone eminently in a discussion society, or in an essay, and indeed his speeches read more like essays than orations. He spoke from the study, and it certainly needed the retirement of the study to appreciate what he spoke. In an assembly where immediate apprehension is necessary, that is no time for the slow process of contemplation. Hence the effect became totally inadequate to the cause. It was all appeal to the intellect, and no appeal to the passions. His subtlety fortified his observations, but it weakened the impressions on the audience. What they could not comprehend, they called futile. Burke wanted in this what he wanted in his political conduct generally, address, insinuation, management, self-control. His imagination ran away with him just as his temper ran away with him. It was not his fault that he did not try to evade the substantial merits of a question by treating it in some merely temporal or local consideration. But he dealt too abundantly, too generously in establishing general positions. Some of his speeches resemble tracts on purely speculative doctrines. Yet, after all, his arguments were not as shrewd as Fox's. The predominance of his imagination may be traced in his early pursuits and tastes. At one time it seemed to threaten his career. There was danger, in the opinion of some of his friends, that he was lapsing into the idleness of a poet, at the expense of severer studies. "Poetry," he writes to his friend Shackelton, "nothing

but poetry could go down with me. I am entirely absorbed in the *furor poeticus.*" This accounts for the profusion of metaphor broadcast over his writings, especially over his later writings. The redundancy of images is far more prodigal in his *Letters on a Regicide Peace*, for example, composed when he was considerably over sixty, than in his *Essay on the Sublime*, the work of his comparative youth. It is singular, and at the same time it is suggestive of his natural gifts, that his premeditated speeches should be far more chaste and sobered than his unpremeditated. While other men require leisure to stimulate and excite their imagination, he required leisure to tame and curtail his. His famous speech on the proposed repeal of the Tea Duty, though extemporized, and delivered on the spur of the moment, was always considered by the best judges among its audience, as containing wonderful power of ratiocination indeed, but an almost criminal excess of luxuriant imagery. It needed the art of touching the passions. Its hearers, neither persuaded, nor deprecated, simply wondered and smiled. It was not the moment, it was said, for Cicero to be as playful and fanciful as Ovid. His imagination, like his reason, was not an aristocratic one. It adapted itself easily to all subjects. It did not despise the day of small things. It took under its protection the grandest and the meanest topics, the fate of an hemisphere, or the state of the king's kitchen; and whatever it illustrated, it illustrated successfully. It occupied itself with the dungeon of a captive queen, and it threw around the horrid tragedy a tenderness and a grace that robbed it of half its repulsiveness. It entered the royal buttery, and in an instant the dry details of purveyorships, cooks, and turnspits are worked up into a scene that might have drawn tears of theatrical envy from Sheridan. The Welsh revenue adventures of Baron North and his knight Probert, in the same speech, the speech for Economical Reform, interests for all the world like a mediæval tale of chivalry. Even at this distance of time, and upon a hundredth perusal, it must be owned that there never was a more playful or amusing way of getting rid of such dry and repulsive details. The power of combining grave and gay, wit and pathos, was in truth one of that remarkable man's most remarkable faculties. In a speech he delivered the early part of the year 1778, the first part made Lord North convulsed with laughter. The latter portion, it was noticed, drew iron tears down the cheek of the veteran Barré. Such was Burke; or, rather, such is a very faint outline of what Burke was, philosopher, moralist, metaphysician.—*British Quarterly Review, Jan.*, 1860.

THE

CHRISTIAN AMBASSADOR

ART. I.—CHRISTIAN PERFECTION.

THE term Perfection implies the state of being complete, so that nothing requisite is wanting: in the religious sense of the word it is the complete possession of all the moral excellences. Now, strictly speaking, this can be said of no man, excepting the man Christ Jesus. Perfection is a term too comprehensive and expressive to be applied to any human creature without certain restrictions or limitations being understood. God alone is absolutely perfect, and when the term is applied to mere creatures, whether angelic or human, we are conscious of a qualifying idea existing in our own minds, that all such perfection is comparative only, and limited to the nature of the being in which it exists. It may show the ambiguity of the phrase "Christian Perfection," and the consequent hazard of misconception, if we observe, that, as commonly understood by the Methodist bodies, it implies the enjoyment, not of the highest state of grace conceivable, but of a state comparatively high, or considerably in advance of the average attainment of holiness by Christian people. If we suppose the term to imply the highest state, then we are shut up to the conclusion that no further advancement can be made, and that an individual in this condition has reached the utmost limit of moral excellence of which his nature is capable. Such an interpretation is clearly at variance with the commands of the Bible to "grow in grace and in the knowledge of our Lord and Saviour Jesus Christ." Seeing the obvious danger of misconception, perhaps the safer plan would be, in speaking or writing of high attainments in holiness, to employ terms of more clearly defined and limited import. The fiercest strifes have been kindled about this doctrine, language has been employed, and tempers exhibited, utterly contrary to the meek, gentle, and forgiving spirit which the subject implies. The strife, however, has been mainly one of words, mere words; but the upshot of these fierce logomachies has been to leave parties in the same position as before, each holding their own opinions, and breathing defiance on their opponents. We cannot but think that

there is a better way of investigating religious truth, and that even this subject may be discussed calmly and dispassionately. We are satisfied that the doctrine commonly understood under the term at the head of this paper, is to be found in the Holy Scriptures, though it is equally certain good men have interpreted it differently. If, as we are commanded, we must "perfect holiness" in the fear of God, we are deeply interested in inquiring into the nature of Christian Perfection, and the extent to which it may be enjoyed. Negatively—

1. We cannot expect *perfection in knowledge.* The wisest men are only comparatively wise. The utmost extent of human knowledge is exceedingly circumscribed. On all sides we are surrounded with mysteries impenetrable to us. The kingdoms of nature and of grace are both before us, and we are commanded to seek and intermeddle with all wisdom; yet how little we know of either. Supposing our position in life precludes an extensive investigation of scientific phenomena, and it is with us a hard necessity to remain in ignorance of the *works* of God, yet we have his *word* continually near us, and how little, comparatively, do we know of it. And of the happy number who search the Scriptures, and delight in the law of the Lord day and night, it may be said, meagre are even their attainments, limited and scant their knowledge of the Divine Mind. It is not that they cannot understand the mystery of the Divine subsistence; the doctrine of the Trinity; the origin of evil; the transmission of depravity; or the mystery of the God-man; but they confess their dulness in perceiving the spiritual meaning of the Bible, and the perfect adaptability of the excellent word to meet all the felt necessities of the human soul; and in proportion as a man's knowledge of God and of the things of God is defective, so must his conformity to the divine image be defective.

2. We cannot attain freedom from *errors in judgment.* A man forms his opinions on any given subject on the basis of his knowledge, and in keeping with the native grasp and comprehension of his mind. He cannot safely form opinions in advance of his knowledge; and as this is limited and imperfect it may be reasonably expected that errors in judgment may ensue. For instance, he may have a wrong opinion of another man. He may suppose him to have less religion than he really has, and may consequently withhold all that confidence he might otherwise repose in him. Here is a breach, so far, of the perfect law of love. If it be sin at all, it is a sin of ignorance, and arises from the natural imperfections which cleave to human nature, and from which we cannot expect deliverance in this world.

3. It does not imply freedom *from temptation.* The whole of human life is under discipline; it is a state of trial in which we

are trained for a better world. The temptations of the Evil One are a part of that disciplinary process, inasmuch as we find the best and holiest men subject to Satanic interference. Indeed our Saviour himself, who knew no sin, and in whom was no guile, was subject to temptation the most diabolical, even to worshipping the devil. See Matt. iv. 9. The highest state of holiness furnishes no exemption from it. It appears to us to be inseparable from a state of probation. We are not, however, to regard temptation as sin. Evil thoughts or imaginations may be suddenly injected into the mind by Satanic influence, and we may have no control over this for the moment; but providing the design of the infernal enemy be seen, and the will stand firmly for God, the believer can at once say, "Get thee behind me, Satan." Even the first man, Adam, in his paradisaical state was subject, as we know, to temptation.

4. It does not render us independent of the atoning sacrifice. This doctrine has been subjected to severe animadversion in consequence of weak individuals pretending that their superior perfection elevated them above the ordinary level of humanity, and endowed them with impeccability. The fact is, no man feels more intensely the absolute necessity of the atoning blood than the perfect Christian. His feeling and language ever cry,

"Every moment, Lord, I need the merit of thy death."

In the highest conceivable state of grace, union with Christ must be regarded as indispensable. All spiritual life is derived from Christ; all spiritual enjoyment flows from Christ; all religious hope is centred in Christ. He is the vine, believers are the branches; they cannot continue to bear fruit except they abide in the vine. He is the Head, they are the members, their vitality is derived from and perpetuated by connection with him. He is the Shepherd, they are the sheep; their safety consists in being near him. He is the foundation, they are the building; they remain stable and firm only so long as they rest securely on him.

5. It does not guarantee incessant raptures. Happiness is not the sole nor even the principal object of Christianity. *God-likeness* is the grand intention of the Gospel, and its object is unattained if it fall short of making men "new creatures in Christ Jesus." But at the same time happiness of the most refined and exalted description, flows from conformity to the Divine Being, it is one of the concomitants of true Christian holiness, though it must be regarded as subsidiary to the main design of the Gospel. Incessant raptures would be inconsistent with the ordinary duties of daily life, and render us incapable of rightly discharging them. Our physical constitution could not sustain them, no more than Moses could look on the face of God and live. A deep, calm, settled peace we may always possess, this is our undoubted birthright,

deliverance from the slavish fear of death; we may also "rejoice in hope of the glory of God."

6. It does not destroy the natural propensities of our bodily organization. Some very mysterious views have been delivered, even in the pulpit, on this subject. The body has been represented as undergoing a purifying process, something analogous to that of the soul. The idea is unscriptural and absurd. The only change, we imagine, that can take place, is the more perfect control that the purified spirit has over its earthy and inferior companion. The imagination alone has a wonderful influence over the animal propensities, and by far the greater number of atrocities perpetrated are, in the first instance, generated and nursed in the soul. When the principle of evil is cast out of the soul, and the imagination and passions are subdued, chastened, purified by the blood of sprinkling, and the indwelling of the Spirit of God, the inferior part of our nature is held in check, sin is not allowed to reign in our mortal body, that we should obey it in the lusts thereof. The body is then not the master, but the servant of the soul. It is obedient to the volitions of a pure and sanctified spirit, and is then offered to God as a living sacrifice, holy, acceptable. This is, in fact, one of the greatest blessings of entire holiness, inasmuch as in this state an individual is delivered from the restless, teasing, goading influence of animal passion ever working in the children of disobedience.

Having made these observations on the negative side of this subject, let us consider the teachings of the Scripture as to what Christian Perfection is positively, and exhibit the character of the mature Christian as sketched in the Bible.

The main design of the mission of Christ into the world, and the establishment of Christianity, is the promotion of holiness in man. This object, the deliverance of the soul from sin, is the long continued promise of the Gospel. The rites and ceremonies, the washings and cleansings of the old economy, if they have any meaning at all, must typify the purification of the soul from moral defilement; and we are told in the New Testament, as if in illustration, that the blood of Christ cleanseth from all sin. To be made perfect is to experience complete deliverance from sin. Not only is sin forgiven, as to its actual guilt, but its power and influence in the soul are broken and destroyed. The perfect man loves God with all his heart, and all his feelings and desires are subdued and brought into harmony with this master principle. He is dead indeed unto sin, but alive unto God. Sin hath no more dominion over him, he is not under the law, but under grace. He has no sinful desires, he cherishes no sinful tempers. Anger, pride, selfishness, envy, have no existence in him; the strong man armed is cast out, and his goods are spoiled. The old man with his

deeds is put off, the new man is put on. He is not conscious of harbouring a wrong motive, or feeling; his eye is single, and his whole body is full of light. The love of Christ being the motive power within, the glory of Christ is the object at which he perpetually aims. Whether he eats or drinks, or whatever he does, he does all to the glory of God. The grand current of his affections flows towards God. He loves everything in subordination to him, and so far as it may lead to him. His temper is so far subdued that, imitating the Master, when reviled, he revileth not again. He returns good for evil, and blessing for cursing. If the opportunity occur, and it be in his power, he feeds his enemy when he hungers, he gives him drink in his thirst; if it be beyond his power, it is in his heart to do so. He does not resent an injury, but bears it meekly; he reasons calmly with them who ill use or oppress him; but if remonstrance will not do, he lays his case before God, committing himself to Him who judgeth righteously. He has low and humble views of himself, and can say, "Lord, my heart is not haughty, nor mine eyes lofty, neither do I exercise myself in great matters, or in things too high for me." He does not parade his piety by cant and grimace, nor does he cast his pearls before swine. Everything he does bears the stamp of modesty and self-diffidence; he is clothed with humility, he has it on as an outer garment. He is willing to take any post in the church where he can do good, but is no stickler for place and power. He will express his opinions with modesty and frankness, but he will not wrangle nor contend with his brethren, nor uncourteously bawl a man down with main force. He will sacrifice little things for the sake of peace, where his religious principles are not concerned, and he much prefers the good of the church to the having of his own way in its management.

In regard to God, he is not only the object of supreme veneration and love, but also of constant and willing obedience. He obeys God, not so much because he fears as because he loves him. Consequently, he cannot murmur at his dispensations, nor repine at the hardness of his lot, but if the Lord lay his hand on him or his, like Aaron of old, he "holds his peace." His will is lost in the will of God. He refrains from repining when things go contrary to his mind, because he believes the Judge of all the earth will do right. He is not the subject of incessant care and anxiety about the future; much less is he the victim of gloomy forebodings and carnal apprehensions; he believes that sufficient unto the day is the evil thereof—that all things work together for good to them that love God—and, therefore, in everything by prayer and supplication with thanksgiving, he lets his requests be made known unto God, and the peace of God which passeth all understanding keeps his heart and mind in Christ Jesus.

His time and talents are employed, not to procure for himself a great name, but to promote the glory of him who gave them. He is comparatively careless of the opinions of men on this topic; or he cares for their good opinion chiefly as it may enable him to bring more glory to God, but his main anxiety is to please him. He is less influenced by the question, What will *men* say? than by the question, How will God regard me? He knows that he must die, but he is not afraid, because the sting of death, which is sin, is extracted from his soul, and he regards it as nothing more than an onward step in the march to a glorious immortality.

There is a beautiful conformity between the holy principles that govern his heart, and the outward actions of his life. His is a life of genuine simplicity and artlessness. His motives being pure, he has nothing to conceal; he lets his light so shine before men that they may see his good works and glorify his Father which is in heaven. In fine, he is the living embodiment of the picture drawn in Romans xii., and in the 1st Corinthians xiii. Let any intelligent person read the two chapters referred to, consider the beauty of the moral portrait there drawn, and then judge whether we have overdrawn the Christian character in these observations.

That the Scriptures warrant us to expect this high state of grace, and continually to aim at it, is abundantly evident from their general scope. We are frequently told that we are called to holiness; in fact, we are *commanded* to be holy in all manner of conversation. Christ exhibits holiness as within every man's reach, and makes it a legitimate object of every man's pursuit. It seems reasonable, from the divine character, to expect that he will demand holiness in his creatures. Special prominence seems to be given in the Scriptures to the holiness of God. Particular forms of language are employed in relation to it, such as that triplicate expression, "Holy, holy, holy is the Lord God of hosts."

In both the Old and New Testaments this doctrine is brought before the attention of the faithful, and it is both implied and expressed that men may be made holy. Take the following highly evangelical promise—"And the Lord thy God will circumcise thine heart and the heart of thy seed, to love the Lord thy God with all thine heart and with all thy soul, that thou mayest live."—Deut. xxx. 6. "Then will I sprinkle clean water upon you, and ye shall be clean; and from all your filthiness and from all your idols will I cleanse you. A new heart also will I give you, and a new spirit will I put within you; and I will take away the stony heart out of your flesh, and I will give you an heart of flesh, and I will put my spirit within you and cause you to walk in my statutes, and ye shall keep my judgments and do them."—Ezek. xxvi. 25.

These promises were given in an age comparatively dark, and anterior to the Holy Spirit being poured out in all his glorious

plenitude and power. Now, if this language has any meaning at all, its meaning is the complete destruction of sin in the soul, and the soul being filled with the glorious spirit of holiness. It seems impossible for language to be more explicit. Here the believer is described as loving God with "all his heart"—as being cleansed from "all his filthiness"—as having a "new heart and a new spirit"—as "walking in his statutes," "keeping his judgments," and "doing them."

Much to the same purport are the following passages:—"Create in me a clean heart, O God, and renew a right spirit within me." Again, "Having these promises, dearly beloved, let us cleanse ourselves from all filthiness of the flesh and spirit, perfecting holiness in the fear of God." These words are very express and comprehensive, especially "all filthiness" and "perfecting holiness," substantially the same terms as are used by the prophet quoted above. Further, "Be ye therefore perfect, even as your Father which is in heaven is perfect." "Be ye holy, for I am holy." "This, also, we wish, even your perfection." "Leaving the principles of the doctrine of Christ, let us go on to perfection." "Finally, brethren, be perfect." "The very God of peace sanctify you wholly." "If we confess our sins, he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness." "The blood of Jesus Christ, his Son, cleanseth us from all sin." Further, we read of believers standing "perfect and complete in all the will of God;" of their hearts being "knit together in love, and unto all riches of the full assurance of understanding." We read of them being "filled with the Spirit," of "walking in the Spirit," of being "led by the Spirit." These Scriptures, and very many others, all speak of the same glorious privilege of being emptied of all sin, and being filled with God. Read Ephesians iii. 14—20.

When does this wondrous transformation or complete renewal of the heart take place? Is it gradual or instantaneous? Is it the work of a moment, or the work of years? Does it not take place till a little before death, or may we live in its happy enjoyment years before we die? All these questions were discussed before we were born by the Methodists of a former generation. They are none the less interesting to us.

We are free to confess that the general terms in which perfect holiness is spoken of, and especially the different figures and metaphors employed to illustrate it, seem to favor the idea of a gradual advancement in the divine life, and a progressive assimilation into the image and likeness of our glorious Redeemer. We read of growing up into him who is our living Head in all things; of going on our Christian way until we arrive at the measure of the stature of the fulness of Christ. The apostle Paul speaks of leaving the things which are behind, and pressing on to those things which are

before. We are to grow in grace; to increase in love more and more, and have life more abundantly. These and many similar forms of expression indicate the gradual development of the soul in the resplendent image of Jehovah. As to metaphors, we read of the grain of mustard seed, when sown, eventually becoming a tree; the leaven hidden in the meal permeating in its process every particle. The corn springing up—first the blade, then the ear, then the full corn in the ear. We read of the child, the young man, the father in Christ, and the path of the just being like the shining light, shining more and more to the perfect day.

These similies, for the most part, relate to the kingdom of God in the soul, and indicate that, from the moment of our conversion to God, it is designed that we should advance in holiness, and increase with all the increase of God.

We read, however, on the other hand, of the Holy Spirit frequently falling on men and on societies in a moment, and filling them with holy feelings, and endowing them with miraculous powers, and so qualifying them to be witnesses of the great salvation which God has provided for sinful and fallen man. It is true we cannot expect the miraculous part of those gifts, and it may be further allowed that these divine manifestations were often given for special and particular purposes; still, we have a scriptural right to expect the *spiritual* part of the gift, and these manifestations of divine power and grace serve to show that God can consume the man of sin with the breath of his mouth, and fill the soul with his perfect love the moment we believe.

It was the opinion of the founder of Methodism, and it has been also the opinion of most of his followers, that perfect love is given in a moment. Surely no man will say this *cannot* be, when the Book tells him that, with "God, all things are possible." Shall we limit the Holy One of Israel? Many holy men have professed to receive "entire sanctification" in this way, and whose lives and works have proved them to be "the salt of the earth and the light of the world." These men also have been such examples of intelligence and good sense that they cannot fairly be charged with extravagance and fanaticism. The scriptural rule of salvation is, *Be it unto thee according to thy faith.* If, therefore, a man believes that God can and will perfect that which concerneth him in a moment, it ill becomes us to make our experience the model or measure, and declare "it cannot be done." "Nay, but O man, who art *thou* that repliest against God?" "All things are possible to him that believeth." "If thou canst but believe, thou shalt see the salvation of God."

We are inclined, nevertheless, to think that although it is greatly to be desired that sin be destroyed in an instant, and that although many have obtained complete deliverance from the enmity

of the carnal mind in this way, it is not the general rule. Perfection of Christian character is ordinarily a work of time. It seems, in this way, to be more in harmony with the common course and constitution of nature,—more in keeping with the general plan of the divine proceedings, that high religious excellence is attained by repeated and long-continued effort. It is a law that high attainment in any kind of excellence is the work of patience, perseverance, and continuous effort. Repeated actions form habit; habits form character; and in religion as in other things "The hand of the diligent maketh rich."

Every man is in part sanctified when he is justified. Consentaneous with the pardon of sin is the regeneration of the soul. It would not meet the requirements of a miserable sinner, who is carnal, sold under sin, in bondage to Satan, bound hand and foot in the slavery of divers lusts and pleasures, simply to receive pardon for past transgressions. Such a sinner requires more than pardon. He requires a change of heart. He requires deliverance from the power of domineering lust and lawless passion. His unrenewed nature, averse to good and prone to evil, requires thorough renovation. When justified, therefore, he is born again—regenerated; he receives a new heart and a right spirit. But although a new creature in Christ Jesus, he cannot be supposed to be a perfect man. He is pardoned; he has peace with God; he has power over sin; he delights in the law of God after the inward man. He delights in religious ordinances, in secret prayer. He hates the pursuits he once loved. He is inwardly changed. His hopes and fears, his joys and sorrows, his cares and solicitudes, are all revolutionised. Still he is but a babe in Christ. He has all the faculties of a man; but it is man in his infancy. He has the fruits of the Spirit in part developed; but they have not, as yet, the richness and ripeness of full maturity. But he is commanded to cultivate them—to give all diligence, and add to his faith virtue, knowledge, patience, experience, hope. The leaven is introduced which is designed to leaven the whole lump. The holy fire is kindled on the altar of his heart; he must see that it never dies out, but rather that it burn with a steady and increasing flame, subduing everything to itself. He is justified freely; he must go on to be sanctified *wholly*. He has received Christ; he must walk in him. He has received the talents; he must go and trade with them. He has enlisted under the banner of Christ; he must fight the good fight of faith. He has entered the arena; he must run the race that is set before him, looking unto Jesus.

It is at this point of religious experience where the danger of spiritual deterioration lies. When once truly converted to God, the Bible urges men to press forward until they are filled with all the "fulness of God." This is only another name for that perfec-

tion we are speaking of. If a man be filled with the fulness of God, this is our highest idea of perfection. Everything should induce the young believer to press onward. The stability and consistency of his character depend upon it. His spiritual safety and Christian effectiveness demand energetic progress in the divine life. But, alas! how often are believers apparently satisfied with what they obtain in conversion. They are happy in God; they relish divine things, and here they rest, instead of pressing into

> "Full divine conformity
> To all their Saviour's righteous will."

Is this glorious privilege of the believer, that of being saved from all sin, brought before the church with the frequency it ought? Are believers urged from the pulpit to press forward into all the life of this glorious love—urged with all the fervour and frequency the value and importance of the blessing demand? How often are we called to mourn over a cold church, a dwarfed and stunted Christianity, utterly destitute of that athletic vigour that characterised the disciples of old, when "all were of one heart and soul!" How often is our attention called to the multitude of backsliders in our land! They swarm our cities, towns, and villages. Their number discourages and saddens the heart. What is the cause of these innumerable defections? They never saw, or perhaps never were given to see, their calling's glorious prize, "inward holiness."

And of the number of those still going on their way, how many are destitute of clear and definite conceptions as to the nature and extent of the great salvation? They have little more information than that the gospel scheme implies the pardon of sin, peace with God; and then the duty of living a sober, moral, Christian life. Whereas pardon and peace, although inexpressibly valuable, are but the dawn, the twilight of the day. They are but the commencement of a life designed to increase in vigour, and become replete with spiritual joy. Christian men little know what they lose in not properly informing themselves of the nature and extent of their religious privileges, and then, with earnestness and perseverance, seeking "the fulness of the blessings of the gospel of Christ."

Objections have been made to the opinion, that a man may be saved from all sin, and sanctified wholly throughout body, soul, and spirit. Well, we regard that as of very little account except to the person who objects. His experience will never rise superior to his creed; he cannot expect God will bestow a blessing on him in which he does not believe. But is there a good thing upon earth to which objections have not been taken? A man's obvious duty is to examine the word of God for himself, and earnestly pray the Spirit of God to open his eyes.

It is objected, some have professed Christian perfection, and
ir lives have belied it. They were imperious and censorious,
d took many superior airs because of their supposed religious
eriority. I answer, that is to be regretted. If a man really
sess this blessing, he cannot conduct himself in that way. He
l be humble, gentle, meek, and obliging. But what then?
ere have always been pretenders to things superlatively excel-
t. You will not deny true religion because of the existence of
tentious hypocrisy? It is objected, "No man can live without
." It is sufficient to meet this by observing, the Bible declares
can. Hear it:—"He that committeth sin is of the devil.
osoever is born of God doth not commit sin; for his seed
aineth in him, and he cannot sin because he is born of God."
t is objected, "No man is fully cleansed from all sin till he
es to die." Who says so? Is it anywhere in the Book?
ll you limit the power of the Highest? Does the blood of
ist, which cleanseth from all sin, need a little help from the
n messenger? Is anything too hard for the Lord?
t is objected, "If I were to obtain the blessing, I could not
in it." "O thou of little faith, wherefore dost thou doubt?"
our Jesus is given all power in heaven and in earth. Those
m he cleanses he can keep clean. My God can supply all your
d out of the riches of his fulness in glory by Christ Jesus.
Should the foregoing observations induce any of our readers
ously and devoutly to examine this subject for themselves, our
ect will be partly gained. Our firm conviction is, that extensive
genuine revivals of religion will be best promoted by the eleva-
n of the Church into higher spiritual life. Our earnest prayer
that ministers and people may be equally desirous of laying
mselves wholly on that altar that sanctifieth the gift.

T. S.

ART. II.—PRISTINE HOLINESS, ORIGINAL SIN, AND SANCTIFICATION.

1. *The Christian Doctrine of Sin Exhibited.* By Dr. JULIUS MULLER, Ordinary Professor of Theology in the University of Halle-Wittenberg. Translated from the Original German of the Third Improved and Enlarged Edition. By WILLIAM PULSFORD. Edinburgh: Clarke. 1852.

2. *The Doctrine of Original Sin; or, the Native State and Character of Man Unfolded.* By GEORGE PAYNE, LL.D. Second Edition. London: Jackson and Walford. 1854.

III. *Man Contemplated in his Primeval, Fallen, Redeemed, and Millennial Condition.* By the Rev. NATHAN ROUSE. London: Hamilton, Adams, & Co. 1861.

IV. *Christian Holiness and its Necessary Consequence; or, a Reconsideration of the Sentiment that the Termination of the Entail of Moral Depravity is the Inevitable Consequence of the Wesleyan Doctrine of Entire Sanctification, &c.* By the Rev. NATHAN ROUSE. London: Hamilton, Adams, & Co. 1862.

V. *Letters to the Rev. Nathan Rouse, on his Theory of Hereditary Holiness.* London: Alexander Heylin. 1862.

ABOUT the middle of the last century Dr. John Taylor, the learned author of the Hebrew Concordance, astonished the Christian world by the production of his remarkable work on the doctrine of Original Sin. This book, written in a manly and nervous style, with admirable command of temper, exhibits all the learning which can be adduced in favour of the Socinian hypothesis, that no evil but temporal death came upon the human race in consequence of Adam's transgression; and that from this evil all will be delivered at the general resurrection.

This somewhat learned treatise won for the author an amount of celebrity, especially among the Unitarians of this country, by whom it is still regarded as the *ne plus ultra* on the subject. This treatise, however, speedily met with several smart and searching replies; and, as might be expected, they were of varied merit. Certainly the most philosophical and profound reply to Taylor was by that astute metaphysician, Dr. Jonathan Edwards, of America; while the most laconic and practical was from the pen of the Rev. John Wesley. Nor is it any disparagement to Mr. Wesley's keen and searching reply to say, that it owes much of its interest to the pithy quotations from the cotemporary treatises of Watts, Hervey, Hebden, and Jennings.

It has been said, but upon what authority we do not now remember, that after the publication of Mr. Wesley's popular work on Original Sin, Dr. John Taylor, of Norwich, never again well lifted up his head. However, be this as it may, it is an interesting fact that the elaborate treatises of President Edwards and Mr. Wesley, not only stand in essential agreement on the main questions at issue, but they were both finished in the same year—1757.

Since that period, until recently, comparatively little has been done in the investigation of the doctrine of original sin. Even the works we have named at the head of this article, though comprising the latest literature on the subject, show that, in the investigation

of this somewhat mysterious doctrine, there remains yet much land to be explored.

We have no intention of minutely reviewing the several works before us, either in the way of fully exhibiting their excellencies or their defects. Our design is mainly to use them as stand-points in the inquiry, What are the sentiments on the doctrines of pristine holiness, original sin, and sanctification, as taught by the Reformers in the early Protestant Confessions of Faith, and in later times by the leading evangelical divines, and still sustained in accredited Methodist theology?

The monograph by Dr. Muller, like most of the works of his German countrymen, is indeed a learned work, and, upon the whole, a valuable contribution to the investigation of the doctrine of original sin. A great part of this ponderous work, however, is taken up with certain metaphysical inquiries, in which there is much abstruse speculation; withal, a good deal of that which is amazingly cloudy, and not readily apprehensible by the practical English mind. The writer even ventures his speculation into the region of evil's original; but, alas! with no better success than those who have assayed to enter the gloom before him. Of this vast and inscrutable subject—the origin of evil—who, of mortal race, can pierce the veil?

Melancthon, the scholar of the Reformation, maintained that the cause of sin was in the liberty of the will of the devil and the will of man, by which they turned themselves freely and of their own accord from God.* Hence, it would seem, that sin or moral evil arises wholly from the abuse of liberty, which God gave to his creatures for other purposes, while placed in a state of trial or probation.

However this may be, the real problem which confounds all philosophy is, not how evil began to exist, but the fact that evil exists *at all.* Even the deep-thinking German mind, with all its iron diligence, we opine, will scarcely be able to solve this problem on this side the trump of doom.

The work of Dr. Payne forms a volume in the series of the Congregational Lectures, and certainly it is one of the best in the series. It is a good, readable, common-sense book; and, upon the whole, may be fairly pronounced the best treatise on original sin in our language. Yet valuable as is the work of Dr. Payne, it is on some points defective; hence the student will do well to read in connection with it the admirable chapters on the same subject in Watson's "Theological Institutes." We may also add, what will amply repay the reader, the careful study of the chapters on original sin in Wardlaw's and Finney's "Systems of Theology;"

* Loci Communes Theologici, i. 56. Edit. Erlangæ, 1828.

and last, but not least, the Notes and Excursus on the Fifth Chapter of Romans, in Moses Stuart's scholarly "Commentary" on that Epistle.

The work of Mr. Rouse is indeed a remarkable production, and yields ample evidence of patient research. It is written in an easy flowing style, and abounds in freshness of miscellaneous thought, ever and again exhibiting the speculative tendency of the writer's mind. But the writer's notion of original sin being a positive principle, entailed upon the race by the first human pair, seems to have led him into fundamentally defective views on the correlative doctrines of pristine holiness and the sanctification of believers.

In harmony with his views on original sin, Mr Rouse holds, on the one hand, that pristine holiness, though the production of the Holy Spirit, was a positive principle; which, had our first parents retained their innocence, would have been transmitted by generation to their posterity. On the other hand he maintains that sanctification, *i.e.*, holiness, as the result of sanctification, is also a positive principle, which may be entailed by the regenerate upon their children. Thus does this writer confound positive principles with moral qualities, while he seems to be ignorant of the fact, that all positive principles necessarily flow from creative power.

Mr. Rouse's view of what he calls "the cessation of the entail of depravity," as the result of redemption, in those who are sanctified, is thus eliminated, "I would ask, then, was Adam, prior to the fall, in a state of grace, or in a state of nature? If he was in a state of grace, then he would have communicated grace to his children; and if holy Adam would have communicated grace to his children, why may not a holy Christian parent do the same? If, however, Adam was in a state of nature, then his condition after the fall was clearly an unnatural state; and if an unnatural state can be propagated, why may not a restored natural state be propagated also? If a moral state changed from holiness to sin, can be transmitted, why may not a moral state, changed from sin to holiness, be transmitted too? How is it that destructive sin should be so productive, and infinite redeeming grace so barren and inefficient?" p. 250. The error of Mr. Rouse in this passage seems to arise from his assuming that the holiness of the first human pair, though the work of the Holy Spirit, was a part of their own created nature. This holiness he also calls a state of grace, a state of nature, and supernatural; which had our first parents retained their integrity, would have been propagated by them to their posterity. In connection with this notion Mr. Rouse, quite consistently, maintains that original sin is a positive infection of man's moral nature, and an operating principle of evil, which is propagated from Adam throughout the unrenewed race. Then, of course, in perfect harmony with his views of the propaga-

tion of pristine holiness and original sin, he maintains that when a man and his wife shall have been restored to the divine favour, and have attained the state of sanctification, *that* holiness at once becomes a part of their own nature, and may be transmitted or propagated to their children. Moreover, Mr. Rouse so strenuously maintains the notion that "like produces like," as to leave the impression upon our minds that he is not unacquainted with the treatise on "Hereditary Descent," by Fowler, the American Phrenologist. Both these writers hold that moral qualities, as well as mental and physical peculiarities, are, in accordance with nature's laws, transmissible by generation; while we know that the very converse is frequently true.

The second work by Mr. Rouse is merely a reconsideration and defence of the sentiments propounded in his former volume. It possesses the same theological defects, and exhibits equal, if not greater, obliquity of vision on the great subjects at issue.

The "Letters to the Rev. N. Rouse, on his Theory of Hereditary Holiness," form a small but really a valuable treatise by the Rev. John Wesley Thomas, the accomplished translator of the "Trilogy of Dante." Mr. Thomas successfully criticises several of the peculiar views propounded by Mr. Rouse. Moreover, he clearly shows that the true and orthodox view of the doctrine of original sin does not consist, as Mr. Rouse would have it, in making human depravity a positive operating principle, a positive infection of man's moral nature, an operating principle of evil pervading his entire moral condition. In harmony with Mr. Watson, the exponent of Methodistic views of doctrine, Mr. Thomas considers depravity to be a defect, the absence of positive holiness and rectitude, the want of that which constitutes the moral image of God. Moreover, he maintains that holiness and righteousness are positive qualities, and the lack or want of them in a moral agent constitutes depravity. There are other points requisite to a comprehensive view of the doctrine of original sin, which this able writer might have noticed.

We will now turn our attention to the doctrine of PRISTINE HOLINESS.

Of the doctrine of man's innocence anterior to the fall, there need be no question, providing that the term innocence be used to designate, not merely freedom from guilt, but holiness, a positive quality. But whether this innocence or holiness was connatural to the first of men, or was rather a superadded grace, are subjects which come within the range of legitimate inquiry; inasmuch as from opposite opinions of Adam's pristine state, must opposite theories shape themselves concerning the doctrines of original sin and the sanctification of believers.

According to the most ancient record the ancestor of the human race

was created a man, a veritable man, and that within the last six thousand years. We reject with scorn the notion that the first human pair were primarily evolved from the simplest primitive germs, and that by the operation of various causes, acting through long periods of time, they were gradually transmuted into other and very different forms, until, in the progress of development they became monkeys, and finally, by a small amount of civilization, they became veritable man and woman. To all and sundry of the holders of this notion we can only say we wish them joy in their relationship. Nor have we any sympathy with those somewhat sceptical writers who hold that the various forms of vegetable and animal organic life are the results of the development, multiplication, and variation of species, dependent on certain contingencies. It is simply absurd to talk of genera producing species. Species have a real and a permanent existence in nature, and each was endowed, at the time of its creation, with the attributes and organization by which it is now distinguished.* So also do those speak at random who say that from a single family of the human race have sprung the diversified species of mankind. Varieties there are, but only one genus, one species of the creature man. We have high authority for this statement: "God hath made of ONE BLOOD all nations of men, for to dwell on all the face of the earth." Acts xvii. 26.

Returning to the inspired narrative, we are told that the father of the race was created "in the image and after the likeness of God." The terms "image" and "likeness," thus employed in reference to man in his pristine state, cannot refer to any bodily resemblance, inasmuch as there can be no corporeal image of him who is a Spirit. From two classes of passages in the Scriptures, the terms would seem to refer to a twofold view of the image of God, the natural and the moral similitude of the Most High.

The natural image of God, in which man was created, was the spiritual and immortal soul or mind, possessing those elevated intellectual faculties, which were not only requisite to him as a rational being, and accountable for his conduct, but which also gave him supremacy over the inferior creatures, and in some measure assimilated him to his Maker, a resemblance which all men still possess, as the necessary endowment of human nature. Gen. ix. 6; James iii. 9; 1 Cor. xi. 7; Acts xvii. 28, 29.

The moral likeness of God was the state of mind resulting from the impartation of the Holy Spirit to the first of men immediately on his creation. This constituted "the image of the heavenly," and was at once evidenced in "knowledge, righteousness, and true holiness." It was, indeed, the highest grace with which the man,

* "Life on the Earth, its Origin and Succession." By John Phillips, M.A., LL.D., F.R.S.; late President of the Geological Society of London, Professor of Geology in the University of Oxford. P. 187.

in his state of trial could be endowed; and by it, according to his capacity, he adumbrated the character of his Creator. This supernatural endowment which was the root of moral perfection, made the man a "partaker of the Divine nature;" and was, if we may so speak, the finishing stroke and crowning perfection of the last of the Creator's works. Hence in the first of men, this sacred investiture might be considered as a chartered benefit, retained on certain conditions, and, as consisting of that which might be lost and be regained, was not an essential part of that nature with which he was created. Nor could Adam, even in his state of innocence, have had the power of transmitting this supernatural propension to holiness by generation to his posterity. 1 Cor. xv. 44—49; Col. ii. 10; Eph. iv. 24; John iii. 5—7; 2 Pet. i. 4.

It ought to be observed, that some writers have attempted to show, from the use of the plural form of the Hebrew substantive *khaiim*, translated *life*, in Gen. ii. 7—and "God breathed into his nostrils the breath of *life*,"—that Adam was created with *two lives*.* variously called the animal and the intellectual, the natural and the spiritual, or the rational and the immortal.† And this puerile criticism has been time and again exhibited to convey the impression that the plural word *lives* is applied exclusively to man. The same Hebrew plural is used in Gen. vi. 17; vii. 15, 22, of the beasts of the earth; so that *they* must have the "breath of *lives*" as well as man. And even the tree, mentioned in Gen. ii. 9, iii. 22, 24, is called in the Hebrew the "tree of *lives*." Indeed the term *khaiim* is one of the Hebrew substantives which occur in the plural form only,‡ either with the signification of the plural or of the singular; and our venerable translators have shown, not only their good sense, but their sound scholarship, in translating this as well as several other plural terms in the singular. Undoubtedly our first parents possessed an animal and a spiritual life, but this is not taught us by the use of the Hebrew plural in the above passage, unless the same *lives* be predicated of the beasts of the field.

Whatever may have been the nature of the mental and moral powers of the first man when he entered on his state of trial, it is obvious that he must have possessed such a state of mind as would predispose him to a right exercise of those powers; or what ground of certainty would have existed of their possible right and holy exercise? Nor could this predisposing state of mind originate merely in the mind of the man, however mature and elevated were its powers, but solely from the supernatural endowment—the union of the Spirit of God with his mind. Hence this holy state of mind, as the result of the Divine indwelling, is spoken of in the Scriptures as

* Patrick's, Clarke's, and Benson's Commentaries, *in loco*.
† Cooke's Theology, pp. 210, 226.
‡ Kalisch's Hebrew Grammar, vol. i. 51. 1862.

a state of "uprightness," Eccl. vii. 29; "knowledge," Col. iii. 10; "righteousness and true holiness," Eph. iv. 23, 24; and the body was the "temple of God," 1 Cor. iii. 16, 17.

This pristine holiness, then, would seem not to have been so much a principle or element forming part of Adam's created nature, as it was the Holy Spirit communicated unto him, dwelling in him, informing and actuating the whole man by his Almighty agency; thus sustaining him in the enjoyment of the inner or spiritual life, and filling him with love to his Maker.

How, then, we may well ask, could a supernatural endowment like this have been propagated by ordinary generation? Undoubtedly if Adam had retained his pristine innocence, the same supernatural endowment, on account of his federal relation to the race, would have been graciously communicated to his children, probably at their birth, just as it had been communicated to himself immediately on his creation. And each individual so endowed would probably like himself have had a season of probation, during which he would have been liable to temptation and sin.

We now proceed to show that pristine holiness, spiritual life, or original righteousness, was, in the view of the Reformers in the earliest Protestant Confessions of Faith, the result of the supernatural endowment of the first of men with the Holy Spirit.

The Confession of Augsburg, drawn up by Luther and Melancthon, in the year 1530.

Man is said, in this oldest of Protestant Confessions, to have possessed "that light and knowledge of God, that uprightness, that perpetual obedience, that true, pure, and chief love of God, and the other gifts of an integral nature."*

Melancthon, in his "Apology," also says—"Original righteousness did not consist merely in the equal temperament of the qualities of the body, but also in those gifts—the certain knowledge of God, the fear of God, confidence in God, together with a certain uprightness, and the power of efficiently standing."†

The Confession of Saxony, drawn up by Melancthon in the year 1551.

"Original righteousness was not merely the acceptation of the human race before God, but also, in the nature of man, a light in the mind, whereby he might firmly assent to the word of God; and a conversion of the will unto God, and an obedience of the heart agreeing with the judgment of the law of God, which was grafted in the mind, and man was the temple of God, because that then God dwelling in man did govern him."

The Confession of Wirtemberg, drawn up in the year 1552.

* Harmonia Confessionum Fidei, Genevæ, 1581. This scarce volume, now before me, contains all the early Protestant Confessions of Faith.

† Apologia Confessionis, Witebergæ, 1573, fol. 62.

"We believe and confess that, in the beginning, man was created by God, righteous, wise, endowed with free-will, adorned with the Holy Spirit, and happy."

The Confession of Bohemia, or *the Waldenses*, drawn up in the year 1573.

"The Lord in the beginning created man after his own image and likeness, and adorned him with the gifts of his grace or benignity. He grafted in him his Spirit and righteousness, and gave to the soul and body all the faculties and powers; and so made him holy, righteous, wise, immortal, and a pleasant temple for his Divine Spirit."

Having presented the views of the principal early Protestant Confessions, we will now notice those presented in the writings of some of the leading divines.

Melancthon says—"Original righteousness was the acceptation of the human race before God, and in the nature of man a light in the mind, by which he might firmly assent to the word of God; and the conversion of the will unto God, and an obedience of the heart agreeing with the judgment of the law of God, which was grafted in the mind. Original righteousness comprehends all these; hence may be understood the saying, 'Man was created after the image and likeness of God,' which Paul thus interprets—the image of God is the knowledge of God in the mind, and a free-will, just, and in agreement with the law of God, as it is said, 'Man was created in righteousness and true holiness.'"*

Calvin, on the image of God, says—"And under the term 'image' is comprehended whatever appertains to the spiritual and eternal life. I grant that Adam did bear the image of God, inasmuch as he was joined to him—which is the true and the highest dignity. For it was not granted to man to glory in himself, even at that time, when by the bountifulness of God he was adorned with the highest ornaments. When he was advanced to the highest degree of honour, the Scriptures attribute nothing else unto him than that he was created after the image of God, whereby, as if to suggest that man was blessed, not by his own good things, but by the partaking of God."†

Arminius, when treating on the parts of God's image in man, observes:—"Some of them may be called natural to man, and others supernatural; some essential to him, and others accidental. It is natural and essential to the soul to be a spirit, and to be endowed with the power of understanding and of willing, both according to nature and the mode of liberty. But the knowledge of God, and of things pertaining to eternal salvation, is super-

* Loci Communes Theologica, p. 85.

† Institutio Christianæ Religionis, lib. i. 15, 4; ii. 12, 6; ii. 2, 1.

natural and accidental; as are likewise the rectitude and holiness of the will according to that knowledge. He was created after the Divine image in the knowledge of God and in righteousness, in regard to his having been created with freedom of will, and in regard to his having been created with a disposition and aptitude for the enjoyment of life eternal. For, according to this knowledge and righteousness, man was qualified and empowered; he was also laid under an obligation to know God, to love, worship, and serve him."

"The condition of the covenant into which God entered with our first parents was this—that, if they continued in the favour and grace of God by an observance of this command and of others, the gifts conferred on them should be transmitted to their posterity, by the same Divine grace which they had themselves received. The Spirit of grace, whose abode was within man, could not consist with a consciousness of having offended God; hence, therefore, on the perpetration of sin and the condemnation of their own hearts, the Holy Spirit departed. Wherefore the good Spirit of God likewise ceased to lead and direct man, and to bear inward testimony to his heart of the favour of God."*

Mr. Wesley has well observed—"And God created man, not only in his natural, but likewise in his own *moral*, image. He created him not only 'in knowledge,' but also 'in righteousness and true holiness.' As his understanding was without blemish, perfect in its kind, so were all his affections. They were all set right, and duly exercised on their proper objects. And, as a free agent, he steadily chose whatever was good, according to the direction of his understanding. In so doing, he was unspeakably happy; dwelling in God, and God in him; having an uninterrupted fellowship with the Father and the Son, through the eternal Spirit; and the continual testimony of his conscience, that all his ways were good and acceptable to God." Again, Mr. Wesley says—"Our first parents did enjoy the presence of the Holy Spirit; for they were created in the image and likeness of God, which was no other than his Spirit. By that he communicates himself to his creatures, and by that alone they can bear any likeness to him. It is, indeed, his life in them; and so properly Divine, that, upon this ground, angels and regenerate men are called his children. But when man would not be guided by the Holy Spirit, it left him."†

Such also were the views, on the Divine image in man, of the eminent Richard Watson, who has well observed—"But the power which upholds the rational creature in spiritual life is the Holy Spirit. The infliction of spiritual death, which was included in the original sentence, consisted, of course, in the loss of spiritual

* Arminii Opera, Disp. Priv. Thes. 26. 8; Declar. 8; Disp. 31.
† Wesley's Sermons, 62, and 141.

life, which was that principle from which all right direction and control of the various powers and faculties flowed. But this spiritual life in the first man was not a *natural effect*—that is, an effect which would follow from his mere creation, independent of the vouchsafed influence of the Holy Spirit. This may be inferred from the 'new creation,' which is the renewal of man after the image of him who at first created him. This is the work of the Holy Spirit; but even after this change, this being 'born again,' man is not able to preserve himself in the renewed condition into which he is brought, but by the continuance of the same quickening and aiding influence. No future growth in knowledge and experience, no power of habit, long persevered in, render him independent of the help of the Holy Spirit. If there be any correspondency between the moral state of the regenerate man, and that of man before his fall; we do not speak of degree, but of substantial sameness of kind and quality; if love to God be in us what it was in him—if holiness, in its various branches, as it flows from love, be in us what it was in him, we have sufficient reason to infer, that, as they are supported in us by the influence of the Divine Spirit, they were so supported in him."*

It will thus be seen, from the documents quoted, that the Reformers and the principal leading divines have ever considered that "righteousness and true holiness," is the result of the Divine indwelling—the image of God, which consisted of that which is not essential to human nature, and was never designed to be propagated by the first human pair. The *natural* image of God, which, as we have seen, is essential to human nature, may be propagated, but the *moral* likeness—that which is not essential, not a constituent part of human nature—cannot be propagated by generation. For how, we may well ask, could the indwelling Deity—the source of pristine holiness and righteousness, be propagated? If then this gracious gift, this ornament over and above mere human nature, could not possibly, by generation, have been handed down from sire to son, Mr. Rouse's entire theory fails at its base.

Moreover, it must be obvious to every attentive reader of the Scriptures, that when the first human pair were created and placed in Eden they were placed there in a state of probation, and were exposed to the wiles and temptations of Satan. How, then, could the parents of our race, under such circumstances, had they possessed nothing more than the attributes of mere humanity with which they were created, have had a possible chance to resist their spiritual enemy, and of overcoming a foe of more than mortal might? In such a strife mere humanity must have quailed before the power of the tempter. Hence the infinitely Holy Creator prepared the human pair for the conflict by furnishing them with arms mighty

* Theological Institutes, iii, 87, 88.

and strong from the magazines of grace. He endowed them with his Holy Spirit. This was the quickening principle in them which resulted in "righteousness and true holiness;" and with this supernatural endowment they had power to go on from strength to strength, and were fully able to resist all the fiery darts of the wicked one.

ORIGINAL SIN.

If, then, original holiness, which is a moral quality—the result of the Divine indwelling—could not be propagated by generation, how could original sin, which is not a positive principle but a moral quality—not a thing, but the lack of a thing—be propagated by generation?

On the doctrine of man's fall, and the consequent sinfulness and liability of the whole human race to condemnation, there is no question. But whether this sinfulness, universal depravity, original sin, or whatever else it may be called, is now a *connatural* principle, transmitted by generation, or properly the *absence* of positive holiness and rectitude, is also a subject which comes within the range of legitimate enquiry.

It is undoubtedly true that some Protestant Confessions of Faith, when treating on original sin, are so expressed that it might be inferred that a *positive* evil infection, taint, or contamination had been judicially infused into man's entire nature, which has been transmitted by generation to all his posterity. And it must be admitted that several eminent divines, in later times, have expressed themselves in the same way. Now, unless such terms are used in a figurative sense, such writers must hold depravity to be a *substance*, a *subtle virus*, diffusing itself throughout the entire family of man; perhaps "contracted," as Melancthon sagely observes, "from the contagion of the apple or from the breath of the serpent."*

Of course this view, to say nothing of its *physical* rather than its *moral* aspect, makes depravity *now* connatural to man—part and parcel of our existing nature. And as all positive principles flow from creative power, we can scarcely resist the conviction, that as God is the former of our nature he is, according to this view, the author of our natural depravity. Moreover, if the sin of Adam by propagation contaminated his immediate descendants, why is not the accumulated taint or contamination of all the sins of all our ancestors, from Adam down to ourselves, brought down upon us and propagated to us? In this way, why must not the contamination of the sins of Adam's posterity to the end of time, go on in the way of arithmetical progression?

Other divines, however, and those the greater number, both of the Calvinist and Arminian schools, while rejecting such a notion, have resolved depravation into *deprivation*, a view which Melanc-

* Apologia Confessionis, folio 61. Edit. 1573.

thon calls "the ancient definition, which makes original sin to be the lack of original righteousness."*

At the same time the holders of this view distinctly maintain that while depravity is not a substance, but a *quality*, positive evil, and corruption may flow from a mere privation, just as in the death of the body the mere privation of life surrenders the body to corruption. So from spiritual death or the loss of spiritual life and original righteousness that moral corruption necessarily followed, which consists in estrangement from God, moral inability, the dominion of irregular passions, the rule of appetite, and enmity to God.†

But still, the remarks which we have already made do not embrace a full view of the doctrine of original sin. They merely glance at the human aspect of the question—the effects of the first transgression upon the human mind. There is the Divine aspect of the question, perhaps the primary one—the effects of the first transgression upon the mind of God, the Sovereign Ruler, and this must be looked at if we would have a comprehensive view of the doctrine of original sin. So, also, the old Protestant dogmatists recognise this duality in the nature of original sin. The *offence* to God and the consequent condemnation of mankind, and the *deprivation* of the Holy Spirit, and the consequent depravity of the human race.

In the first transgression man violated the Divine law, and by the "offence" not only forfeited pristine honour, but brought himself under the displeasure of his gracious Sovereign. The majesty of law being thus insulted, and the moral order of the universe disturbed, it no longer comported with the dignity of the Supreme to hold immediate communion with the apostate. Moreover, the dignity of justice must be vindicated, and the honour of the Divine government sustained; hence the necessity for the infliction of the threatened punishment as the reward of transgression. The punishment thus inflicted was the liability to the death of the body, and the loss of the soul's happiness for ever.

Nor was this condemnation, arising from "the offence of one," confined to the first human pair. The first transgressor, as the federal head or representative of the race, involved in the consequences of "the offence" the whole human family; hence the statement, "By one offence the sentence of death came upon all men to condemnation." And in this state of condemnation all would have inevitably remained, had it not been that "by one's righteousness the free gift came upon all men to justification of life."

The condemnation of the race, arising out of "the offence" of the first man, is usually called by divines the imputation of sin.

* Apol. Confessionis, folio 62.

† Watson's Theol. Insts. iii. 85.

But by this imputation of Adam's sin to his posterity, we are not to understand the imputation of the *actual commission* of his sin to his descendants, as if the entire race was in him, its head, consenting to his act. Such a view of imputation, counting all men equally culpable with him in the first transgression, is alike repugnant to our consciousness and to the equity of the case. When, however, it is stated, that the sin or righteousness of one person is imputed to another, and those words are used to denote, not that the evil or good actions themselves, but only the *legal results* of them are imputed, there can be no reasonable ground of complaint. In this way, undoubtedly, the sin of Adam is imputed to his posterity, inasmuch as all are involved in the consequences of his transgression. And even in this, when we consider the restorative provision in the "abounding of grace," the equity of the Divine procedure is unimpeachable.

The human aspect of the doctrine of original sin exhibits the effects of the first transgression upon the human mind, in the immediate forfeiture of the Holy Spirit—the moral image of the Most High, and the loss of pristine holiness and righteousness. Shorn of his more than human strength, the first of men no longer possessed supreme love to his Maker. He had fallen a prey to satan, and was so far demoralised, that, to his appetites and passions—originally good and subservient to order—he at once became a slave. He walked no longer after the Spirit, but after the flesh. Thus deprived of the controlling principle—the Divine indwelling—he became depraved, and the tendency of his mind henceforward was to evil. It required no judicial infusion of positive evil to become a part of man's nature, to render him depraved; inasmuch as the corruption of that nature necessarily followed upon the privation of that spiritual life which was the root of original righteousness. And, in connection with the loss of all that was holy, just, and true, he was exiled from the tree of life, and subjected to all the ills that flesh is heir to; until, in accordance with the penalty awarded, his body sank in death to mingle with its pristine elements.

As the consequence of Adam's transgression, his descendants throughout time are involved in the like calamities. "For," as Calvin has well observed, "such endowments as it pleased the Lord to bestow upon human nature, he deposited with Adam; and when he lost them, he lost them not only for himself, but for us all."* Thus are all men born deprived of the Holy Spirit, and destitute of original righteousness. The human mind requires no acquisition of positive evil to render it depraved; inasmuch as by this privation it is not only destitute of all good, but is so fertile in all evils, that it cannot long remain inactive. Indeed, its invariable tendency

* Institutio, lib. ii. 1, 7.

from this privation is, unless Divine grace interpose, to the total estrangement of the heart from God, and to the consequent defiance of his authority and law. But this tendency of the mind to evil, is not the result of a literal taint or contamination, transmitted to the race by generation from Adam. Were it so, depravity would then be a positive principle, a creature of God; or, perhaps, as some of Luther's opponents argued, "it is not sin, but a punishment for sin."*

Should our readers, notwithstanding what has been said, still find a difficulty in the question of depravity, they may find the solution in Romans vii. 23: "But I perceive a different law in my members, warring against the law of my mind, and captivating me to the law of sin which is in my members." Here the "law of the mind" designates the force or power of reason and conscience approving the rectitude of the Divine law. "The law of sin" is the force or power in the tendency to evil in our fallen nature. But "the different law," which the apostle perceived, is the force or power of satan, warring against the law of the mind, and captivating the heart to the law of sin—the evil tendency of our corrupt appetites and passions.

Here, then, in the heart being deprived of the controlling influence of the Holy Spirit, and the consequent tendency of our nature to evil, together with the access of Satan to our minds—probably from our birth—with all the force of his temptations; we find sufficient to account for all the corruption, concupiscence, or depravity to which our nature is subjected. Indeed, there is no reason why we should be so shy, in the question before us, where the Scriptures are so explicit, in giving even the devil his due. Melancthon was right when he spake "of the tyranny of the devil, which horribly impels our enfeebled nature."† The Scriptures declare that in consequence of the first transgression we are subjected to the "power of satan"—"the spirit that now worketh in the children of disobedience." This is the force or operating power, in conjunction with our own tendency to evil, which is the controlling principle in the unregenerate. Moreover, while it is the inexhaustible source of all actual sins, it is no less true that all men sin actually and universally, and thus remain under condemnation until regenerated by the Holy Spirit.

It must be observed, however, that this tendency of the mind to evil cannot lead to action without the interposition of volition. A mere desire arising in the mind, excited by the temptation of satan, to take some forbidden thing, may be quite involuntary and innocent; but moral evil or transgression only commences when the

* Apologia Confessionis, fol. 65.
† Loci. Com. Theologici, i. 93.

desire or temptation is followed by the volition or determination to take it.

But it may be objected, if depravity is not a taint or positive infection, how can original sin be hereditary in the human race? Well, now, we have considered depravity to be a defect, the lack of the Holy Spirit and the consequent lack of holiness and rectitude, the want of that which constitutes the moral image of God; and may not that defect, in accordance with some law of nature, be transmitted by generation from sire to son? Did not Adam, after he had forfeited the Divine image, beget a son "in his own likeness, after his own image," and not after the likeness of his Creator? Here, then, we have the transmission of the defect from father to son; and this defect or privation runs through the entire race. Moreover, if any will still contend for the hereditary descent of a *positive infection*, a *positive operating principle*, let them, in connection therewith, be consistent, and maintain that even Satan himself, the usurper of God's throne in the heart, has become part of human nature, and is transmitted by generation throughout the family of man.

In treating on the transmission of depravity by generation, it has long been debated, whether the soul proceeds by derivation, or is an immediate creation. The tenet of the soul's traduction is, perhaps, most in harmony with Scripture. "The usual objection to its immediate creation is, that God cannot create an evil nature. But if our corruption is the result of privation, not of positive infection, the notion of the immediate creation of the soul is cleared of a great difficulty."* However, as to the metaphysical part of this question, we have not the means of arriving at a satisfactory conclusion.

Under the two-fold view of the doctrine of original sin, which we have here presented, our readers will see at once how wonderfully the sacrificial atonement of our Divine Redeemer was adapted to meet the entire case of human transgression. In the Divine aspect of the doctrine of sin, we have "the offence" to God in the violation of his law, and the consequent condemnation of our race This aspect of the case was fully met, and the Divine honour vindicated in the death of Christ, which was primarily intended for the expiation of sins with respect to God, and not to man. In the human aspect of the doctrine of sin, we have the effects of transgression upon the human mind, in the forfeiture of the Holy Spirit, and the consequent depravity of our nature. This aspect of the case is equally met in the death of our Divine Substitute; inasmuch as through his continual intercession, the Holy Spirit is vouchsafed to our guilty race, to reclaim the wanderers, and to renew our fallen nature by constituting the human heart again the temple of the living God.

* Watson's Theol. Inst., iii. 90.

That the view of the doctrine of original sin which we have given is the view of the Reformers in the early Protestant Confessions of Faith, we shall now proceed to show.

The Confession of Augsburg. "We understand by original sin that which the holy fathers, and all of orthodox and sound learning in the church do so call—namely, that *(reatum)* liableness, whereby all who are born are, through Adam's fall, exposed to the wrath of God and eternal death; and the very same corruption of human nature derived from Adam. And this corruption of human nature comprehends the defect of original righteousness, integrity, or obedience, and also concupiscence. This defect is horrible blindness and disobedience; that is to say, to lack the light and knowledge of God which would have been in our unchanged nature. Wherefore, those defects and concupiscence are things damnable, and of their own nature worthy of death."

The Confession of Saxony. "And we say that all men after the fall of our first parents who are born from the union of male and female, do bring with their birth original sin; as Paul says, 'By one man sin entered into the world, and death by sin;' and 'we were by nature the children of wrath, even as others.' Neither do we dislike the usual definition, rightly understood: 'Original sin is *(carentia)* the lack of original righteousness which ought to be in us.' And when we consider what original righteousness signifies, then the *(privatio)* privation opposite thereto is less obscure. Therefore, original sin is, both for the fall of our first parents and for that deprivation which follows the fall, even in our birth to be exposed to the wrath of God, and to be worthy of eternal damnation, except we obtain remission for the Mediator's sake. And this depravation is, to lack now the light or presence of God, which should have shined in us; and it is an estranging of our will from God, and the stubbornness of the heart resisting the law of the mind, as Paul speaks—Rom. vii. 23—and that man is not the temple of God, but a miserable mass, without God, and without righteousness. These defects, and this whole depravation we say to be sin, and not merely the punishment of sin, and a thing indifferent. Therefore, we do expressly name these evils depravation, which is often named by the ancient writers evil concupiscence. But we distinguish those appetites which were created in our nature from that confusion of order which happened after our fall; as it is said, The heart of man is wicked,' Jer. xvii. 9; and also Paul, 'The carnal mind is enmity against God.' This evil concupiscence we say to be sin; and we affirm that this whole doctrine of sin, as it is propounded and declared in our churches, is the perpetual consent of the true church of God."

The Confession of Wirtemberg. "Afterward, for his disobedience, man was deprived of the Holy Ghost, and made the bondman

of satan, and subjected both to corporal and eternal damnation. And that evil did not stay in one only Adam, but was derived into all his posterity."

The Confession of Scotland, drawn up in the year 1560. "By which transgression, commonly called original sin, was the image of God utterly defaced in man, and he and his posterity of nature became enemies to God, slaves to satan, and servants to sin. Insomuch that death everlasting hath had, and shall have, power and dominion over all that have not been, are not, or shall not be, regenerate from above, which regeneration is wrought by the power of the Holy Ghost."

The Articles of the Church of England, drawn up in the year 1562. "Original sin standeth not in the following of Adam (as the Pelagians do vainly talk); but it is the fault and corruption of the nature of every man that naturally is engendered of the offspring of Adam, whereby man is (*quam longissime distet*) very far gone from original righteousness, and is of his own nature inclined to evil, so that the flesh lusteth always contrary to the Spirit; and, therefore, in every person born into this world, it deserveth God's wrath and damnation."

The Confession of Bohemia, or *the Waldenses*. "For that free liberty of choice, which God permitted to the will of man, he abused, and kept not the law of his righteousness, but swerved therefrom, and therein transgressed the commandment of God, insomuch that he obeyed the devil and those lying speeches of his, and gave credit unto them, and performed to the devil such faith and obedience as was due to God alone; whereby he stripped and bereaved himself and his posterity of the state of perfection and goodness of nature; and the grace of God, and those gifts of righteousness, and the image of God, which, in his creation, were engrafted in him, he partly lost them, and partly corrupted and defiled them—as if with horrible poison one should corrupt pure wine—and by this means he cast headlong both himself and all his offspring into sin, death, and all kind of miseries in this life, and into punishment eternal after this life."

The Confession of the Remonstrants or *Arminians*, drawn up in 1623. "And because Adam was the stock and root of all mankind, therefore he involved and entangled not only himself, but also all his posterity, who were, as it were, shut up in his loins, and were, by natural generation, to proceed from him, in the same death and misery with himself; so that all men, without any difference—our Lord Jesus Christ only excepted—are, by this one sin of Adam, deprived of that primeval happiness, and destitute of that true righteousness which is necessary for the obtaining of eternal life, and, consequently, are now born liable to that eternal death, and likewise manifold miseries."

Having presented the statements of the principal early Protestant confessions on the doctrine of original sin, let us now examine the stimony of some of the leading divines.

In the year 1530 Melancthon wrote his Apology for the Augsrg Confession, revised in 1541, in reply to the refutation drawn by the Romish theologians. In the Apology the doctrine of iginal sin is very ably and lengthily treated.

Melancthon says, "The ancient definition rightly understood, rrectly says, 'original sin is the lack of original righteousness.' ot only is the obedience of the inferior powers of man taken vay, but also the knowledge of God, confidence in God, the ar and love of God, and the power of efficiently standing, are so taken away. So even the theologians in the schools have taught at there is no efficient standing without these special gifts and elps of grace. That the subject might be understood, we have amed these gifts—the knowledge of God, the fear of God, and onfidence in God. Hence it is evident that the ancient definition ays the same that we have declared, that the fear of God and conidence in him are taken away; that is to say, not the *act* merely, at the *gifts* and *power* of efficiently acting are taken away."*

Again, the scholar of the Reformation says, "The formula of in is generally and rightly understood by the learned to be the *iableness* for the offence, or condemnation of the person who is ccused; but to this other evils have been added. The unlearned onks have omitted this *liableness*, and have said, 'the formula of in is the *defect*, and that this is taken away in the renewed, while he material remains.' By the material they understand the appeites created by God, which are good things. But they were ignoant of what they were speaking, for while the faults remain, such s doubts, negligence, and contumacy, it may be easily understood hat the *defect* remains; for the very names of these faults which emain designate the *defect*."†

Calvin, in his generally able chapter on original sin, says, Therefore, they which have defined original sin 'to be a lacking f original righteousness which ought to have been in us,' although, ideed, they comprehend all that is in the thing itself; yet they ave not fully enough expressed the force and efficacy thereof. or our nature is not only bare and empty of goodness, but also, so plenteous and fruitful in all evils, that it cannot be inactive."‡

Arminius has well observed: "The proper and immediate effect of is sin was the offence to God. For, since the form of sin is 'the ansgression of the law,' it is primarily and immediately an insult the Legislator himself; and from this insult, with the offence to

Apologia Confessionis, fol. 62, 63.
Loci Com. Theol. i. 91, 92. Tabulæ Loci Com. Theol. per J. Nysæum, 63, 1560.
Institutio, lib. ii. 1, 8.

him who hath expressly willed that his law should not be violated, is conceived that just displeasure, which is the second effect of sin. From this displeasure follows the infliction of punishment, which was, in this instance, twofold: 1. A *liability* to both deaths. 2. A *privation* of that primitive holiness and righteousness, which, because they were the effects of the Holy Spirit dwelling in man, ought not to have remained in him after he had fallen from the favour of God, and thus incurred his displeasure."

Again, this distinguished theologian observes, "If by disobedience they—the first human pair—rendered themselves unworthy of those gifts, their posterity likewise should not possess them, but should be exposed to the contrary evils. Thus it occurred, that all men who were to be naturally propagated from them, became exposed to death temporal and death eternal, and devoid of this gift of the Holy Spirit or original righteousness. This punishment is usually called the 'privation of the image of God,' and 'original sin.'" *

Bishop Hopkins also says, "The loss and privation of the image of God, the clarity of our understandings, the obedience of our wills, the order of our affections, the perfect harmony of the whole man in the subjection of his inferior faculties to his superior, and all unto God, being utterly lost and renounced, so that now we are become both unable and averse to everything that is good. We need not, I say, superadd any positive corruption in original sin, to the privation of original righteousness. For a mere privation of rectitude in an active subject, will sufficiently solve all those phenomena for which a positive corruption is pleaded. It is sufficient that we have lost those holy habits and principles of righteousness and knowledge which we were at first endowed with, and which alone could direct every action with a reference to God, and his honour and glory." †

President Edwards, though he perplexes the subject of pristine holiness by his theory of "natural and supernatural principles," which he thinks were "concreated or connate," still argues well against the infusion of evil. "When man sinned, the Holy Spirit, that Divine inhabitant forsook the house, because it would have been utterly improper in itself, and inconsistent with the constitution God had established, that he should still maintain communion with man. Only God's withdrawing, as it was highly proper and necessary that he should, from rebel man, and his natural principles being left to themselves, is sufficient to account for his becoming entirely corrupt, and bent on sinning against God. And as Adam's nature became corrupt, without God's implanting or infusing of any evil thing into it; so does the nature of his posterity." ‡

* Arminii Opera Theologica, 194, 195, 299. Edit. 1631.
† The Two Covenants, 99—101. 1712. ‡ Edwards' Works, 538.

As the views of Mr. Wesley on the doctrine of original sin are given more concisely in his truly valuable sermons than in his reply to Dr. Taylor, we shall refer to them. We give, however, one passage from Mr. Wesley's treatise, on the somewhat critical use of the terms "punishment" and "suffering."

Dr. Taylor had said, "No other could in justice be punishable for that—our first parents' transgression—which was their own act and deed only." Mr. Wesley replies, "If no other was justly punishable, then no other was punished for that transgression. But all were punished for that transgression, namely, with death. Therefore, all men were justly punishable for it. By *punishment* I mean *suffering* consequent upon sin, or pain inflicted because of sin preceding. Now, it is plain, all mankind *suffer* death; and that this suffering is consequent upon Adam's sin. Yea, and that this pain is inflicted on all men because of his sin. When, therefore, you say, 'Death does descend to us in consequence of his transgression,' you allow the point we contend for; and are very welcome to add, 'yet it is not a *punishment* for his sin.' You allow the thing, call it by what name you please. But 'punishment always connotes guilt.' It always connotes sin and suffering: and here are both. Adam sinned: his posterity *suffer;* and that, in consequence of his sin."*

Thus, then, it would appear, that strictly speaking, Adam was *punished* for his own sin, while his posterity *suffer* in consequence of his transgression; and this is also the view of Dr. Payne. "The English term *guilt* is of Saxon origin, and originally means the *fine* or *mulct* paid for an offence. Out of this meaning would naturally grow *liability to the payment of this fine.* In a case where the offence is a crime or sin, the fine or mulct is properly the punishment of that sin, and liability to pay the fine is desert of that punishment. Now Adam had both committed sin, and he deserved to suffer the punishment due to it. Our statement is *not* that *guilt,* in the proper sense of the term, *i. e.* desert of punishment, rests upon the race in consequence of Adam's sin; nor that the results of his sin overtake us as *punishment,* strictly so called; but that his federal failure has brought upon us legal exposure, or liability, to suffer the consequences of that failure." †

In the sermons Mr. Wesley's views on original sin fully harmonise with the early Protestant Confessions of Faith, and the leading divines of this country and the continent. It is true that, in his work on Original Sin, and in his sermons, he occasionally uses such terms as *contagion, infection, taint,* &c.; but we cannot say that he used them to designate the direct *tainting* of the heart, by a *positive infection,* or the *infusion* of evil qualities to be propagated

* Wesley's Works, ix. 230.
† The Doctrine of Original Sin, 89, 90. Edit. 1854.

by generation. Undoubtedly he used them, in describing the moral state of man, as strong rhetorical expressions; just as we are all in the habit of using these or similar expressions.

"The Scripture avers, that 'by one man's disobedience all men were constituted sinners;' that 'in Adam all died,' spiritually died, lost the life and the image of God; that fallen, sinful Adam then 'begat a son in his own likeness;' nor was it possible he should beget him in any other; for 'who can bring a clean thing out of an unclean?'—that consequently we, as well as all other men, were by nature 'dead in trespasses and sins,' 'without hope, without God in the world,' and therefore 'children of wrath;' that every man may say, 'I was shapen in wickedness, and in sin did my mother conceive me;' that 'there is no difference,' in that 'all have sinned and come short of the glory of God,'—of that glorious image of God wherein man was originally created."*

"She then 'gave to her husband, and he did eat.' And in that day, yea, that moment, he *died*. The life of God was extinguished in his soul. The glory departed from him. He lost the whole moral image of God—righteousness and true holiness. He was unholy; he was unhappy; he was full of sin; full of guilt and tormenting fears. Being broke off from God, and looking upon him now as an angry Judge, 'he was afraid.' But how was his understanding darkened, to think he could 'hide himself from the presence of the Lord among the trees of the garden!' Thus was his soul utterly dead to God! And in that day his body likewise began to die—became obnoxious to weakness, sickness, pain: all preparatory to the death of the body, which naturally lead to eternal death."†

"Adam, in whom all mankind were then contained, freely preferred evil to good. He chose to do his own will, rather than the will of his Creator. He 'was not deceived,' but knowingly and deliberately rebelled against his Father and his King. In that moment he lost the moral image of God, and in part the natural: he commenced unholy, foolish, and unhappy. And 'in Adam all died:' he entitled all his posterity to error, guilt, sorrow, fear, pain, diseases and death."‡

"But, although man was made in the image of God, yet he was not made immutable. This would have been inconsistent with that state of trial in which God was pleased to place him. He was, therefore, created able to stand, and yet liable to fall. By this wilful act of disobedience to his Creator, this flat rebellion against his Sovereign, he openly declared that he would no longer have God to rule over him. Accordingly in that day he did die—he died to God—the most dreadful of all deaths. He lost the life of God: he was separated from him, in union with whom his spiritual

* Wesley's 44th Sermon. † Wesley's 62nd Sermon. ‡ Wesley's 57th Sermon.

life consisted. The body dies when it is separated from the soul; the soul, when it is separated from God. But this separation from God Adam sustained in the day, the hour, he ate of the forbidden fruit. So he had lost both the knowledge and the love of God, without which the image of God could not subsist. Of this, therefore, he was deprived at the same time, and became unholy as well as unhappy. In the room of this he had sunk into pride and self-will, the very image of the devil; and into sensual appetites and desires, the image of the beasts that perish. And in Adam all died, all human kind, all the children of men who were then in his loins. The natural consequence of this is, that every one descended from him comes into the world spiritually dead—dead to God, wholly dead in sin; entirely void of the life of God—void of the image of God, of all that righteousness and holiness wherein Adam was created."*

Mr. Watson, the systematic exponent of Methodist theology, has well delivered himself on the doctrine of original sin. He says—"This is by some divines called, with great aptness, 'a *depravation* arising from a *deprivation*,' and is certainly much more consonant with the Scriptures than the opinion of the infusion of evil qualities into the nature of man by a positive cause, or direct *tainting* of the heart. The depravation, the perversion, the *defect* of our nature is to be traced to our birth; so that in our flesh is no good thing, and 'they that are in the flesh cannot please God;' but this state arises, not from the infusion of evil into the nature of man by God, but from the separation of man from God, that extinction of spiritual life, which was effected by sin, and the consequent and necessary corruption of man's moral nature. Arminius, in the above quotation, has more forcibly and explicitly expressed that privation of which we speak, by the forfeiture of the gift of 'the Holy Spirit' by Adam, for himself and his descendants, and the loss of original righteousness as the consequence. This I take to be at once a simple and a Scriptural view of the case. This accounts for the whole case of man's corruption. The Spirit's influence in him did not prevent the possibility of his sinning, though it afforded sufficient security to him as long as he looked up to that source of strength. He did sin, and the Spirit retired; and, the tide of sin once turned in, the mound of resistance being removed, it overflowed his whole nature. In this state of alienation from God, men are born with all these tendencies to evil; because the only controlling and sanctifying power, the presence of the Spirit, is wanting, and is now given to man, not as when first brought into being, as a creature; but it is secured to him by the mercy and grace of a new and a different dispensation, under which the Spirit is administered in different degrees, times, and modes,

* Wesley's 45th Sermon.

according to the wisdom of God, never on the ground of our being creatures, but as redeemed from the curse of the law by him who became a curse for us."*

We have thus seen, from the evidence presented, that the proper view of the doctrine of original sin does not require us to maintain that depravity is a positive infection, a taint, or contamination of our nature; but rather, that it is a moral quality—the result of the privation of spiritual life or the image of God. And if this depravity be the result of the universal absence of pristine holiness, and not the hereditary transmission of a positive corruption throughout the race, we are prepared to ask, how can holiness—the result of the restoration of the Holy Spirit, which is not a positive principle, but a positive or moral quality—be transmitted by generation in the families of the regenerate?

SANCTIFICATION.

As fallen man is born under the curse of the law, deprived of the Spirit of God, and a prey to the power of satan, it is evident that he can only be restored to the favour of God by the reversal of the sentence, and the sanctification of the Spirit, through the sacrificial atonement of a Divine Redeemer. Nor does this plan of human redemption, in which justice and mercy are exhibited in perfect harmony, appear as an afterthought brought in upon man's apostasy; but as a gracious provision for his full restoration in body and in soul for ever.

Through the offence of the "first Adam—who was of the earth, earthy"—all were sentenced to bodily death. But through the sacrifice of the "second Adam—the Lord from heaven"—the sentence is reversed, not by an exemption from bodily death, but by the resurrection of all men at the last day. "For as through Adam all die, even so through Christ shall all be made alive."

So, also, when Adam had forfeited the Holy Spirit by transgression, he became morally dead and corrupt; and this is the state of his descendants. The Holy Spirit is the purchase of the atoning sacrifice, to be given to "draw all men to Christ," that he may again infuse into their corrupted nature the spiritual life by his quickening influences. Hence the "free gift"—the offer of life and salvation, comes upon all men in its effects very largely, and independent of anything they can do. "This is seen in the long-suffering of God—the warnings of ministers—the corrective dispensations of Providence; but, above all, in preventing grace and the influences of the Holy Spirit—removing so much of their spiritual death as to excite in them various degrees of religious feeling, and enabling them to seek the face of God, to turn at his rebuke, and, by improving that grace, to repent and believe the gospel. Hence no man suffers any loss or injury ultimately by the

* Theological Institutes, iii. 84—89.

sin of Adam but by his own wilful obstinacy. The 'abounding of grace,' by having placed before all men, upon their believing, not merely compensation for the loss sustained by Adam, but infinitely higher blessings, both in kind and degree, than were forfeited in him."*

Notwithstanding the general acknowledgment of the universal and total depravity of human nature, it has sometimes been asked, "May there not be something virtuous among men independent of Divine influence?" If there is, we should say at once that human nature is not totally depraved. Indeed, to suppose the existence of virtue independent of Divine influence, is simply to suppose an impossibility; inasmuch as the Holy Spirit, through the sacrificial atonement, has been vouchsafed to all mankind. The mere notions of right and wrong, found everywhere in the human mind, do not belong to this question, as they are native to reason and understanding. Undoubtedly there is much restraint of evil, and many virtuous acts among the unregenerate; but they are to be attributed solely to the incipient workings and the controlling influence of the Holy Spirit, given in answer to the prayers of him whom the Father heareth always.

Sanctification is the state of mind resulting from the restoration of the Holy Spirit to the mind of the believer, when consecrated to God and regenerated from above. It is not a change in the constitution of the mind, nor a property of the mind, but a change in the moral state or "spirit of the mind," effected by the purifying or restorative process resulting from the Divine indwelling. The Holy Spirit, of which man had been bereft by transgression, not only takes possession of the heart and makes his temple there, but restores the believer to dignity, holiness, and happiness, by making him a partaker of the Divine nature. Sanctification is truly the restoration of the moral image of God, which results in righteousness and true holiness.

The Reformers, in their Confessions of Faith, were not so clear in their utterances on the doctrine of sanctification; as they were evidently trammelled with the old notion of regeneration in baptism. They generally understood, that in the regenerate the guilt of original sin is taken away by baptism and the Holy Spirit, but the disease itself remains; which not only troubles and hinders man's perfection in virtue, but also maintains in the heart a continual strife and debate. In this view they followed Augustine, who had said, "that in baptism all sin was remitted, that is, was no longer *imputed;* but the corruption which hinders even the soul, will not be removed in this life."

Though the Reformers held the doctrine of the forgiveness of sin, yet they appear to have had no idea of the purification of the heart

* Theological Institutes, iii. 52, 53.

from all sin by the Holy Spirit; the doctrine of perfect holiness, so clearly eliminated in the theology of Methodism, seems mainly to owe its origin to the exegesis of Mr. Wesley.

The terms "sanctification" and "holiness" have been generally understood to designate the same thing. But the venerable Hugh Bourne seems to have distinguished the one from the other; and his distinction is not without a difference. When narrating the doctrines of our Churches, he says—"Sanctification by the Holy Spirit producing inward and outward holiness."* Here sanctification is evidently understood as the *state* of mind superinduced by the Holy Spirit; while holiness in all the activities of the heart and life is represented as being *produced* by the sanctification of the Spirit.

However, so much is certain, there can be no sanctification without the presence of the Sanctifier; no holiness without the Spirit "working in us to will and to do." Hence, true holiness is not so much a principle or element of the believer himself, as it is the Holy Spirit dwelling in him, informing and actuating the whole man by his Almighty agency. If, then, the Spirit lives in the believer, the believer is holy; and, in so far as the Spirit of Christ, rather than the renewed nature, is the presiding activity, the believer will go on from strength to strength, "perfecting holiness in the fear of the Lord."

As to the state of infants, it has been asserted, that "all infant children are in a state of actual salvation."† Of course, if *all* infants are in a state of actual salvation, they must have been born in that state, perhaps in virtue of the atoning sacrifice. This looks like a notion we recollect to have seen elsewhere, stating that "reconciliation is effected between God and man, and until man becomes personally guilty, from personal transgression, he is saved through this atonement." And so "all infants—man," are born in the actual possession of salvation, through the atonement; and not until they become personally guilty from personal transgression, do they forfeit this state of salvation! Now this notion just makes the plan of redemption a scheme of *prevention*, rather than a gracious *remedy* for an existing evil.

As to the state of infants, Richard Baxter has well observed: "And if the image of God, consisting in true holiness, be not natural, or born in every infant in the world, then original sin must needs be born with them; for that sin is either only or chiefly the *privation* of that image or holiness. He that will say that this image is not requisite to infants, and so that the absence of it is a mere negation, doth make them brutes, and not of the race of man, whom God created after his image, and leaves them incapable of heaven or hell, or any other life than beasts have. And he that

* Deed Poll of the Primitive Methodist Connexion, p. 15. Edit. 1837.
† Cooke's Christian Theology, p. 676.

thinks so of infants to-day, may think so of himself to-morrow. And he that will affirm that this image or holiness *is born* with every infant into the world, so wilfully contradicteth common evidence, which appeareth in the contrary effects, that he is not worthy to be further talked with."*

Certainly infants are not born in a state of actual salvation; nor are they born contaminated, in the sense that some have supposed. The entire family of man is born destitute of the Holy Spirit—of original righteousness—of that "holiness, without which no man shall see the Lord." So that children, dying in infancy, require the sanctification of the Spirit, to make them meet for the inheritance of the saints in light. In infants, just as in adults, the necessity of sanctification proves the moral corruption, as the necessity of a Redeemer proves that they are "by nature the children of wrath, even as others." Well, has Watson said of infants: "They are not, indeed, born justified and regenerate: so that, to say that 'original sin is taken away, as to infants, by Christ,' is not the correct view of the subject; but they are all born under the 'free gift,' the effects of the righteousness of One, which extended to 'all men;' and this free gift is bestowed on them in order to justification of life—the adjudging of the condemned to live."†

The Holy Spirit, as a part of the free gift, has been graciously vouchsafed to the human race; and, though infants are incapable of repentance and faith, just as they are incapable of a voluntary rejection of Divine grace—and it is by rejecting it, that adults perish—yet there can be no doubt, that God, ere he removes them hence, graciously purifies them by the gift of his Holy Spirit—restoring the Divine image forfeited in the first transgression, thus making them "meet for the inheritance of the saints in light."

As it now seems, from the remarks already made, that pristine holiness was a Divine endowment, which could not have been transmitted from Adam by generation; just so is sanctification a Divine endowment to every individual believer, which cannot possibly be transmitted from sire to son. Even the moral and spiritual advantages which we may now possess—the virtues which constitute the Christian character—are supernatural and gracious. They are supplementary to our nature, and not a constituent part of it. "They are not inherited like our human nature, and the faculties of body and mind which belong to it, nor conveyed to us through the same channel of hereditary descent and succession; but gifts bestowed on us through sanctification of the Spirit, and in virtue of the atonement."‡

In concluding this somewhat protracted discussion, let us not forget the price for which our redemption was secured, and the

* Divine Life, p. 87. Dublin Edit. 1818. † Theol. Institutes, iii. 54.
‡ Thomas' Letters, p. 20.

Spirit of holiness purchased for us. As the separation of God from the soul, and consequent sorrow and death, were the effects of sin; even so, to open the way for our restoration to union with God, it behoved our gracious Redeemer to taste the fearful infliction. This he did when the light of the Father's countenance was withdrawn, and while covered with the shades of death, he cried, "My God, my God, why hast thou forsaken me?" Yet, as the reward of his unknown agonies for the restoration of our fallen race, it is declared, "He shall see of the travail of his soul, and shall be satisfied." "Therefore will I—the Father—divide him a portion with the great—Myself, and he shall divide the spoil with the strong—the Holy Spirit; because he hath poured out his soul unto death: and he was numbered with the transgressors; and he bare the sin of many, and made intercession for the transgressors."

J. A. B.

Art. III.—FRANCIS QUARLES.

Poetical Works of Francis Quarles, with Memoir and Critical Dissertation. By Rev. G. Gilfillan. J. Nichol, Edinburgh.

QUARLES belongs to that class of poetical writers, principally flourishing in the seventeenth century, known as the "School of Conceits." They obtained this denomination because their pages are studded with quips, quaint and glittering fancies, witticisms, sudden surprises, forced analogies, and metaphysical subtleties; yet the true mint-stamp of genius is on their works, and nearly every page testifies how abundantly they were possessed with the divine afflatus of poesy. Where among any class or school of poets can we find greater creative, and re-productive power, more elevated thought and nobler sentiment, combined with keener appreciation of, intimate communion with, and rapt delight in, the spirit of beauty in nature?

Of this school Cowley is incontestably the master. He must have lisped in numbers, for he published a volume of poems when only thirteen years of age. In his youth he panted for fame; the opening line of his early miscellanies expresses this yearning,—

> What shall I do to be for ever known?

For ever known he will be, for notwithstanding his excessive pedantry and extravagance, critical opinion has placed him high among the immortals.

If Abraham Cowley occupies the first place in this class of poets, Dr. Donne by general *consensus* takes the second. In learning and piercing intellect he was superior to Cowley, and but little inferior to him in those peculiar endowments that characterize the true poet.

His sonnets and satires evince such a rich and picturesque fancy, such admirable wit, such withering and caustic sarcasm, and such a terse mode of expression, that his claim for the poet's place cannot be disputed. These masters had a herd of imitators and followers, who with their productions have descended into well merited oblivion. Who but a rabid bibliographer cares for the tomes of Henry Vaughan, Stanley, or Chamberlayne? Who is moved by Browne's "Shepherd's Pipe," who examines Habington's "Holy Man," or is bewitched by Lady Elizabeth Carew's "Fair Queen of Jewry?"

Between the aforesaid masters and the fameless host we have seen pass into oblivion, there is a wide region of important poetic endowment, capacity, genius, and intellectual power. In this region, but near the brilliant side, we put Crashaw, holy Herbert, George Withers and Quarles. Crashaw was brilliant and devout, many of his poems

Rise like a steam of rich, distilled perfumes.

Herbert was full of dignity, grace, and vigorous sense. To study Withers' poems is a delight, by reason of their freshness and fulness of imagination, depth of thought, and satirical force.

Hardly inferior to any of the three we have named is our emblematist Quarles—the quaint, sprightly, pious and instructive Quarles. What multitudes have been fascinated, moved and instructed as they have gazed upon his strange, grim pictures, and followed him as he has painted the beauties of holiness, or exposed the hollowness and vanity of the world. We linger over his pages, and love to linger, delighted the more, the longer we linger. How different the level smoothness and wire drawn prolixity of many a modern poetaster, the reading of whose works induces weariness, makes us yawn and wish for sleep.

It was the fashion of writers in the last century to heap dispraise and contempt upon the poets of the Cowley School. Even of Cowley himself it was asked—

Who reads Cowley now?

The cause of this is to be found in the low morals and irreligion of that century, the evils satirized and exposed by Donne, Withers and Quarles were commonly practised even in high places. No wonder then these authors were dispraised in proportion as they were read. That Quarles was little esteemed is to be partly accounted for in that change which takes place in literary taste and preference during a century. What is accepted and applauded in one age becomes obsolete and is discarded in another. But true worth, true genius dies not. It can afford to tarry while ages pass, and fickle tastes vary. It may be hid for awhile, or may be contemned by fawning critics,—but it will emerge, and command as it only can, golden opinions from the wise and good. Quarles was lost to

the public in the wild excess and sensual riot of the Restoration, and in the semi-infidel times following. His moral and highly spiritual tone was utterly alien to the dominant tastes of those ages. But better times came to this country, and the literati began to understand, value and rejoice in the "dallying sweetness," and spirituality of Herbert, Quarles and their compeers. Dr. Dibden, writers in the Retrospective Review, Southey and others were the first in later times to demand for Quarles a place among the "laurelled fraternity."

It is deeply to be regretted that we know so little of Quarles's personal history, and almost nothing of the growth of his mind. But for the deeply interesting sketch by his widow Ursula, we should be entirely ignorant of the facts of his life. Thanks, then, to the memory of this loving, modest, and intelligent lady, for this deeply interesting outline. Of the manner and style of good Mistress Quarles, let the opening paragraph speak:—

"Though it be considered inconsistent with the duty of a wife to be injurious in any respect to her husband, yet, in this bold undertaking, I fear I shall be so to mine, which, I doubt not but he would have forgiven, if he had been living, as proceeding from love, and I hope his friends will pardon now he is dead, as being the last duty I can perform for a loving husband. Those that know with what pen his works are written will say his life deserved a more skilful artist to set it forth, which office, though many might have been procured to undertake, and to which I doubt not but some would have voluntarily offered themselves if they had known such thing had been intended, yet have I (with much zeal, though small discretion) adventured upon it myself, as being fully assured that none can be more sensible of the loss of him than I, though thousands might have expressed that loss to the world with more art and better judgment."

Acknowledging the paucity of our information, we supply the little we know. Francis Quarles was born at Romford, in Essex, in the spring of 1592. His father, James Quarles, was clerk of the Green Cloth, whatever that may be, and Purveyor of the Royal Navy, under Queen Elizabeth. Francis in his school days surpassed his companions in quickness, retentiveness, and scholarly acquirements. Before he was sixteen he was graduating in Christ's College, Cambridge, and soon obtained his bachelor's degree. He next entered himself at Lincoln's Inn, and read for the bar. Singular to say, he did not desire to become a lawyer for his own benefit; but that he might better arbitrate in the disputes and differences of his neighbours and friends. "A purpose this," remarks Gilfillan, "one would not have anticipated either from the profession or from the *name* of him who entered on its study." It is to be hoped he used his knowledge well in this matter, yet Quarles found the

aging disputes of his day were beyond the power of Lincoln's Inn aw to adjust and settle.

We find him next in the gay scenes of a courtier's life. He was ne of the suite of the Princess Elizabeth when she became the wife of rederick the Palatine, who subsequently for a short time was King Bohemia. Fascinated by her beauty, manners and intelligence, ir hero volunteered into her service and held the high post of cup-earer to the Queen. He remained in her service till the precipitate treat from Prague. He took part in the splendid pageant ccompanying her marriage, which cost King James, her father, one ndred and forty thousand pounds; a truly enormous sum in those ays. He was with her in the magnificent journey to the alatinate. Never were the banks of the Neckar so gay, or the rand old Castle of Heidelberg decked out as it was to receive this oung Scotchwoman. But affairs took an unlooked-for turn with he Palatine. The Emperor Mathias of Austria, a bigoted apist, had given serious umbrage to his protestant subjects in Bohemia. They upon his death used their ancient right of electing a King. Passing over the successor of Mathias, the Bohemians, by a solemn act of all the States of the Kingdom, elected Frederick the Palatine, King of Bohemia. The tempting offer distracted the elector for some time. He saw the storm that would burst if he accepted the glittering bauble, and he paused, for he feared to cross the Rubicon. But our cup-bearer's mistress had no fears nor scruples. She breathed the soul of heroism and romance. Her ambition was fired, she was but electress now, she would be queen then. Besides, she believed her husband and herself were set for the defence and spread of the protestant faith in Europe. She also fully reckoned that her father would help them. But Europe little cared for England now. Under Elizabeth England ranked first among the family of nations, but she was a bye-word and hissing now. James, too, dreaded war; he would swagger about his valour, but the mere sight of a naked sword would nearly cause him to swoon. Then he had in hand his favourite project of marrying his son to the Infanta of Spain, the chief Catholic Power of Europe. So his daughter and protestantism might perish if this marriage cheme could be carried out. Vain, then, were the expectations of his high-souled lady, of help from England. Frederick was at ength persuaded, and accepted the crown, and all eventualities. Austria, Spain, and other Popish Powers felt the defiance that was urled at them, and resolved not to submit to the transfer of Bohemia to a protestant family.

The entry of the King and Queen into the grand old city of Prague, and their coronation were conducted in the most magnificent tyle. In this splendid pageant Quarles had a prominent position, e was the Queen's cup-bearer. But how speedily did he see this

scene of human grandeur topple and fall. What lessons he would learn here for his "Emblems." How vividly would he observe the falseness and hollowness of the world; the transitoriness of mere human glory; and the bitter mockery of mortal honour, pomp and pleasure. Scarcely a year did they reign. The Crown was no sooner on their head than their troubles commenced. The nobles were found to be fickle and difficult to control, covert divisions soon became overt rupture between the Calvinists and Lutherans. Affairs soon reached a crisis in a terrible defeat of the king's forces under the walls of Prague, and the king, his family, and suite, were compelled to escape in precipitate and inglorious flight. The poor fugitive queen would have little need of a cup-bearer now, so Quarles returned to England a sadder and a wiser man. The painted pleasures of a court life, the glittering exterior covering and hiding care, sorrow, pain and ennui, the sudden collapsing of ambitious schemes, quite disenchanted him, and made him say,

> Well, then, I now do plainly see
> This gay world and I shall ne'er agree.

He took up his abode in Dublin towards the end of 1621. In this year he issued his poem, "Argalus and Parthenia." But this was not his first production. He had published a strange poem called "The Feast of Worms, and History of Jonah." This he significantly called his morning muse.

About this time he became acquainted with that most illustrious prelate, James Usher, Lord Primate of Ireland, and Archbishop of Armagh, who may be designated the greatest luminary of the Irish Establishment. It is difficult to decide whether to admire most his "almost super-human erudition, his skill and power as a controvertist, his Catholic sympathies, or his Moses-like meekness and extraordinary piety." Through all the bitter and bloody conflicts of his times, in the midst of

> Sword and fire, red ruin and breaking up of laws,

he remained the same man, contended for his principles stoutly, yet never sacrificed his charity as a Christian.

Quarles became associated with this good and great man, in the capacity of private secretary, and spent several happy years in this position.

Soon after he joined Usher, he wrote the "Quintessence of Meditation;" and then the "History of Queen Esther;" which was quickly followed by a paraphrase of the book of Job. In 1626 his dear friend Dr. Aylmer died, and he wrote a series of Poems "In Memoriam;" the title and inscription run thus, "An Alphabet of Elegies upon the much and truly lamented death of that famous for learning, piety, and true friendship Doctor Aylmer, a great

ırer and fast friend of the Muses, and late Archdeacon of lon."

ıese elegies are hardly inferior to anything Quarles ever wrote. r abound in most beautiful passages. It has been said that might have suggested to our present laureate the idea and of his exquisite "In Memoriam." In the same year he shed "Zion's Elegies," founded on the Lamentations of niah. His prolific pen again produced another work in 1631; was a "History of Samson." In 1635 he gave his immortal ıblems" to the world. They became exceedingly popular diately. Phillips, Milton's nephew, affirmed this work to be darling of our plebeian judgments."

fore attempting a criticism of the "Emblems," let us try to trace few remaining broken threads of Quarles' personal history. of those who have undertaken to write the life of Quarles have ibed him as fleeing from the outburst of the Irish rebellion in . But this is not according to fact, for in 1639 he was lled into the office of "Chronologer of the City of London." btained this office through the friendly intercessions of the Earl rset, and he remained in it till his death. His duties were to de and arrange for the Lord Mayor's pageants in London. early income from the office amounted to £33 6s. 8d., equal to ; £100 in these days. Instead of fleeing from Irish rebels in , he published in that year a curious collection of essays and isms called "Enchyridion." This is a book of exceeding , and is little inferior to the "Emblems" in wisdom, quaintness, eauty. As a matter of curiosity we give the title page in its ıal form.

ENCHYRIDION:

CONTAINING

INSTITUTIONS. { DIVINE. { CONTEMPLATIVE, PRACTICALL, } MORALL. { ETHYCALL, OECONOMICALL, POLITICALL. }

Written by

FRANCIS QUARLES.

ed at London by T. COLES, for G. HUTTON in Turnstile-Alley, in Holbourne, 1641.

e work consists of two parts; one is inscribed to Prince es, afterwards Charles II; the other part is dedicated to "that branch of growing honour and virtue Mistress Elizabeth ;" only daughter of the renowned Archbishop. Hedley, in

his lectures on Early English Poetry, bestows upon the Enchyridion a high eulogium, when he says,—"Had this little piece been written at Athens or Rome, the author would have been classed among the wise men of his country." Quarles's prose is of that full, rich, quaint kind that lingers upon the ear, and fastens on the mind, and entices to frequent re-perusals. It is laden with instructive and well digested thought; the style is sententious, yet vigorous and perspicuous, and the whole is penetrated by sagacity and good sense. To justify this high estimate we cull a few extracts almost at random from this book.

"When the humours of the people are stirred by discontent or popular grief, it is wisdom in a prince to give them moderate liberty to evaporate. He that turns the humour back too hastily makes the wound bleed inwardly, and fills the body with malignity."

"So long as thou art ignorant, be not ashamed to learn. He that is so fondly modest not to acknowledge his own defects of knowledge, shall in time be so fondly impudent to justify his own ignorance. Ignorance is the greatest of all infirmities, and justified, the chiefest of all follies."

"Let the end of thy argument be rather to discover a doubtful truth than a commanding wit. In the one thou shalt gain substance, in the other froth. That flint strikes the steel in vain that propagates no sparkles. Covet to be truth's champion; at least to hold her colours. He that pleads against the truth, takes pain to be overthrown, or if conqueror, gains but false glory in the conquest."

"Infamy is where it is received. If thou art a mud wall, it will stick; if marble, it will rebound. If thou storm at it, 'tis thine; if thou contemn it, 'tis his."

"Give not thy tongue too great a liberty, lest it take thee prisoner. A word unspoken is, like the sword in the scabbard, thine; if vented, thy sword is in another's hand. If thou desire to be held wise, be so wise as to hold thy tongue."

"Insult not over misery, nor deride infirmity, nor despise deformity. The first shows thy inhumanity, the second thy folly, the third thy pride. He that made him miserable, made thee happy to lament him. He that made him weak, made thee strong to support him. He that made him deformed, gave thee favour to be humbled. He that is not sensible of another's unhappiness, is a living stone; but he that makes misery his sport is an incarnate devil."

He thus describes the "Fearful Man's Conflict:"—

"How potent are the infirmities of flesh and blood! How weak is nature's strength! How strong her weakness! How is my easy faith abused by my deceitful sense! How is my understanding blinded with deluding error! How is my will perverted with apparent good. If real good presents itself how purblind is mine eye to view it; if viewed, how dull is my understanding to apprehend it; if apprehended, how heartless is my judgment to allow it; if allowed, how unwilling is my will to choose it; if chosen, how fickle

are my resolutions to retain it! No sooner are my resolutions fixed upon a course of grace, but nature checks at my resolves; no sooner checked, but straight my will repents her choice, my judgment recalls her sentence, my understanding mistrusts her light; and then my sense calls flesh and blood to counsel, which wants no arguments to break me off. The difficulty of the journey daunts me; the straitness of the gate dismays me; the doubt of the reward diverts me; the loss of worldly pleasure here deters me; the loss of earthly honour there dissuades me; here the strictness of religion damps me, there the world's contempt disheartens me; here the fear of my preferment discourages me; thus is my yielding sense assaulted with my conquering doubts; thus are my militant hopes made captive to my prevailing fears. Whence if happily ransomed by some good motion, the devil presents me with a bead roll of my offences; the flesh suggests the necessity of my sin, the world objects the foulness of my shame; where, if I plead the mercy and goodness of my God, the abuse of His mercy weakens my trust, the slighting of His goodness hardens my heart against my hopes. With what a host of enemies art thou besieged, my soul! How art thou beleaguered with continual fears! How doth the guilt of thy unworthiness cry down the hopes of all compassion. But cheer up, my soul, and turn thy fears to wonder, thanksgiving, and trust. Behold the greatness of thy Creator, veiled with the love of thy Redeemer; the justice of the first qualified by the bloodshedding of the second. Under this shadow hide thyself; if thy fears dread the hand of vengeance, behold thy sanctuary; if thou tremble before the Judge, behold thy Advocate; if thy creditor threaten a prison, behold thy Bail; behold even for thee is a kingdom in heaven. Then be ravished, O my soul. O bless the name of Elohim! O bless the name of our Emmanuel with praises and eternal hallelujahs!"

The next work which Quarles gave to the world was his "Hieroglyphics; or the Life of Man." The plan of the work is similar to the "Emblems." The same ingenious spirit is displayed in it, and stores of rich and striking thought and sentiment are opened through the fine analogies of nature and Scripture. But it is disfigured with greater extravagance and grotesqueness, and more fantastic illustrations. The theme "Life" is the same, but greatly diversified. Life is a taper lighted by an unknown flame, the wind then blows upon it; then it is wasted by trimming, yet guarded by angels, though assailed by devils, &c. Each turn in the hieroglyphic kaleidoscope has its appropriate motto, passage of Scripture, and its queer looking engraving. This work never became popular, it lacked some of the best qualities of the "Emblems;" and, then, one work of the kind was enough. Mr. Gilfillan truly says, "One hybrid of noble moral lessons and wretched prints, seems, like the 'Emblems,' to have been deemed sufficient." Like the "Hieroglyphics," the next work he published, "The School of the Heart," never attained much popu-

larity. It was of the same cast and character, and the same causes sank it into oblivion. The well known dramatic dialogue between Jesus, Justice, and the Sinner, occurs in the "School of the Heart." The sinner is commanded for execution, Jesus interposes and seeks to know his crime and "cause of his commitment." The sinner humbly avows his guilt, and desert to die, yet pleads for mercy, but Justice cannot yield, and lifts the sword to strike the fatal blow, demanding as he must "blood for blood;" when Jesus stays the blow:—

"Stay, Justice, hold!
My bowels yearn, my fainting blood grows cold,
To view the trembling wretch. Methinks I spy
My Father's image in the pris'ner's eye!

Justice.—I cannot hold!

Jesus.— Then turn thy thirsty blade
Into my side—there let the wound be made.
Cheer up, dear soul! redeem thy life with mine:
My soul shall smart, my heart shall bleed for thine.

Sinner.—O groundless* deeps! O love beyond degree!
The offended dies to set the offender free!"

By no accepted canons of criticism can this be called poetry; and yet, what Christian man can challenge its sentiments, or refuse to admire its ingenuity, earnestness, and freshness?

But dark and threatening clouds settled down upon our poet's head. The tyrannies and usurpations of Charles had roused the people of this land into armed resistance; how heroically and successfully they resisted is one of the noblest themes for English historians. Quarles threw himself into the falling cause of Charles, and published a defence of the king. The embittered and fiery spirit of the people could not brook any defence of either the King or his cause. So our royalist was made a victim of popular vengeance. His property was sequestrated, his precious MSS. and books were burnt and destroyed, and he was charged in a petition to Parliament by eight persons, "not any two of whom he knew, except by sight," with disloyal and popish leanings. This treatment and these foul, "unjust aspersions," struck him to the heart, so that he never recovered, "but said plainly it would be his death." So it proved; for he sank beneath his griefs and troubles, and died, freely forgiving all those who injured him, in charity to all men, and his heart right towards God. The glowing and loving pen of his widow has left a long account of this good man meeting his fate, but our space only allows us to quote the closing words:—

"'O sweet Saviour of the world, let thy last words upon the cross be my last words in this world. Into thy hands, Lord, I commend my spirit; and what I cannot utter with my mouth, accept from my

* Without bottom.

eart and soul;' and quietly gave up his soul to God, the eighth day
September, 1644; after he had lived two and fifty years, and lieth
ıried in the parish church of St. Leonard's, Foster lane, London."

We must turn now to the "Emblems," Quarles's *chef d'œuvre*, ıd occupy our remaining space with its excellencies and de-
cts, its merits and faults, backing up our judgments with facts, guments, and selections. The plan pursued in the "Emblems" to give a Latin motto, briefly explained in verse, under an ustrative print or picture; some text of Holy Writ is then cited; ıxt follow the stanzas or emblems, in great variety of metres, at e foot of these, a quotation from some of the Fathers, sometimes veral quotations, and then the whole is summed up in an epigram-
atic verse.

The union of the graphic and poetic arts to constitute pictorial ıigmas, which by the laws of mental association, inculcates lessons morality and religion, is of ancient date, and it accords with uest philosophy. Mere abstractions are little calculated to pro-
ıce permanent results with most people. But make an appeal to ıe eye, as well as to the mind, and the truth enforced will come ıickly and powerfully home to the heart. It is wise to remember ıat we are beings of sense as well as intellect. How commonly ıe Great Teacher adopted the picture style, only his were word ctures. His hearers were pointed to a vine, a fig tree, a sheep-
ld, a sower, a fisherman, a youth leaving his father's house, and ending his all in a distant land, and his return home, &c.; which as substantially the same method as the one we speak of. One the earliest specimens of this art, since the Reformation, was by ıe Andreas Alciatus, a Milanese lawyer. He published his Libellus Emblematum," at Paris, in 1533. It became very opular, so that from a mere pamphlet it grew, in subsequent ditions, into a goodly octavo. This was followed by the Latin mblems of Herman Hugo, a Jesuit, which he called "Pia esideria." They were arranged under the following headings:—

I. Sighs of the Penitent Soul.
II. Desires of the Religious Soul.
III. Ecstasies of the Enamoured Soul.

The "Emblems" had the run of the continent, but was especially ought after in Spain, Portugal, and Italy. That it has consider-
ble merit cannot be denied, but such are the vileness of the prints, ıe unbounded credulity in legends of saints and martyrs, and the nreasonableness and unscripturalness of the principles taught, that oetical merit is buried under these immense heaps of rubbish. uarles set himself to translate and adapt this "Desideria" of Iugo; but instead of a translation he produced a new and living ork. It is true that he copied most of his Jesuit prototype's

engravings, and most ridiculous and execrable performances they mostly are. Mr. Gilfillan thus speaks of them:—"In illustration of the text in Job, 'My flesh trembleth for fear of thee,' God is represented as a little personage, with the wings of an angel and the face of an old man of eighty, approaching Job with a clenched fist, and seeking to inflict corporeal punishment upon him. Thus in the print illustrating the words, 'Ye walked according to the course of this world, according to the prince of the power of the air;' we see the devil seated in a chariot, containing a globe, which represents the world, and driving his cattle (literally cattle) at furious speed, while Christ seated on a hill behind, is in vain seeking to arrest his course by a rope attached to a cross on the globe's summit! In the fifteenth of the first book, we see the same infernal being seated exactly as Burns has posted him in 'Tam o'Shanter,' on the east of the picture, swaying, however, not a bagpipe, but a trident, while below you behold earth's wings clipt, and the fiend whipping Astræa, who is retiring from the scene, all intended to *illustrate* the words, 'The devil is come unto you, having great wrath, because he knoweth he hath only a short time.' Another, 'O that my head were waters, and mine eyes a fountain of tears,' exhibits a human figure with several spouts gushing from it, like the spouts of a fountain. And in illustration of the words, 'O wretched man that I am,' &c., you behold a man writhing and struggling in the *inside* of a skeleton. Some of these prints are not only absurd, but positively indecent." And yet these engravings have helped to make Quarles a favourite, not only to children and antiquarians, but to sober thoughtful people.

The first editions contain a graceful, grateful, and quaint dedication to his friend Edward Benlowes, a gentleman of fortune and position in Essex, a poet himself, and a fast friend of poets, and a generous patron of struggling literary men. After reading it our readers will, we think, thank us for extracting it:—

"My Dear Friend,—You have put the theorbo into my hand, and I have played: you gave the musician the first encouragement; the music returneth to you for patronage. Had it been a light, no doubt but it had taken the most, and among them the worst, but being a grave strain, my hopes are that it will please the best, and among them you. Toyish airs please trivial ears; they kiss the fancy and betray it. They cry, 'Hail' first; and after, 'Crucify.' Let dews delight to immerse themselves in dung, whilst eagles scorn so poor a game as flies. Sir, you have heart and candour; let the one judge, let the other excuse."

In spirit and style this is characteristic of his intellect and heart. Sad is the fact that the world went wrong with this truly noble friend of our divine emblematist towards the end of his days, and these days were spent in pain, poverty, and sorrow.

prevailing characteristics of the "Emblems" may be stated
–strength, a kind of "hirsute grandeur, wondrous ingenuity,
failing freshness, and vivacity, vividly clear conceptions of
, with great power of describing natural phenomena, a pro-
of wit and epigram, great knowledge of patristic lore, copious
y, a style at once manly and nervous, more modern in its
l cast than any poet of his day, and profound love for Scrip-
ıd evangelical truth; the whole pervaded by and permeated
most catholic spirit." The defects of our author may be
ɜed in two words, coarseness and extravagance—the first
e fault of the age. Nothing would be easier than to select
es from the best writers—that is, intellectually and poeti-
he best—of his times, that would only be tolerated by those
equent the purlieus of Holywell street and fill the casinos of
etropolis. Quarles frequently sins the sin of his times. It
ıly is a drawback in reading his delightful pages, to meet
ɜenes and sentiments that offend a sound and healthy taste.
ittle we care about dwelling upon the coarse imagery of these
:—

"I see a brimstone sea of boiling fire
And fiends with knotted whips of flaming wire;
Tort'ring poor souls, that gnash their teeth in vain,
And gnaw their flame-tormented tongues for pain:
Look, sister, how the queasy-stomach'd graves
Vomit their dead; and how the purple waves
Scald their consumeless bodies; strongly cursing
All wombs for bearing, and all paps for nursing."

take this:—

"Come, dunghill worldlings, you that root like swine,
And cast up golden trenches where you come;
Whose only pleasure is to undermine,
And view the secrets of your mother's womb:
Behold your world, the bank of all your store,
The world ye so admire, the world ye so adore."

this:—

"Think'st thou that paunch that burlies out thy coat,
Is thriving fat; or flesh, that seems so brawny?
Thy paunch is dropsied, and thy cheeks are bloat;
Thy lips are white, and thy complexion tawny;
Thy skin's a bladder blown with wat'ry tumours;
Thy flesh a trembling bog, a quagmire full of humours."

this suffice on this point. We turn to the other defect, his
agance. This is partly intellectual and partly moral. The
ccounts for his *outré* conceptions, analogies, and metaphors,
ɔf which are far-fetched, fantastic, unnatural, and exaggerated;
ıg, indeed, immense power and opulence of invention, yet
ling one of the trickster, rather than the poet. His extra-
ɜe viewed from a moral stand-point accounts for his
ɜrations of the evils of life. He dwells among skulls and

dead men's bones; suffering, death, and hell seem to fill the sweep of his vision. In ever varying strain he sings, "*all* is vanity and vexation of spirit." Thus he sings,—

> "A man was born; alas! and what's a man?
> A scuttle full of dust, a measured span
> Of flitting time: a furnished pack, whose wares
> Are sullen griefs, and soul-tormenting cares;
> A vale of tears, a vessel tunn'd with breath,
> By sickness broach'd, to be drawn out by death;
> A hapless, helpless thing, that born, does cry
> To feed, that feeds to live, that lives to die."

The following is of the same character:—

> "O what a crocodilian world is this,
> Composed of treach'ries, and ensnaring wiles!
> She clothes destruction in a formal kiss,
> And lodges death in her deceitful smiles;
> She hugs the soul she hates; and there does prove
> The veriest tyrant, where she vows to love;
> And is a serpent most, when most she seems a dove."

The epigram at the foot of this Emblem runs thus:—

> "My soul, what's lighter than a feather? Wind.
> Than wind? The fire, and what than fire? The mind.
> What's lighter than the mind? A thought. Than thought?
> This bubble world. What then this bubble? Nought!"

Quarles's stoutest admirers must allow that much could be said on the other side. Life *has* joys and realities as well as troubles and treacheries; the world has good and beauty as well as storm and disaster. Nature is grand and ravishingly lovely and radiant, when we turn our eyes to see. And Christianity comes to us with "*good* tidings," it comes to heal, to raise, to bless, and to lead into perpetual delights and pleasures. Well does old Dr. South quaintly say, in the conclusion of his sermon on "The Pleasures of Wisdom,"—

"To exhort men to be religious is only in other words to exhort them to take their pleasure. A pleasure high, rational, and angelical: a pleasure embased with no appendant sting, no consequent loathing, no remorse, or bitter farewells: but such an one as being honey in the mouth never turns to gall in the stomach. A pleasure made for the soul, and the soul for that; suitable to its spirituality, and equal to all its capacities. Such an one as grows fresher upon enjoyment, and though continually fed upon, yet is never devoured. A pleasure that a man may call as properly his own, as his own soul and his conscience—neither liable to accident nor exposed to injury. It is the foretaste of heaven, and the earnest of eternity."

This is more excellent than representing life as all hollow and vain, and religion as savouring of gloom and melancholy. Having said this much, and less cannot justly be said, yet, when we are told that Quarles's views and affirmations of the world and

uman life are false in fact and diseased in tendency, we demand roof and reason, but these are wanting. Can the other side be ffirmatively taken? Can it be shown that wealth, pleasure (as ıe world has it), fame, learning, and whatever else the world has ı give *are* sufficient for man? that they *have* given him peace, ıd rest, and hope? Better, a thousand times better, that we ıould err on Quarles's side than with those who take the tinsel, lse glitter, and superficialities of life for realities: they walk in sparks of their own kindling," and when too late wake up to the ;morseful consciousness of their deception and loss. If we must ıve exaggerations let us have the sobering ones of Dr. Young ıd Francis Quarles. Gilfillan most truly says,—

"We, for our part, prefer the chiaroscuro of Quarles, Young, ɔster, and Cowper, to the false clearness and unhealthy glitter with hich Goethe and some other writers seek to conceal the sad conditions being—a clearness and a glare which are apt to react into a gloom r heavier than that of the Christian thinker."

Let them who will deny that evil, sin, death, and hell are dire alities, the facts remain. They confront us wherever we turn ır eyes. Truly "man walketh in a vain show." It is verily ue, "All *is* vanity and vexation of spirit," and but for the orious light streaming from the word of God, revealing a edeemer, counterworker, and a heaven, "where all is substance," ature would be but a "magnificent mute, the world a riddle, life failure, and man a hybrid as monstrous and inscrutable as the phinx." This is Quarles's view, let those disprove it who can; nd we see him turning his weary longing eye to the gates of ever- sting day. Hear him—

"Fond earth! proportion not my seeming love
To my long stay; let not my thoughts deceive thee;
Thou art my prison, and my home's above,
My life's a preparation but to leave thee.
Like one that seeks a door, I walk about thee;
With thee I cannot live; I cannot live without thee.
The world's a labyrinth, whose anfractuous* ways
Are all composed of rubs and crook'd meanders;
No resting here; he's hurried back that stays
A thought; and he that goes unguided, wanders;
Her way is dark, her path untrod, uneven;
So hard's the way from earth, so hard's the way to heaven."

It will help us to read the following noble Emblem to remember he troublous and stormy times in which it was written, and how he poor distracted poet was driven from pleasures of sense to elight himself in God. Anything more expressive and delightful it ould be very difficult to quote. The subject is, Delighting only in od. The picture is one sitting on a globe, and looking up to eaven where God sits. The text is, "Whom have I in heaven

* Anfractuous," twisted, tortuous.

but thee, and there is none upon earth that I desire b thee!"

"I love (and have some cause to love) the earth!
She is my Maker's creature, therefore good;
She is my mother, for she gave me birth,
She is my tender nurse, she gives me food.
But what's a creature, Lord, compared with thee?
Or what's my mother, or my nurse, to me?

I love the air! her dainty sweets refresh
My drooping soul, and to new sweets invite me!
Her shrill-mouth'd choir sustain me with their flesh,
And with their polyphonian* notes delight me:
But what's the air, or all the sweets, that she
Can bless my soul withal, compared to thee?

I love the sea! she is my fellow creature,
My careful purveyor, she provides me store;
She walls me round, she makes my diet greater;
She wafts my treasure from a foreign shore.
But, Lord of oceans, when compared with thee,
What is the ocean, or her wealth to me?

To heav'n's high city I direct my journey,
Whose spangled suburbs entertain mine eye;
Mine eye, by contemplation's great attorney,
Transcends the crystal pavement of the sky.
But what is heav'n, great God, compared to thee?
Without thy presence, heav'n's no heav'n to me.

Without thy presence, earth gives no refection;
Without thy presence, sea affords no treasure;
Without thy presence, air's a rank infection;
Without thy presence, heav'n itself's no pleasure.
If not possessed, if not enjoyed in thee,
What's earth, or sea, or air, or heav'n to me?

The highest honours that the world can boast
Are subjects far too low for my desire;
The brightest beams of glory are, at most,
But dying sparkles of thy living fire;
The proudest flames that earth can kindle, be
But nightly glow-worms, if compared to thee.

Without thy presence, wealth are bags of cares;
Wisdom, but folly; joy, disquiet, sadness;
Friendship is treason, and delights are snares;
Pleasure's but pain, and mirth but pleasing madness,
Without thee, Lord, things be not what they be,
Nor have their being when compared with thee.

In having all things, and not thee, what have I?
Not having thee, what have my labours got?
Let me enjoy but thee, what further crave I?
And having thee alone, what have I not?
I wish nor sea, nor land, nor would I be
Possess'd of heav'n, heav'n unpossess'd of thee."

The following stanza has been much commended for its ori nality of expression and exquisite tenderness—

"Mark how the widow'd turtle, having lost
The faithful partner of her loyal heart,

* Many sounding.

Stretches her feeble wings from coast to coast;
Hunts every path; thinks every shade doth part
Her absent love and her; at length, unsped,
She re-betakes her to her lonely bed,
And there bewails her everlasting widow-head."

The following verse will stand comparing with the allusion, in the address of Amiens to his lord, in the forest of Arden, in the first scene and second act of "As you like it"—

"Look how the stricken hart that wounded flies
O'er hills and dales, and seeks the lower grounds
For running streams, the whilst his weeping eyes
Beg silent mercy from the following hounds.
At length embost,* he droops, drops down, and lies
Beneath the burden of his bleeding wounds;
Ev'n so my gasping soul, dissolved in tears,
Doth search for thee, my God, whose deafen'd ears
Leave me, the unransom'd pris'ner, to my panic fears."

The leading fact of the illustration here used—the weeping of the stag when he finds himself pursued hotly—is constantly declared by sportsmen. How finely this is put—

"His weeping eyes beg silent mercy."

How vivid is the whole scene; it is like the "visible reality." You see the poor wounded animal at the several points of his downfall. "He is wounded; he flies to the water-brook; he weeps, and silently begs for mercy from his fierce pursuers; he hangs his head; he drops down under a gradual exhaustion; he lies bleeding and dying." We invite our readers to turn to Shakespeare, and then to this beautiful passage, and we bespeak their honest award for Quarles.

The second Emblem, in the second Book, contains many of the faults and blemishes we have spoken of, such as mere wit-writing, and coarseness; and still, in reading it, we are compelled to acknowledge that it is a beautiful expression, a vividly drawn picture of the truthful. We see the infatuated man, unsatisfied with the present, decoyed and allured by things beyond him that promise him good, yet he is always cheated, dissatisfied, and disappointed. He looks to honour, authority, curiosity, and knowledge, or to enjoyments of sense, but fails in finding that which he needs. Instead of substances and realities, he finds them empty and only shadows. But let us quote the poet's numbers. The picture here is a Cupid, striving in vain to grasp a globe in his arms. The text is, "There is no end of all his labour, neither is his eye satisfied with riches."—

"Oh, how our widen'd arms can overstretch
Their own dimensions! How our hands can reach
Beyond their distance! How our yielding breast
Can shrink to be more full and full possest
Of this inferior orb! How earth refined
Can cling to sordid earth! How kind to kind!

* Taking to cover.

We gape, we grasp, we gripe, add store to store;
Enough requires too much—too much craves more.
We charge our souls so sore beyond their stint,
That we recoil or burst; the busy mint
Of our laborious thoughts is ever going,
And coining new desires,—desires not knowing
Where next to pitch; but, like the boundless ocean,
Gain and gain ground, and grow more strong by motion.
The pale-faced lady of the black-eyed night,
First tips her horned brows with easy light,
Whose curious train of spangled nymphs attire
Her next night's glory with increasing fire;
Each ev'ning adds more lustre, and adorns
The growing beauty of her grasping horns;
She sucks and draws her brother's golden store,
Until her glutted orb can suck no more.
E'en so the vulture of insatiate minds,
Still wants, and wanting seeks, and seeking finds
New fuel to increase her rav'nous fire.
The grave is sooner cloy'd than men's desire;
We cross the seas, and midst her waves we burn,
Transporting lifes, perchance, that ne'er return;
We sack, we ransack to the utmost sands
Of native kingdoms, and of foreign lands;
We travel sea and soil, we pry, we prowl,
We progress, and we prog from pole to pole;
We spend our midday sweat, our midnight oil,
We tire the night in thought, the day in toil;
We make art servile, and the trade gentile, *
(Yet both corrupted with inglorious guile),
To compass earth, and with her empty store
To fill our arms, and grasp one handful more;
Thus seeking rest, our labours never cease,
But, as our years, our hot desires increase;
Thus we, poor little worlds! with blood and sweat,
In vain attempt to comprehend the great;
Thus, in our gain, become we gainful losers,
And what's enclosed encloses the enclosers.
Now, reader, close thy book, and then advise;
Be wisely worldly, be not worldly wise;
Let not thy nobler thoughts be always raking
The world's base dunghill; vermin's took by taking;
Take heed thou trust not the deceitful lap
Of wanton Delilah; the world's a trap."

There is a grim picture heading the fifth Emblem in
f an auctioneer's depot, Cupid, forsooth, wielding th
usy knocking down a globe—the world. The text is
. The genuineness of the sentiment, and the po
Emblem, redeems the vileness of the picture. We qu

" False world, thou ly'st; thou can'st not lend
The least delight;
Thy favours cannot gain a friend,
They are so slight;
Thy morning pleasures make an end
To please at night;

* Heathenish.

Poor are the wants that thou supply'st;
And yet thou vaunt'st, and yet thou vy'st
'ith heaven; fond earth, thou boastest; false world, thou ly'st.

Thy babbling tongue tells golden tales
Of endless treasure;
Thy bounty offers easy sales
Of lasting pleasure;
Thou ask'st the conscience what she ails,
And swear'st to ease her;
There's none can want where thou supply'st;
There's none can give where thou deny'st;
las! fond world, thou boast'st; false world, thou ly'st.

What well-advised ear regards
What earth can say?
Thy words are gold, but thy rewards
Are painted clay;
Thy cunning can but pack the cards,
Thou canst not play;
Thy game at weakest, still thou vy'st;
If seen, and then revy'd, deny'st;
hou art not what thou seem'st; false world, thou ly'st.

Thy tinsel bosom seems a mint
Of new coined treasure;
A paradise that has no stint,
No change, no measure;
A painted cask, but nothing in't,
Nor wealth, nor pleasure.
Vain earth! that falsely thus comply'st
With man; vain man, that thou rely'st
n earth; vain man, thou doat'st; vain earth, thou ly'st."

nnot deny ourselves the high gratification of extracting poem. It is No. 2 in Book III. The text is from Is. "With my soul have I desired thee in the night." The he carnal unrenewed state of man. There is a passage Augustine's Soliloquies at the foot of the poem, which is raphrased. St. Augustine says:—

e was a great dark cloud of vanity before mine eyes, so that ot see the sun of justice and the light of truth. I being the rkness, I loved my darkness, because I knew not thy light; nd, and loved my blindness, and did walk from darkness to and the shadow of death; thou hast called me into this ight, and behold, I see."

ram runs thus quaintly:—

"My soul, cheer up; what if the night be long?
Heav'n finds an ear when sinners find a tongue;
Thy tears are morning show'rs; heaven bids me say,
When Peter's cock begins to crow, 'tis day."

er thus finds his tongue. Space only prevents us giving e:—

"Alas! my darkness is perpetual night:
Falls have their risings, wanings have their primes,
And desperate sorrows wait their better times;

Ebbs have their floods, and autumns have their springs,
All states have their changes hurried with swings
Of chance and time, still riding to and fro—
Terrestrial bodies, and celestial too.
How often have I vainly groped about
With lengthened arms to find a passage out,
That I might catch those beams mine eyes desires,
And bathe my soul in those celestial fires!
Like as the haggard, cloister'd in her mew,
To scour her downy robes, and to renew
Her broken flags, preparing to o'erlook
The tim'rous mallard at the sliding brook,
Jets oft from perch to perch, from stock to ground;
From ground to window; thus surveying round
Her dove be-feather'd prison, till at length
(Calling her noble birth to mind, and strength
Whereto her wing was born) her ragged beak
Nips off her jangling jesses, strives to break
Her jingling fetters, and begins to bate
At every glimpse, and darts at ev'ry grate;
E'en so, my weary soul, that long has been
An inmate of this tenement of sin,
Lock'd up by cloud-brow'd error, which invites
My cloister'd thoughts to feed on black delights,
Now scorns her shadows and begins to dart
Her wing'd desires at thee, that only art
The sun she seeks, whose rising beams can fright
These dusky clouds that make so dark a night;
Shine forth, great glory, shine, that I may see
Both how to loathe myself, and honour thee;
But if my weakness force thee to deny
Thy flames, yet lend the twilight of thine eye;
If I must want those beams I wish, yet grant
That I, at least, may wish those beams I want."

Many of his patristic selections are exceedingly rich and full of thought, though strangely expressed sometimes. Let the following be taken as specimens—

"Temporal things more ravish in the expectation than the fruition; but things eternal, more in the fruition than the expectation."—*St. Augustine.*

"Contemn riches, and thou shalt be rich; contemn glory, and thou shalt be glorious; contemn injuries, and thou shalt be conqueror; contemn rest, and thou shalt gain rest; contemn earth, and thou shalt find heaven."—*St. Chrysostom.*

"No labour is hard, no time is long, wherein the glory of eternity is the mark we level at."—*St. Jerome.*

"God hath promised pardon to him that repenteth, but he hath not promised repentance to him that sinneth."—*Anselm.*

"Behold the world is withered in itself, yet flourisheth in our hearts; everywhere death, everywhere grief; everywhere desolation; on every side we are smitten, on every side filled with bitterness; and yet, with the blind mind of carnal desire, we love her bitterness. It flieth, and we follow it; it falleth, yet we stick to it; and because we cannot enjoy it falling, we fall with it, and enjoy it fallen."—*St. Gregory.*

"The Cross of Christ is the key of Paradise, the weak man's staff,

nvert's convoy, the upright man's perfection, the soul and body's
, the prevention of all evil, and the procurer of all good."—
scen.
ust is a sharp spur to vice, which always putteth the affections
false gallop."—*St. Ambrose.*
he devil flattereth that he may deceive; smileth, that he may
age; allureth, that he may destroy."—*Cyprian.*
there be no erring, no fight; if no fight, no victory; if no victory,
wn."—*Savanarola.*

; we desist; although not a tithe of the selections are made
hese poems that we had marked for the purpose. For years
s has been our companion and delight. Let them scoff who
his absurdities, his reputed sourness and religious enthusiasm,
nstrous analogies, his rude and rugged rhyme, his coarseness,
hat else. That we are fully alive to these defects we take our
s to witness; yet we have found so many precious stones
; the pebbles; so many lilies and roses of a rich and fertile
ation among the thorns; so many landscapes of surpassing
r amidst somewhat barren and ungainly tracts; so many
sketches and paintings evincing the artist's possession of many
higher types of truth, form, and beauty, that all the defects
emishes are only as the dust in the balance to the innumer-
xcellencies to be met with in his pages.

deeply regret that the wild vandalic spirit of the people in
days led to the destruction of his papers; but for this we
l have had other memorials of his genius and intellectual fer-
and power, and more information concerning his life and
ter. The little we have, reveals him to us as a man of noble,
, loving spirit; we can truly affirm of him what old Chaucer
f his knight—

> "In all his life, unto no manner of wight,
> He was a very perfect, gentle knight."

he was a knight; that he could dare and endure when an
course was open to him; that he had self-sacrifice and devo-
a cause, was seen in his defence of the falling, fatal cause of
Charles. He was in a sense a martyr for conviction and
ence. Nothing could turn him from a clear path of duty; he
ied true to his political opinions and found in dissolution and
abiding consolation in the principles of religion, and to the
e sang:—

> "My trust is in the cross; there lies my rest;
> My fast, my sole delight;
> Let cold-mouth'd Boreas, or the hot-mouth'd east,
> Blow till they burst with spite;
> Let earth and hell conspire their worst, their best,
> And join their twisted might;
> Let show'rs of thunderbolts dart down and wound me,
> And troops of fiends surround me,
> All this may well confront; all this shall ne'er confound me."

E. H.

Art. IV.—ON PREACHING.

I.—The Idea of Preaching.

OF all men, preachers ought to have full and clear conceptions of their work. They have to speak to the people for God, and to God for the people. They are ambassadors for Christ. They deal with the highest interests of the soul. What then is preaching? It is not lecturing. A discourse on some religious topic is no more preaching than describing beautiful theories of government is statesmanship. Preaching is not filling up an hour with thoughtless expressions and vague declamations on the solemn truths of revelation, nor is it engaging an audience with beautiful figures and gorgeous illustrations, when perhaps both preacher and hearer miss the truth about which all the imagery is employed.

Preaching is to proclaim—to publish the good tidings of salvation. On the great subject of salvation, it is "warning every man and teaching every man in all wisdom." It is doing the work of an ambassador from God to rebel men. Christ's personal ministry having long since ceased, preaching is a perpetuation of his work on earth.

This was what the apostles did when they received the baptism of the Holy Ghost—the endowment of power from on high. "Through this man," they declared, "is preached unto you the forgiveness of sins." This was Philip's preaching; he "preached Christ unto them." John the Baptist preached, "Repent ye, for the kingdom of heaven is at hand." The apostle Paul said of himself and others that they preached "Christ." But to complete the idea of preaching, there is the spirit in which it is done. As a person may put on the garb of piety and be without it, so also a person may use the materials of preaching and be no preacher.

Preaching has in it a human as well as a divine element. The divine element is the gospel, the human is the proper condition of mind. They are found together in right preaching. Where the latter does not correspond to the former, where there is not the gospel experienced as well as the gospel spoken, the most important element is wanting. The preacher must feel the gospel as the power of God unto salvation in his own heart. The preaching of unconverted men is never sanctioned, and has no promise of blessing. The great commission was addressed to disciples. None else were required to render the service; upon none else were imposed the obligation. It was for those who knew and loved the gospel to make it known to others. "But unto the wicked God saith, What hast thou to do to declare my statutes, or that thou shouldest take my covenant into thy mouth?"

To preach Christ, there must be saving acquaintance with him.

To proclaim mercy, there must be a personal participation in it. To tell God's love to sinners, it must be shed abroad in our own hearts. To preach the gospel as giving everlasting life, it is necessary for us to enjoy the foretastes of that life. To show the evil of sin, we must hate it. To warn of hell, we must have fled from it. To point to heaven we must be going thither. Personal piety underlies all true preaching.

II.—The Authority of Preaching.

Preaching is God's institution for the salvation and spiritual culture of our race. It is the living voice of Jehovah calling sinners to repentance, and is a means to believers of comfort and holiness. Its authority is not from ecclesiastical enactments, nor conferential arrangements. It is not a thing of inference or expediency. It comes clothed with heaven's authority, and stands forth of divine appointment.

If ecclesiastical arrangements do not consist with it, it breaks through them. Persecution cannot choke its utterance. Denominationalism cannot limit its range, nor colleges monopolise its gifts. To say it is Methodist, Baptist, or any other sort of preaching, is only to point out its local and temporary distinctions; but does not prove or limit its divine authority. Christ establishes the true ministry, and sends it abroad. Blessed are those churches who look to God for its authority, qualifications, and success. There may be much preaching, with only human sanction. This does not prove there is no true ministry. The existence of counterfeit coin implies that of the genuine. At the close of Christ's ministry we hear him giving a commission. To his disciples he said, "Go ye into all the world, and preach the gospel to every creature." The first preaching had its direction and power from Christ, so has all true preaching. The inspired apostle gave a similar commission to Timothy, "Preach the word." He felt the ability and authority to be of God, "Our sufficiency is of God, who hath made us able ministers of the New Testament." He recognises the grace of preaching as given: "Unto me, who am less than the least of all saints, is this grace given that I should preach." Peter speaks of those "who preached the gospel with the Holy Ghost sent down from heaven."

Christ gave "apostles, prophets, evangelists, pastors, and teachers for the work of the ministry." Here we see the authority of preaching. It is God's message to the church and world. Preaching is then noble or mean, power or weakness; God's voice, or nothing more than man's; as it is or is not of heaven. How well do know we preach at God's bidding! Well might Paul say, Necessity is laid upon me, yea, woe is unto me if I preach not

the gospel." This gives the preacher holy boldness. Being sent of God, he delivers his message; whatever men think or say, it is a small matter with him, that he should be judged of man's judgment. It is with God he stands or falls.

III.—The Matter of Preaching.

What are the subjects with which it should deal? The historian, statesman, and philosopher have their appropriate themes. The preacher has his also. If through ignorance or other causes he miss his true theme, woe be to him. His lips had better never been opened in attempting to preach. This is a sight over which angels might well weep, and devils laugh.

It is an easy thing to say the substance of preaching ought to be the Gospel, or that preaching should be evangelical. While men agree in general terms, their theories about the same thing vary. A sound creed does not always insure the true matter in preaching. By unfaithfulness, by vain repetitions, by stereotyped expressions, the good tidings are hid. The terms seem to be evangelical, but Christ is not in the sermon. To mount the pulpit, and thoughtlessly pronounce the hearers sinners, and in a careless spirit discourse on the manifestation of Christ to destroy sin, may be to injure the truth in the views and feelings of the hearers. It is possible to have the appearance of preaching the whole truth, and yet sadly come short. Peter says, "If any man speak, let him speak as the oracles of God." Paul says, "We preach Christ crucified."

The true matter of preaching is God, his love, mercy, and grace; Christ, his atoning death, and priestly work; the Spirit, his operations, and helps. Also there is included man's sinful and morally disordered state; the pardon, peace, and everlasting life offered in the Gospel, together with the whole range of moral obligation. Discourses on the philosophic relations of truth, the evidences of religion, and such like topics, however excellent and useful, are not preaching the Gospel. Men who have committed to them a dispensation of the Gospel, a ministry of reconciliation, cannot, need not, wait to bring their hearers through various stages of thought, before Christ in his unsearchable riches is opened to them. "Knowing the terrors of the Lord, they persuade men."

Chalmers thinks the orthodoxy of hearers may be safely assumed, and proceeded upon; that formal proof is not the tenth part of a sermon; and that mainly, and generally speaking all are intellectually right at the commencement, and that the great aim should be to make the intellectually right germinate in the morally and spiritually right.

The preacher then receives from God the Gospel, as Moses received the tables of the law.

And as Moses gave to the people the law in its simplicity and truth, so preaching is to give the Gospel to sinners. As Moses' rod was but the hand of God that struck the flinty rock in the wilderness, that waters gushed out, so by the rod of God's Spirit and truth the preacher strikes the flintier rock of the human heart, that floods of penitence and gratitude may flow forth to the praise of God's power and grace.

The preacher should be possessed with his message so far as he is capable. On this depends whether or not he fully preaches the Gospel. The theme filling his own spirit, he preaches in demonstration of the Divine Spirit. The preaching of the Gospel is not with him a profession, but he enters upon it as a vocation. Dr. Parker well observes, "The glorious ideas struggle in his soul, and cry for utterance. For he cannot but speak the things he has seen and heard. Aye! that is one secret of the true minister's power; he has seen and heard his Divine Master; in the depth of his consciousness Jesus Christ has been revealed; he has 'known Christ and the power of his resurrection, and the fellowship of his suffering;' and now his soul is set to the music of spiritual labour, and the chorus of his holy song is this—'Woe is me if I preach not the Gospel.'"

That preaching may have its true subject, it is necessary that ministers be thorough theologians. We do not mean masters of human systems of theology; but to be as much as possible masters in God's Word.

For however important it may be for men to deliver themselves correctly, it is after all the truth they speak which permanently blesses men. This is it which goes forth "conquering, and to conquer," and does not return void. An author has truly said, "In all ages, the greatest preachers, those who have accomplished most in winning souls, were those who had the scriptures at their finger ends; whose clearest expositions of the Bible, were those which the Bible gave of itself." The biographer of J. A. James, says, "It is the truth which a sermon contains, which gives it power. Is there not some reason to fear that this has been too much forgot? There is often in modern sermons a great deal of thought about the truth, sometimes very fresh and beautiful, and sometimes very ludicrous in its pretensions to freshness and beauty; but there is too little of the actual statement of the truth itself. It may be doubted whether some of those who most firmly and affectionately adhere to the doctrines commonly described as evangelical, have obtained a sufficient mastery in theological science to be able to wield the doctrines they believe to much effect. The decline of the study of systematic theology has greatly enfeebled the English pulpit."

IV.—The Manner of Preaching.

By manner we do not mean the individual's style of working. For "there are diversities of operation but the same Spirit." God's agents are marked by various characteristics. In nature how various the modes of working! So in the Gospel ministry. The tones of voice, the action, and style may vary much. As we have "this treasure in earthen vessels," it is subject in its pouring out to the forms in which those vessels are cast.

By manner, we mean those qualities always found in true preaching. There are certain traits all preaching ought to have; and without which the truth is injured in the hand of its agent, the word of the Lord has not free course. These qualities are not so much put on as wrought out. They are the outer form the Gospel takes to itself when it finds proper utterance.

Naturalness is one characteristic of true preaching. "If any man minister let him do it as of the ability which God has given, that God in all things may be glorified." This quality is very necessary. The reason why preaching should be natural, is because the Gospel is so. It is true and spontaneous, our Heavenly Father's highest and best testimony of love to his prodigal children. A similar element should pervade its announcement as did its production. It is not forced, or affected, but the free and natural communication of love and mercy to sinners. Then it should be preached in the same way. To be natural gives energy and life. This imparts beauty, vigor, and fruitfulness to creation. Things are seen in their native simplicity and glory. The beauty of the flower, the noise of the wind, the variety of the landscape, the succession of the seasons, with all other phenomena of nature, are beautifully simple and true. How "day unto day uttereth speech, and night unto night showeth knowledge."

Preaching is a higher, and more glorious voice than that of nature. It is the voice of God's truth and love through the heart and intellect of man. It is the exhibition of a higher nature, of God's method of causing spiritual beauty and moral loveliness. Both having the same Author, we may expect to find similarity in their processes. How free and without effort is nature! The river floweth at its own sweet will. The rain descends as if it delighted to water the earth. Noiselessly yet effectually the flower blooms, and the grass springs from the earth without constraint. Everything seems in its element. So it is with true preaching. It is happy, unaffected, free from effort.

The ministry of our Lord Jesus Christ was perfect in this respect. There was nothing inflated or bombastic in his style or sentiments. He spake as never man spake. His whole manner was in harmony with the truth.

tones, action, and sentiment, avoid imitating others; be
elves. If others can preach eloquently, let us not seek their
ırs by a slavish conformity to their manner; for that will
raise us to their place of power. Go up as they went up; in
ıghly being yourselves, in dealing with truth naturally it has
advantage by us, and we are in our best estate for its
nent.

t only do nature and true preaching flow forth similarly,
is a beautiful harmony between the two. Too often the
ty in churches, is in contrast with the divinity in the
ıgs which are made." Too often the transition from hearing
tain class of sermons to the voices of creation is unpleasant.
› sermons make an impression that the vast expanse of creation
›lank, a void, almost nothing. Should not preaching be such
:he intelligent hearer in passing from the one to the other, can
ːe recognise the same God, similar goodness, beauty, and
›ny?

turalness is the principal thing in preaching. Does not this
with it all other qualities? To be plain, simple, is akin to
ıtural. "We use great plainness of speech." The salvation
›n is no trifling matter, and the sooner conviction is produced
ersuasion effected the better. Preaching should be such as
e easily understood.

mpathy is the great prevailing element of preaching. By it
ıoughts breathe, and the words burn. This makes available for
reacher all the other forces of his nature. It should be with him
was with Jeremiah, "But his word was in my heart, as a
ng fire shut up in my bones." "The love of Christ con-
eth." The truth is invested with extraordinary influence
steeped in sympathy. Faith and prayer are the strength of
ning, with them God is in it. "Lo, I am with you alway,"
he Master. Believe this, and ever depend on the Holy Spirit.
ıan believe not what he say, how can he expect his hearers to
e it? His words will freeze on his lips, and never warm the
of others. Be natural, be plain, be sympathetic, prayerful
elieving; then all the rich influences of religion, and all the
ıful forces of your own nature, are with you. You are mighty
gh God to the pulling down of the strongholds of sin.

nada. T. N.

ART. V.—THE PERFECTION OF MAN IN MORAL GOODNESS THE GRAND OBJECT OF DIVINE REVELATION.

TO indicate the progress of the present age we have been presented with a picture of "A World upon Wheels." But this may be done without the slightest reference to the precise nature of its motion. A world upon wheels may move forward or it may move backward, according to the predominant principles by which it is actuated, and the influences brought to bear upon it, excepting in so far as contrary principles and influences may modify and neutralize one another. A world upon wheels is a world in motion, but it does not follow that its progress is steady, unswerving, and always in the right direction. We live in an age which is excessively fond of religious and philosophical speculations. Men are leaving what they regard as first and elementary principles behind, and are eagerly reaching forward after something new, wonderful, startling, and grand; something to ameliorate the condition of humanity, and effect its social, mental, and moral elevation. They have abandoned the old land-marks of revealed truth, and regard the man who sincerely and tenaciously holds the authority of the sacred Scriptures, and their adaptation to the moral and spiritual wants of man; who cannot and will not follow them in their speculative steeple-chase, as being "illiberal," "narrow-minded," "bigoted," "one of the old school."

The tendency of the religious and philosophical speculations of this age are alarmingly sceptical. The future historian may have occasion to point to it as having devoted much of its talent, learning, and influence to the propagation of infidelity. Unbelief has gained a position, form, and definiteness which it never enjoyed before. Its friends may be classified, and its principles reduced to regular systems. The Atheist denies the being of God; the Pantheist denies the personality of God; the Rationalist denies the providence of God, and all divine interference, either by miracle or revelation; the Spiritualist denies the grand scheme of redemption of which the Cross of Christ is the centre; the Indifferentist denies the responsibility and accountability of man, and the Formalist denies the vital power of religion. These classes severally wish us to regard them as being great admirers of the true, the beautiful, and the good, and as having hit upon the only method of perfecting man in moral goodness. But how can we concede that which they demand? To cut away the foundations of moral obligation is (to say the least of it) a very unphilosophical method of improving man in moral goodness. To lift the anchors, and loose mankind from their moral moorings, and leave them to drift along with the current, and land them they know not where (as Bishop

Colenso professes to have done), is the way in which they intend to bring man to a state of moral perfection. How will they succeed? Give to man a negative rather than a positive creed, and you may expect a defective moral character, as the inevitable result.

The introduction of moral evil into the world and its fearful consequences have perplexed the minds of profound thinkers in all ages. But these difficulties are now quietly disposed of by men who deny the existence of moral evil entirely, and so contradict the experience of the whole human race. Say they, "Evil and good are God's right hand and his left." "Evil is but inverse goodness." "Enmity is but inverse love." "Sin is but inverse holiness." The Emerson school boldly affirms, "That evil only exists in dogmatic theology." "Evil, according to the old philosophers," says the author of "Representative Men," "is good in the making, * * * * and man, though in brothels, or in jails, or on gibbets, is on his way to all that is good and true." These sentiments may accord with the dispositions of their authors, but they are contradicted by the facts of daily experience and the phenomena of human society. We cannot divest man of the attributes of manhood by placing him under a law of necessary development, which would reduce all his actions to simple pulsations of the great source of being; or we might silence that voice that speaks from the deep recesses of his nature, pointing from a judge within his breast to a Judge without to whom he is accountable, and thus dispose of moral good and evil altogether.

Man is a moral agent, and all his actions have reference to some standard by which their quality is determined. But where shall we find an infallible standard? Man is utterly incapable of creating for himself such a standard; and if he could, where are the guarantees that its requirements shall be observed? The standards set up by men are as numerous and diversified as the parties by whom they were erected.

Public opinion has been set forth as a sufficient standard of moral action. This theory would have been plausible enough had public opinion been always right. But we know that public opinion is often wrong, and having power to influence the legislatures of nations, has produced laws so unphilosophical and unnatural as to be repugnant to common sense, and inimical to the best interests of humanity. The slightest acquaintance with the history of morals in all ages and nations will be sufficient to explode this theory. Public opinion among the Spartans was in favour of lying, imposture, and theft; among the Greeks it favoured the most unnatural practices and abominable lusts; among the Romans it built theatres, and supported gladiatory shows; among the Jews it "killed the prophets," and afterward garnished their sepulchres,—it crucified the Lord of Glory, and persecuted and slew his dis-

ciples; and in our own land, though considerably influenced by Christianity, public opinion, on many subjects, is the very opposite of what it ought to be, and only tends to develop and gratify that part of our nature which ought to be placed under powerful restraint.

The moral dictates of human nature have been advocated as a sufficient standard of moral action. By human nature we are taught to understand "the sum of those passions and natural qualities manifested by men and women chiefly before, and often after, artificial treatment and demoralizing circumstances have perverted their spontaneous impulses." This is definite enough. An action is good or bad in proportion as it is, or is not, the result of a spontaneous impulse of our nature. Hence systems of moral philosophy have been promulgated professedly built upon the moral constitution of man. But while they have given sufficient prominence to his intellectual nature, to his powers and capabilities, and to the class of actions becoming such a being under given circumstances, they have, too generally, proceeded upon the supposition that human nature is all right to begin with, and only needs directing in the future; and that its own resources are equal to every moral emergency that may arise. Thus they have either ignored, or flatly denied, the doctrine of human depravity; and there being no pre-disposition to evil, they assert that in the arcanum of man's own nature we have a sufficient guarantee for all requisite virtue. Such systems are powerless for good. They contain no provision for the renewal of the heart, which is the first thing necessary if a moral regeneration is to be effected.

Utility is another of those man-made standards of moral action said to be sufficient. This opens the way for an appeal to the selfishness of man's nature, and when found associated with an infidel philosophy is always dangerous, and often mischievous. Utility is reduced by Hume to one maxim, "That everything is right which appears to be useful, irrespective of the declarations of Scripture." Holyoake defines it to be "The sense of interest." In determining the moral quality of an action the chief question with the former would be, "Does this appear to be useful?" and with the latter, "Is this for my interest?" and they would pronounce it good or bad accordingly. But are virtue and seeming usefulness identical? Are moral goodness and self-interest the same thing? Is a thing right because it is useful, and for our interest? or, is it useful and for our interest because it is right? The mere statement of the question is sufficient to produce the conviction that moral rightness rests upon far higher and nobler grounds than utility. The appearance of usefulness and of interest is often dragged in in justification of the most nefarious actions. Moved by apparent usefulness and a sense of interest, the warrior

has led his troops into a neighbouring state, robbed it of its wealth and liberty, and left it a smoking ruin, drenched in blood; the slaveholder has kidnapped his fellow man, and condemned him and his posterity to exile, poverty, and slavery, with all their sufferings; and the assassin has used the dagger to rid himself of a personal rival, or his country of a foe. Under the cover of usefulness and a sense of interest, the diplomatist carries on his intrigues, the merchant his far-reaching speculations, and the tradesman his lucrative business. There is nothing in utility as a theory to conduct man to a state of moral perfection.

But that which human systems fail to afford us may be sought and found in Divine Revelation. In the Book of God, and there alone, we find a perfect standard of moral action. The perfection of man in moral goodness is its grand object.

The obedience required by Divine Revelation has been divided into two parts, *moral* and *positive*. The ablest of our writers think that without such a distinction we shall be apt to confound the eternal standard of right and wrong found in the character of God, and embodied in the ten commandments, with those other Hebrew ordinances which were only intended to be of temporary continuance; and those precepts of the New Testament which naturally arise out of our relationship to God and to each other with those precepts that spring from peculiar circumstances, and continue only for a season. Speaking of the former, the apostle refers the primitive Christians to the sense of right and wrong planted in the breast of every man, saying, "Whatsoever things are true, whatsoever things are honest, whatsoever things are just, whatsoever things are pure, whatsoever things are lovely, whatsoever things are of good report; if there be any virtue, if there be any praise, think on these things." But for the latter he directs their whole attention to the revealed will of Christ: "Now I praise you, brethren, that you remember me in all things, and keep the ordinances, as I delivered them unto you." "I received of the Lord that which I also delivered unto you." Both are right. The one is right because it is commanded; the other is commanded because it is right. The tendency of both is to perfect man in moral goodness.

For evidence of this let us turn to Divine Revelation itself. We claim for the Bible the right of being judged by its own teachings and tendencies, and not by the perverted views of men. Nothing could possibly be more absurd and ridiculous than many of the things that have been written and spoken about the moral effects of the word of God. Its friends have too often confounded it with some favourite system in which they have been well schooled, while its enemies have attributed to it all the bad effects resulting from human systems. But we claim that the word of God is superior to

and independent of all merely human systems, and demands an impartial examination. Let us briefly glance—

First. *At the avowed object of the doctrines of divine revelation.* Nothing is more common than for the enemies of divine revelation, who are either ignorant of the nature of its contents and its general teachings, or who are something worse, to charge the doctrines it promulgates, with nearly all the evils of Christendom; while they conveniently overlook the unquestionable good that it has effected. In these onslaughts, the doctrines of the atonement and justification by faith have fallen in for their full share of abuse. Say they, "The licentious doctrines of atonement by the death of Christ, and justification by faith." "Here we stumble upon the old barbarous idea of satisfaction by death." "An old contrivance of Paganism." Or, assuming a more philosophical air, they assert that, "The atonement by the death of Christ is unsatisfactory as a scheme, and immoral as an example." But we beg to ask in what part of the sacred Scriptures is the death of Christ as an atonement set before us as an example? Does the inspired Book teach us that another atonement is to be made, and that we are to make it? For upon this supposition alone can the death of Christ as an atonement be set before us as an example. The man whose judgment or moral honesty is so much at fault, when speaking of the atonement by the death of Christ as an example, ought not to be trusted when speaking of it as a scheme.

Man is a sinner, and needs pardon. This is not a theory, but a fact; a felt want of humanity manifested in every age and in every land—which has reported itself in earnest longings for some scheme of mercy, which should include some visible, historical ground of divine forgiveness, in order to the enjoyment of peace of conscience. Humanity has ever turned a hopeful eye to expiation by the death of an innocent victim. This is seen in the religious systems of all nations under heaven, as well as in the mythological rites of Greece and Rome. Those who profess to found a system of moral philosophy on the moral element in man's nature, should not overlook the fact that religion is founded upon the religious element in man's nature. The question naturally arises, How shall these felt wants and longings of his nature be met? How can God sufficiently brand sin, humble the sinner, maintain his own honour, and yet pardon the guilty? The Scriptures make known no other way than that of faith in the Atonement by the death of Christ.

By faith we are justified and regenerated. These always go together, and lay the foundation of future moral excellence. The renewal of the heart is followed by reformation of character. This is making "the fountain pure that the streams may be pure." It is making "the tree good that the fruit may be good also." It is the gift of a new heart in order to a new life.

But let us hear what the Scriptures say respecting the moral tendency of the doctrines which they teach. Of the death of Christ it is said, "Who gave himself for us that he might redeem us from all iniquity, and purify unto himself a peculiar people, zealous of good works." Titus ii. 14. Of the gospel it is said, "The grace of God that bringeth salvation hath appeared unto all men, teaching us that denying ungodliness and worldly lusts, we should live soberly, righteously, and godly in this present world." Titus ii. 11, 12. Of justification by faith it is said, "Who his own self bare our sins in his own body on the tree, that we being dead to sin, should live unto righteousness." 1 Peter ii. 24. "But now being made free from sin, and become servants to God, ye have your fruit unto holiness, and the end everlasting life." Rom. vi. 22. Of regeneration it is said, "For we are his workmanship, created in Christ Jesus unto good works, which God hath before ordained that we should walk in them." Eph. ii. 10. Of a future judgment it is said, "Wherefore, beloved, seeing ye look for such things, be diligent that ye may be found of him in peace, without spot, and blameless." 2 Pet. iii. 14. Eternal rewards and punishments are produced as reasons why we should "cleanse ourselves from all filthiness of flesh and spirit, and perfect holiness in the fear of God."

Thus it is seen that while the doctrinal part of divine revelation, by providing for the regeneration of our nature, lays the most solid foundation for future moral excellence, it is addressed to the intellect, the affections, and the heart, to induce us to comply with the immutable laws of moral goodness. There is not a useless doctrine propounded in the book, there are no speculative doctrinal dreams. All is solid and immutable as the throne of the Eternal, and is designed to unite the soul to God, the great Source of all moral perfection.

Second. *Look at the moral tendency of the ordinances of divine revelation.* If the doctrines of divine revelation have met with such bitter hostility, it would be folly in us to suppose that any thing so excellent, beautiful, and beneficial, as the divine ordinances could exist without arousing the opposition of depraved and unbelieving men. They have been designated, "silly, childish, superstitious," "the figments of heathenism," "the remnants of a barbarous age." But a candid and unbiassed examination of the subject will lead to more rational conclusions.

The ordinances of the Old Testament were numerous, splendid, and imposing; and were instituted for the moral improvement of the people of Israel, and to help their faith in the coming Messiah. It would be absurd in the extreme to suppose that the God of the Hebrews, before whom all the beauty and glory of the universe is spread out, could be delighted with the pictorial show of the Jewish

ritual on its own account. "He desireth not sacrifice; he delighteth not in burnt offering." He has no pleasure in them further than as they are the instituted means of moral goodness. In examining those ordinances we should keep in view the condition of the people for whom they were instituted. They were not highly intelligent and civilized; they were not nurtured in freedom and independence; but debased and degraded by centuries of slavery, under idolatrous masters; and had become like children, who needed to be taught their duty to God and man by pictorial representations and visible rites: and thus to have their hearts turned away from the superstitions and idols of the heathen among whom they had lived. To this end every political institution, every social arrangement, every religious ceremony, and every moral precept tended. If we may judge of the quality of the Old Testament ordinances by the effects they produced, we shall have to pronounce them eminently adapted to the moral improvement of such a people. Under those ordinances and institutions, the Jews soon attained to a state of moral purity far above that of the most learned and philosophical of the heathen world; and were prepared for the introduction of a still better ritual.

The ordinances of the New Testament are also intended to be instrumental in perfecting man in moral goodness. They are few in number, simple, and unpretending. They profess not to have any virtue in themselves. Their principal efficiency lies in him who works in them, and through them. They are intended to bring the heart into contact with God who is the great fountain of moral goodness; that from him it may receive those elements and influences which will "equip for every good word and work." The Sabbath is a divine institution. "The *Sabbath* was made for man." It is a pause in the hum of business; an interruption of perpetual toil; a seventh part of time devoted to the service of God; a sign of the covenant, and a type of the heavenly rest. It is required alike by the physical and moral constitution of man, and its effects are beneficial to both. It renews exhausted bodily strength, and winds up the moral energies which have been run down by six days contact with the world, and individuals and nations rise or fall in moral excellence according to the manner in which they observe the Sabbath. "To them that observe the Sabbath and take hold of his covenant he will give a name and a place within his walls better than of sons or daughters. * * * And bring them to his holy mountain, and make them joyful in his house of prayer." Is. lvi. 4—7. The *sanctuary* is a divine institution, and its moral effects cannot be over-estimated. No sooner does a man place himself under its influence than a moral change becomes visible. The worshippers with whom he mingles, the services in which he engages, the ordinances he partakes of, the

stian fellowship he enjoys, and the grace vouchsafed to his
, all tend to purify his moral nature and fit him for a higher
of life. The *ministry* is a Divine institution. To the pulpit
mitted a high commission and stupendous moral power. It
eminently heaven's instrument of enlightening the conscience,
ing the heart, and rectifying the life.

> "The pulpit (in the sober use
> Of its legitimate, peculiar powers),
> Must stand acknowledged, while the world shall stand,
> The most important and effectual guard,
> Support, and ornament of virtue's cause."—COWPER.

xamine all the ordinances of the New Testament and you will
hat they are eminently fitted to educate the moral faculty,
the moral feelings, brace the moral energies, and fit man for
s moral duties and conflicts.

sessing these advantages we may well feel ashamed of the low
of morality around us, but what would we become were all these
nces at once abolished, were our Sabbaths to cease, our
aries to be closed, our ministers silenced, our social means of
broken up, and our churches disbanded? Would we all
e philosophers, and at once arise from the sottishness of
nce to the manhood of knowledge? For a satisfactory
r you only need to look at those nations that know not God,
gard not his ordinances, and in their present moral condition
hat you would become; or look at those individuals of our
nd who observe no Sabbath, attend no sanctuary, hear no
er, read no Bible, and erect no family altar, and the answer
e complete. Among the observers of religious ordinances we
ome of the noblest specimens of moral goodness to be found
world; whilst among the non-observers we have some of the
leeply debased moral characters.

ird. *Look at the moral code promulgated by divine revelation.*
no means uncommon for sceptics of the more moderate schools,
a tribute of respect to the superior excellence of the moral code
New Testament. The rationalist, who has not given up his
tical belief in a personal deity, but has placed him at an
se distance from us by his denial of Divine providence and
tion, has reduced all religious systems to the same level. Yet
periority of the moral precepts of the New Testament have
lled the confession, that although "all religions are good,
ianity is the best." There is a school of more matured
s whom we shall have to except, whose ultra views are so far
of those of their fellows that they unblushingly assert that
eligions are bad, but Christianity is the worst." We shall
hese gentlemen on their march of progressive development.
s they will discover by and by that there never was a New

Testament, as some of them have already discovered that there never was a Christ. But whatever be their discoveries, the New Testament will remain the same, and the tendency of its moral precepts unaltered.

The moral law pre-supposes a lawgiver, and may be expected to reflect the character of the Being from whom it sprang. God is the great fountain whence all the laws of morality flow. Hence in the moral code we may expect to see an exemplification of his divine perfections, a transcript of his holiness, an embodiment of the principles of eternal right which belong to his nature. Holiness is a quality attaching to all the divine perfections, and consists in that rectitude of nature by which God always acts in conformity with the dictates of his own infinite reason; and that which is required by the moral law is that we should choose and act accordingly, and thus that we also, according to our capacity, should follow the dictates of infinite reason. The character of God is the standard of moral purity embodied in the law, and as a straight line discovers the divergencies of a crooked one running parallel with it, so the perfect character of God exposes the imperfections of the character of man, and the moral purity of the law exposes the vices, impurities, and sins of man.

Let us now see whether the above statements are borne out by facts, whether the moral code is what we have stated it to be, and what it professes to be, which can only be decided by an appeal to the law itself. We now use the word law in a limited sense as including the preceptive part of divine revelation. The decalogue is the most complete compendium of moral law ever given to the world. Its two tables regulate our duties towards God and man, and if obeyed by the whole human race it would bind them together in one vast and loving brotherhood; it would extinguish the fires of contention and strife, and restore peace and tranquillity to the nations; it would transform the face of society, and restore the days of heaven upon earth. We have strong evidence of the vast importance of the law in the moral condition of those nations where it has never been promulgated. They know not God. They worship men, animals, and evil spirits; gods of silver and gold, of wood and stone. They violate every dictate of nature, every moral precept, and every natural affection. Theirs are "dark places of the earth full of the habitations of cruelty," which could not co-exist with the light and purity of the moral code. "The law of the Lord is perfect, converting the soul; the testimony of the Lord is sure, making wise the simple. The statutes of the Lord are right, rejoicing the heart. The commandment of the Lord is pure, enlightening the eyes. * * * More to be desired are they than gold, yea, than much fine gold; sweeter also than honey and the honeycomb. Moreover by them is thy servant warned, and in keeping

of them there is great reward." Ps. xix. 7, 8, 10, 11. In the New Testament the sum of the law is brought within the compass of one brief passage. "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind. This is the first and great commandment, and the second is like unto it, Thou shalt love thy neighbour as thyself. On these two commandments hang all the law and the prophets." As a man approaches this standard of perfection in moral goodness, he becomes more and more amiable, gentle, kind, affable, affectionate, and benevolent, and worthy of admiration and imitation. This is the grand law that governs heaven as well as earth, and makes it what it is. It is not the outward glory that bursts upon the enraptured sight, but the harmony of the moral feelings with the great law of love that renders heaven a paradise of uninterrupted blessedness. And it is the harmony of the moral feelings with the great law of love upon earth that constitutes "meetness for the inheritance of the saints in light."

Fourth. *Look at the examples set before us in Divine revelation.* These are numerous, but none of them are held up for blind and indiscriminate imitation. Scriptural biography has no parallel for honesty, clearness, simplicity, and fairness. When you read it you feel that it is no fiction, no romance; you are in contact with real life. You have real men before you, possessed of the intellect, sympathies, and heart of men, engaged in men's avocations, performing men's duties, struggling with men's difficulties, overcoming men's enemies, passing through sorrows or enjoying felicities common to the race. All is honestly and truthfully narrated. Defects are not concealed, faults are not covered, sins are not palliated, vice is not called virtue. On the contrary, they are exposed, denounced, condemned, and forbidden. We repeat there is no character placed before us in Scripture for unqualified imitation. The excellences of the man are for our imitation, but his defects are to be avoided. If he deviate from any moral or positive law, we are bound to leave him and abide by the law. With these facts before us we turn to the inspired volume, without the least fear of being led astray, and we read of Job, the perfect man; Abraham, the faithful man; Joseph, the pure man; Moses, the meek man; David, the pious man; Solomon, the wise man; Daniel, the praying man; Nehemiah, the persevering man. And so of all the Old Testament saints who are set before us as examples of the good that we should do, and the evil we should avoid. The Psalmist, in describing the man who should abide in the tabernacle of the Lord, and dwell in his holy hill, says, "He that walketh uprightly and worketh righteousness, and speaketh the truth in his heart; he that backbiteth not with his tongue, nor doeth evil to his neighbour, nor taketh up a reproach against his neighbour; in whose eyes a vile persons is contemned,

but he honoureth them that fear the Lord; he that sweareth to his own hurt (to afflict himself—A. Clarke), and changeth not; he that putteth not out his money to usury, nor taketh a reward against the innocent. He that doeth these things shall never be moved." Psalm xv. 1—5.

But the most perfect example of moral goodness remains to be named. One who could with propriety say, "Learn of me, for I am meek and lowly in heart, and ye shall find rest to your souls." Our principal example is the Lord Jesus Christ, in whose character centres every virtue and excellency. In him there is nothing to raise the crimson blush—nothing to be ashamed of—nothing that we would wish to have cancelled, or concealed, or improved. He was perfect, "neither was guile found in his mouth." If one foul spot could have been discovered, it would certainly have been exposed. Search has been made, and after passing over the whole field of the Saviour's character, and not finding one point on which to rest an objection, a leading atheist of this age says, "Mind, there are great features in the life of Christ which I admit to be very noble; I am not going to deny these, or even keep them out of sight." But, in order to find footing, he assumes that the Scribes and Pharisees were equal to Christ in person and authority, and on this assumption denounces the conduct of Christ for having called them "fools" and "hypocrites." Afterwards he assumes his own equality to Christ, and designates him a persecutor because he has said, "He that believeth shall be saved, and he that believeth not shall be damned." But if this is not a compliment to the character of Christ I am very much mistaken. Had there been a foul blot or a moral stain, it would have been paraded before the eyes of the world. But instead, we have a false assumption made the foundation of a false assertion. Christ was pure, peaceable, meek, benevolent, earnest, sincere, just, and righteous in all things; and in proportion as we approximate to his moral likeness, we shall become perfect in moral goodness.

We may add that acts of obedience to the moral or positive commands, apart from real goodness of heart, are an abomination to the Lord, and are denounced as such in the Scriptures. "Woe unto you, Scribes and Pharisees, hypocrites, for ye pay tithe of mint, and anise, and cummin, and omit the weightier matters of the law, judgment, mercy, and faith: these ought ye to have done, and not to leave the other undone."—Matt. xxiii. 24.

Fifth. *Look at the general judgment described in Divine revelation.* Man is a moral agent, and as such must give an account of himself unto God. He is conscious of his responsibility, however circumstanced, and wheresoever found. This is not the result of a process of reasoning, nor simply a discovery of Divine revelation. It is part of his constitution, a fact in his experience. We are conscious that

e placed under moral government; that our actions are good l; and that we shall have to account for our doings before an tial tribunal. Into the philosophy of this we shall not inquire sent, it is with the fact that we have to do—a fact to which feeling of remorse bears its powerful testimony. Divine tion assumes the responsibility of man, and proceeds to dis- its connection with the throne of judgment. "This practical ne of responsibility," says Isaac Taylor, "can rest upon no m short of the centre of the universe, the throne of God. t at any intermediate point, and though it may bear some , it will not bear every stress, and it fails where most it will be l." Here, then, we see it resting on that centre. The whole race shall stand before the great white throne for solemn ition and searching scrutiny. Moral goodness is the only coin ill pass current there. Sentiments and emotions will not be oked; but motives and actions will be the grand subject of y. What we have believed, and how we have felt, will be ered; but the grand question will be—What have you done? goodness will be the grand object of search, and wherever , whether in prince or peasant, whether clothed in purple and nen or covered with rags, it will be acknowledged, honoured, and led. Do not infer from these remarks that we underrate faith eling. The great Author of Christianity has bound its parts nly together, and made one part so to depend upon another, that ver moral goodness is found, it is the offspring of a sound faith nctified feeling. Therefore the Judge "will render to every ccording to his deeds. To them who, by patient continuance in oing, seek for glory, and honour, and immortality, eternal life. o them that are contentious, and do not obey the truth, but unrighteousness, indignation and wrath, tribulation and sh, upon every soul of man that doeth evil." Rom. ii. 6,7,8. Saviour's description of the judgment, acts of moral good- re the chief objects of enquiry. "Then shall the King say to on his right hand, Come, ye blessed of my Father, inherit the om prepared for you from the foundation of the world. For I was y, and ye gave me meat; I was thirsty, and ye gave me drink; a stranger and ye took me in; naked and ye clothed me; I ck, and ye visited me; I was in prison, and ye came unto me. shall the righteous answer him, saying, Lord, when saw we n hungered and fed thee? or thirsty and gave thee drink? saw we thee a stranger, and took thee in? or naked and d thee? or when saw we thee sick and in prison, and came hee? And the King shall answer and say unto them, Verily, unto you, inasmuch as ye have done it unto one of the least se my brethren, ye have done it unto me. Then shall he say also hem on his left hand, Depart from me, ye cursed, into ever-

lasting fire, prepared for the devil and his angels. For I was an hungered, and ye gave me no meat; I was thirsty, and ye gave me no drink; I was a stranger, and ye took me not in; naked, and ye clothed me not; sick, and in prison, and ye visited me not. Then shall they answer him, saying, Lord, when saw we thee an hungered, or thirsty, or a stranger, or naked, or sick, or in prison, and did not minister unto thee? Then shall he answer them saying, Verily I say unto, Inasmuch as ye did it not to one of the least of these ye did it not unto me. And these shall go away into everlasting punishment, but the righteous into life eternal." Matt. xxv. 34—46. Thus we perceive that mere sentimental religion, emotional religion, and formal religion, religion that only lives in the imagination, in the creed, in the emotions, and on the lips, cannot be saving. Nothing but sterling moral goodness will pass current at the last great day; and to produce this is the grand object of Divine revelation. And if doctrines so well adapted to our nature, ordinances so efficacious, a moral code so complete, examples so excellent, and motives so powerful as those of divine revelation, should fail to perfect man in moral goodness, we must abandon him as a prey to every vice and pollution, and give up all hope of personal and social regeneration. Our benevolent and philanthropic enterprises must fall to the ground. Our efforts to reclaim the erring millions of mankind must be given up; and the world must be consigned to one long, dark, and dreary moral midnight, uncheered by the hope of returning day. For if the perfection of man in moral goodness is not effected by divine revelation, nothing can effect it.

R. S.

Art. VI.—AN EXPOSITION ON REVELATIONS XI. 1, 2.

THE beloved disciple whom we accept as the writer of this book, without canvassing the controversy, stands before us in an interesting attitude, rod in hand. The task imposed on him would be painful or pleasant according to the purpose for which the measurement was ordered. If he had to measure for destruction it would be a painful task. If he had to measure for protection it would be pleasant. It is likely both purposes were included, and so his feelings would be of a mixed character. Viewed as a presage of approaching destruction, he would be loath to measure, unless grace or the ecstatic spirit he was in held in suspension his human feelings. The painfulness might be counteracted if he were in full sympathy with God and perfectly acquiescent in His will, after the manner of celestial beings, who care much more for God's will than for the good of any individual, or class of individuals, however numerous. Such a lofty indifference to mortal affairs, even when

standing in antagonism to the Divine purpose, we can scarcely expect John to manifest. In an earlier part of the book his human feelings broke forth even to tears when the sealed book was likely to remain unopened. Now, therefore, we may expect him to be touched to tenderness when he has to measure the temple preparatory to the ravages of war that were to assail it round about.

Salem was now about to be desecrated and trampled down under the feet of a heathen soldiery! What indignities would not be offered to the once holy city! What outrage would not be perpetrated on the holy place itself! We may well suppose that the hand which held the measuring rod would tremble. Alas! that the soil should ever nourish or promote the growth of a reed to be appropriated to so sad a purpose. And yet here is something to be spared, to survive and flourish over the ruin that impended. The worst that comes to the Church or the world is never a total wreck. The most valuable is still preserved. In famine there is a seed left to sow the fields with. In war the sword leaves a "remnant" for propagation and increase. The fire itself yields up its brands by divine interference for future honour and service. Even the flood came not till the ark was ready, and had received the necessary elements to initiate a new world. Here, then, was something to comfort as well as to distress. A broad evil was about to overtake the land and revolutionise the then existing state of things. But it was not an only evil or an indiscriminate and total destruction. What was worth preservation was to be brought within the circle of divine protection. This is sufficient to say in anticipation of our subject, let us see what is before us. Here is—

A Reed. "And there was given me a reed like unto a rod." Frail things are useful. The reed which bends before the blast may survive the shakings it receives, and when full grown may shaft the hand of the architect and be useful to him in his measurements. The hairs of our head have their use. Perhaps there is not a useless fibre or filament in the whole creation. Behold this cane in the hand of the New Testament seer. Let your fancy invest it with the best properties possible and proper to such an article. It was a magnificent reed, a long, straight, handsome cane, of such size and proportion that it might be used in practical geometry—"a reed like unto a rod," or a measuring wand. This was just what was wanted for the task before him. He was charged to measure the temple, the altar, and the worshippers who served at the altar. In this we suspect there is much of symbol and covered signification. We think there is special reference to the ascertaining of character. If we be mistaken, we are willing to go off at a tangent for a practical purpose. All men must be tried by rule. In God's vast empire everything is numbered and weighed and measured. And if unintelligent things are the objects of close cognisance, how much

more shall rational, responsible beings like men come within notice. None of us is such a cipher as to be ignored or dropped out of the great account. The measurement of men is the most serious, since eternal issues hinge on their conduct. Their deeds, their words, yea, their thoughts, sentiments, and feelings bear in them everlasting result. What matters it taking the dimensions of the temple? The worshippers are greater than the temple. And the temple and the altar are noticed only in relation to those who serve there. Taken in his physical dimensions, man is insignificant, several of the creatures casting him into the shade. The lofty mountain mocks his stature. The trees of the wood grow over the top of his head. He cannot run with the horse, nor fly with the eagle, nor sing with the nightingale, nor bear burdens with the elephant. Poor diminutive! And yet, according to the true standard of importance, he is of more account than all things else united. The sun is pale in his presence, the mountain cometh to nought at his feet, the stately tree kisses the ground at his touch, and all things animate and inanimate are his tributaries and subordinates. Who shall measure a man? Come not near him with tape or rule or rod. He is not to be estimated like a tree by girth and stature. The lustre of the sun, the breadth of the sea, the mileage of the dry land, are ciphers in comparison of him. God only knows his true magnitude, and will give him his proper place in moral award and recompense. But, to return to the exegesis of the passage, this rod-like reed finds its model in Old Testament prophecy—"And he brought me thither, and, behold, there was a man, whose appearance was like the appearance of brass, with a line of flax in his hand, and a measuring reed; and he stood in the gate." Ezek. xl. 3 This brass-bright man with his flaxen line and "cane of measurement" figures from this point through nine chapters to the close of Ezekiel's prophecies, and does nothing but measure and lay out grounds and plans for a new temple and city. It was a vision of the captivity meant to encourage the holy people. To enter into the spirit of the Apocalypse these closing chapters should be kept in view, and this man and John should be placed side by side, as fellow-workmen. An angel presented the rod and gave commission to the seer to use it, which angel, we may gather from tracing the context, was Christ, the description (ch. x. 1.) agreeing to his appearance as delineated in the first chapter of this book. Then comes the—

Charge.—"Rise and measure the temple of God and the altar, and them that worship therein." This is an emphatic and energetic summons, such as frequently occurs in charges given to public men who for various reasons are backward and slow to execute the divine commands. We have so much flesh and blood hanging about us, and are so much disposed to confer with it, and

be heavy in our work, that we need a quickening voice to prompt us to begin and go on. In doing church work, particularly, we need this charge, especially in such duties as lie cross to our feelings, and require fidelity and firmness, such as administering reproof, exercising discipline, sifting the church books and expunging unworthy names, or otherwise guarding the purity of communion. The rod must be put into our hand. Our dulness requires to be broken in upon by a sharp voice calling us to action. Up and be doing. Rise and measure. The dejected seer overwhelmed with the visions he beheld, involving so much destruction and suffering, might well need a startling word to rouse him to energy. To be furnished with instruments suitable for our work suffices not. We need the Master's authoritative call to us to rise, especially if the work before us is displeasing to the flesh, or if it grates against benevolent feeling. It must have been partly so in John's case; and yet his task had some qualifying elements in it. He measured for good as well as for evil. Punitive visitations are sometimes indicated by measurements, and very properly so. The Lord always does his work advisedly, marking it out beforehand, and appointing the bounds and limits within which destruction shall rage. He destroys by measure, else were his justice impeachable. Confusion itself has its "line." Desolation has its "plummet." "Judgment also will I lay to the line, and righteousness to the plummet; and the hail shall sweep away the refuge of lies, and the waters shall overflow the hiding place;" Isai. xxviii. 17. Compare 2 Kings xxi. 13; Isai. xxxiv. 11; Lam. ii. 8; Amos vii. 8, 9. Though there was much to be abandoned to pillage, and violence, and profanation, there was a sacred circle under protection, and guarded from "the foot of pride." Ps. xxxvi. 11. The measured part was under favour; the unmeasured part was open for desecration and outrage. The part that was touched by the rod and secured was small in comparison of what was in a state of abandonment. Nothing is said about the city, its walls or gates or palaces; only the temple, its furniture and adjuncts. So that the area under preservation was very narrow. The temple was to be saved, and this can hardly be understood of the temple literally, for in fact it was not spared, but something far dearer to God was preserved and perpetuated, namely, his church. Thus we perceive that the measuring work was for two objects at once. The rod described a circle or square, so to speak, within which violence could not intrude, but without which it had free course. Thus it has ever been in judgments: the church has been under the canopy of Divine favour. The servants of God have a protecting seal in their forehead, or they stand on ground circumscribed by the reed. An ark, or a mark, or a blood-spotted door, or a line of scarlet thread dangling from the window, or a clear space sanctified

by the touch of a cane at its outskirts, suffices to define and secure the holy from the unholy in times of visitation. The Lord has a sanctuary for those who are dear to him, and while the storm but lowers and threatens, he calls them within, "Come, my people, enter thou into thy chambers, and shut thy doors about thee, hide thyself as it were for a little moment until the indignation be overpast." Isai. xxvi. 20.

If this should be thought too general, and it should be insisted on that besides this circumscription line, what lies inside the area should be particularly measured, we object not. The outermost takings include the space the temple stood on. Then comes the altar, which some say must be the altar of incense as distinguishable from the altar of burnt-offering, which stood out "before the door of the tabernacle," in the open space which, according to our next verse, is thrown out and exposed. The golden altar, on the contrary, by Levitical arrangement, stood within the protected ground. For the respective positions of these two altars see Exod. xl. 5, 6. Adherents to a strictly literal interpretation, must, for consistency's sake, plead for the altar of incense. Those who allow scope for symbol need not be anxious, as symbolical representations are heedless of preciseness and accuracy in details. Without quarrelling about the husk, let us seize the germ. It is as if the commissioning angel had said, "Preserve a model of true worship that it may be handed forward." It was a prophecy that a genuine service was to survive the dissolution of the old ritual which was to be swept away. The shadow must pass, the substance must remain. Then what shall we say of the worshippers? The cane might be applied to ascertain their stature, but this is foreign to the purpose. The meaning may be, estimate the worshippers, give an account of them, of their spirit, and bearing, and character, that in time coming it may be known who have, and who have not, a title to approach the New Testament altar.

Our attention is next arrested to—

The *Outer Court*, which was dishonoured by being left unmeasured. "But the court which is without the temple, leave out and measure it not." This court, though enclosed, was properly external to the temple. It was the Gentiles' place, a little more holy than the street, but not equal in sanctity to the proper temple. It was related to the sanctuary as a yard is to a respectable house. It is not without signification, that this enclosure joining hard to the temple, was to be left out, or according to the more expressive margin, "cast out," as if unworthy to be touched by the reed, and fit only for the tramp of horse and heathen feet. A practical reflection fairly offers itself to our minds. How near we may be to the temple and not be in it! How like the temple we may be, and not be the temple! Israel, after the flesh, vaunted

in ancient times, "The temple of the Lord, the temple of the Lord, the temple of the Lord are these;" Jer. vii. 4. The claim was false, because they were void of holy character. Though we are built up against the gable end of the sanctuary we shall be thrown down in the day of decision. An outward seeming will avail us nothing. Close neighbourhood will be no protection. Carnal relationship to the saints will not shield us. The very badge of office will not hide us. Genuine sanctity alone will escape destruction. Let the question go round amongst us and be self-put, Am I within the holy ground? Am I a genuine priest at God's altar? Or am I only in the outer court? If persons are signified by the court without, who are they? Is Christendom the inner court, and heathendom the outer court? If so, birth and geographical situation would be a boon. Is the general world the outer court, and the professing world the inner court? By no means. The world is too remote from the church to be considered at all in this connexion. Open sinners, such as drunkard, libertine, blasphemer, infidel, and sceptic, are too far away from the church walls to belong to the outer court. To see the persons indicated by this phrase you must come within the gates into the yard. They are characters who hang on about the church without surrendering their hearts to the force of holy motive, unconverted pew-holders, choristers, Sabbath school teachers, roll-book members, and mayhap, now and then, a graceless pulpit orator. Woe betide all such unless they come under grace before the work of discrimination begins.

We pass to the next clause:—

"For it is given to the Gentiles." The literal interpreter refers this to the Romans, who were God's chosen instruments to punish the Jews and break their political power, which they did most effectually, scattering them like dust before the wind, till but few of them were left together anywhere. The words of the prophet of Nazareth are embodied in their living history. "And when ye shall see Jerusalem compassed with armies, then know that the desolation thereof is nigh. Then let them which are in Judea flee to the mountains; and let them which are in the midst of it depart out; and let not them that are in the countries enter thereinto. For these be the days of vengeance, that all things which are written may be fulfilled. But woe unto them that are with child, and to them that give suck, in those days, for there shall be great distress in the land, and wrath upon this people. And they shall fall by the edge of the sword, and shall be led away captive into all nations; and Jerusalem shall be trodden down of the Gentiles until the times of the Gentiles be fulfilled." Luke xxi. 20—24. Compare with this Psalm lxxix. 1—4.

"And the holy city shall they tread under foot." The name of honour was still given to Jerusalem though the character of its

people ill-sustained the epithet. It was the holy city. It had been holy, and was meant to be holy, and was so called out of respect to its mission and its earlier history. The uncircumcised and the unclean were disallowed in it in its better days. But when it had outlived its sanctity, and the economy of which it was the seat and stronghold was about to expire, the Romans overran the country and destroyed the city—yea, and even the temple, which was its glory and ornament. This result did not happen or fall out by chance. Divine appointment ruled it so. The power over Palestine was given to the Gentiles. And they exercised their power freely, feeling no check on them, even among holy things. The wording of this verse indicates profane contempt. The holy city shall they "tread under foot"—(*i.e.*) they shall desecrate it and treat it as common ground. Pearls have lain in the way of swine ere now, and have been of no more account than pebbles. The swine "trample them under their feet." What goes under the foot is lightly esteemed, as contemptible as dust. There is malignity or violence also in treading under foot. It betokens maltreatment, such as was manifested by the little horn power mentioned Dan. viii. 10—"And it waxed great, even to the host of heaven; and it cast down some of the host and of the stars to the ground, and stamped upon them." Sin brought the covenant people low. It threw them down among the feet of their scornful neighbours. "Thou hast caused men to ride over our heads," Psalm lxvi. 12; "Which have said to thy soul, Bow down that we may go over; and thou hast laid thy body as the ground, and as the street to them that went over," Isaiah li. 23. To this day the Jews are a "nation meted out and trodden under foot." Their holy and beautiful city, shorn of its ancient glory, is next door to nothing amongst the cities of the world. Whether it will ever lift its head again is a problem difficult of solution. The symbolical explanation of this would introduce the idea of the world making serious encroachments upon the Church. It strikes us that the literal interpreter has the advantage in this clause of the passage, which shapes itself to matters of fact that transpired in Jewish history. Neither mode of interpretation is free of difficulty. We finish this exercise by taking into consideration—

The Period of Time—"Forty and two months." The numbers of Scripture, especially those in the Apocalypse, are liable to be understood somewhat differently from common arithmetic. Its sevens, and tens, and twelves, and three-and-a-halves have something proverbial and enigmatical in them, and are subject to be explained with rhetorical license. In the passage before us we think it best to understand the period as denoting common time. In pursuance of this theory we submit to you a comparison of parallel passages, keeping to the Book of Daniel and this book of Revela-

tion, between which there is a remarkable sympathy. The first passage we quote is Dan. vii. 25—"And he shall speak great words against the Most High, and shall wear out the saints of the Most High, and think to change times and laws; and they shall be given into his hand until a time and times and the dividing of time." Now, reckon a time to be a year, which is a complete circle, the space which the earth takes to make its circuit round the sun, this will give just three years and a half. Say, "a time" one year, and "times," two years, which added to the "time" make three years; then "the dividing of time," *i.e.*, taking half of it, an equal division being made, just makes up three years and a half. The same number occurs again in Dan. xii. 7—"And I heard the man clothed in linen which was upon the waters of the river, when he held up his right hand, and his left hand up to heaven, and sware by Him that liveth for ever that it shall be for a time, times, and a half; and when he shall have accomplished to scatter the power of the holy people, all these things shall be finished." That we are right in calling a time a year appears from Dan. xi. 13, with margin, which reads "at the end of times, even years." Daniel's designations of time are the fundamental model for John's. Forty-two months are equal to three and a half years, making twelve the divisor. In the third verse of this chapter, close following our text, the same space of time is thrown into days—namely, "a thousand two hundred and threescore days." Take thirty as the round number of days in a month for a division, and one thousand two hundred and sixty for a dividend, the quotient comes out forty-two months. We tax your patience a little longer, and place more passages before you, Rev. xii. 6, 14—"And the woman fled into the wilderness, where she hath a place prepared of God, that they should feed her there a thousand two hundred and threescore days." "And to the woman were given two wings of a great eagle, that she might fly into the wilderness, into her place, where she is nourished for a time, and times, and half a time, from the face of the serpent." Once more, and in conclusion, Rev. xiii. 5 belongs to the same calamitous season—"And there was given unto him a mouth speaking great things and blasphemies; and power was given unto him to continue (marg. to make war) forty and two months." These passages being brought into one view, the result we come to is, either to understand it as being true to the letter, and to have its verification in the disasters of the persecution under Nero, which some affirm to have been continued just about the time specified, or to take it more freely with something of rhetorical license as meaning a limited period and not very long. Other national disasters lasted about this length of time. In Elijah's days "it rained not on the earth by the space of three years and six months," James. v. 17. We are told that it is common in Jewish authors for three years and a

half to be assigned as the period of several calamities which overtook the nation. On this account there is room to suspect that it grew into a proverb. Whether a national visitation was a little more or a little less than this precise period was immaterial. This might become the standing measure of it. And it is quite long enough for the work of destruction to go on, if anything have to be left as a nucleus for a new beginning. During the period we have pointed out, though many Christians suffered, several were shielded and preserved. The cause survived its adherents. Christians die, but Christianity lives. Truth is immortal, impassive, imperishable, superior to fire and sword, and rack and torture. What became of Judaism in those times of ruthless violence? It disappeared, temple, altar, priest, and sacrifice. There was not left a stone upon a stone. But there survived another temple not made with hands. From the ashes of Judaism there sprang forth a new religion, not new as to the spirit and essence of it, but as to form and figure. Born amid the throes and death-pangs of an expiring economy which had served its time, Christianity came forth in new-born might and grace, full of spirit and life, commending itself to the peoples of the earth as a religion fitted for a world. The Gospel is ecumenical. It is the friend of all nations. Unlike its predecessor, it is not a religion for a single people, but for all tribes and nations and regions of the world. Wind, and fire, and earthquake do their work. Man fumes and frets and chafes against dynasties and empires and ecclesiastical systems. But God rules his anger, and from out the boiling of human passions there issue the happiest results in virtue of his sovereign control. "Man proposes but God disposes." On the ruins that man makes he builds up his church and cause in new strength and beauty. The germ lodged erewhile in the old shell of Judaism, is now being developed and swelling into grand proportions, and operating most beneficially for God's glory and man's good. There is still a temple. And there is an altar still. And still are there priests. The whole earth is holy as Jerusalem. And every good man comes as near to God as the chosen priests of old. The praise is due to Christ, who has wrought deliverance and given enlargement—"Unto him that loved us, and washed us from our sins in his own blood, and hath made us kings and priests unto God and his Father; to him be glory and dominion for ever and ever. Amen!" T. G.

Art. VII.—LORD COBHAM.

NOT many wise men after the flesh, not many mighty, not many noble, are called. So it was eighteen hundred years ago, and so it is now, whether we understand the passage as indicating those who preach the Gospel or those who only believe the Gospel. But it

should not be forgotten that the wise, mighty, and noble form a very small part of the world's population. And considering this fact, perhaps the number of God's people among the great of the earth is not much less in proportion than among the poor. Riches and poverty are alike unfriendly to true religion, hence Agur prayed to be preserved from both, and to be placed in that middle state of life in which these opposite extremes are avoided. And to that condition true religion usually leads. The sober, industrious, and thoughtful habits it induces seldom fail to banish poverty, while the worldly-mindedness it destroys, and the benevolence it enjoins, make it difficult for a good man to become very rich in this world's goods. Those who are equally far removed from want and wealth enjoy the greatest amount of human happiness, and are the most secure from the power of temptation, as intimated in that wise prayer of Agur. And this is the class which in proportion to its extent contains the greatest number of true Christians.

Lord Cobham was the proprietor of considerable estates, and was a peer of the realm. He was the son of Sir Thomas Oldcastle, and was born in Herefordshire about the year 1360, where he lived for some years, actively employed in the affairs of the county, and once filled the office of high sheriff. Much of his life was spent in London, and the former part of it was wasted in dissipation. He joined the army and became a companion of the wild Prince of Wales, afterwards Henry V. In consequence of his connection with the prince, and his name and title of Sir John Oldcastle, by which he was known in the early part of his life, he has been represented by those who felt no concern for the reputation of a Protestant reformer as the Falstaff of Shakspeare's plays. But there is abundant evidence to prove that he was not the cowardly buffoon described by one of England's greatest poets. Walsingham, who denounces him as a heretic and enemy to the Catholic Church, admits that Cobham was a brave and skilful soldier. And Shakspeare, who was no friend to popery, and whose writings are in harmony with history, was a most unlikely man to hold up a Protestant reformer and martyr to the ridicule and laughter of the world, and to represent a man who suffered a cruel death for his religion as a wretched debauchee who died among harlots. Indeed, Shakspeare seems to have been aware that Falstaff had been mistaken for Cobham, and was anxious to correct the error, as appears from the following passage in the epilogue to the second part of King Henry the Fourth:—"One word more, I beseech you; if you be not too much cloyed with fat meat, our humble author will continue the story of Sir John in it, and make you merry with the fair Katharine of France, where, for anything I know, Falstaff shall die of a sweat, unless already he be killed with your hard opinions; for Oldcastle died a martyr, and *this is not the man.*"

Wickliff was alive and boldly preaching the Gospel, and writing in defence of evangelical Christianity when Lord Cobham was a young man. His lordship read and studied the reformer's writings, whereby he was led to search the Scriptures. He became convinced of the errors of Rome and the sinfulness of his own life, which he bitterly deplored. Henceforth he was a new man, who took up his cross and denied himself of all ungodliness and worldly lust. At great expense he procured copies of Wickliff's works, and circulated them at home and abroad, especially in Bohemia, by the aid of Huss and Jerome.

He was a man of considerable ability and great force of character; in his early days he was known as a wit and poet. He employed all his talents and his great wealth to promote the cause of reform. He wrote many tracts in Latin and English against the superstitions of Rome, and in defence of the doctrines of Wickliff. He was very severe on the idle priests, and had no mercy on the begging friars. He protested in Parliament against the power of the Pope in this country, which led to a law being enacted to prevent the Pope's excommunications being published in England. His wit, wealth, rank, and great benevolence, with his influence in Parliament, made him very popular, and caused his writings to be extensively read, which did not fail to make an impression very dangerous to the institutions of popery. In addition to all this he supported preachers in the dioceses of Canterbury, London, Rochester, and Hereford, to preach the Gospel to the people, who to express their gratitude called him "The good Lord Cobham."

Such was the effect of these means, aided by the idleness and profligacy of the priests, upon the country at large, that the House of Commons passed a bill to empower the King to seize the property of the Church, which then amounted to one-third of the value of the whole country. But the Bishops prevented the measure passing the House of Lords.

Henry V. was at this time carrying on a war in France, and he ordered Cobham to join the army in that country, in order, it is believed, to remove him from the field in which he laboured so industriously to promote religious and political reform. He obeyed the command of his old companion and king, and gallantly led his soldiers to battle and victory.

The war being ended he returned to England, and speedily resumed his former duties. He brought a bill into Parliament to repeal the law for the punishment of heretics and another to divert the immense revenues of the Church to the use of the State, but both bills were thrown out.

The clergy thought it was now high time to put a stop to the irregular proceedings of Lord Cobham, and Arundel, the Archbishop of Canterbury, with other bishops and Church dignitaries

waited upon the King to accuse Cobham of heresy. Henry seems to have felt some tender regard for his old associate, and reminded the prelates that Cobham was a knight and a brave soldier, who had valiantly fought for his king and country. He advised them to endeavour by gentle means to bring back the erring son of the Church; and should they fail, he promised to attempt the task himself.

The King sent for Cobham, and urged him to be obedient to his Holy Mother the Church. His lordship replied, "I am ever most anxious to yield prompt obedience to you, my lawful sovereign, knowing you to be a Christian king, and God's vicegerent on earth, carrying the sword of justice to punish evil-doers, and to protect those who are faithful to virtue. All I have of fortune, or hold from nature, are evermore at your command. But suffer me to add, that touching the Pope and his spirituality, I owe him neither suit nor service; and from the sacred Scriptures I know him to be the great Antichrist, the beast of perdition, and the enemy of God. His commands are unlawful, are against the truth, and he himself is an abomination standing in the holy place." Henry was annoyed and offended at this answer, and told him that he must take the consequence of his disobedience.

Lord Cobham thought it prudent to remove from London, where the angry king and his accusers resided, to Cowling Castle, near Rochester. To this place the Bishop of Rochester sent an officer to summon Cobham to appear before him, but the officer received such a salute from Cobham's servants, that he thought it advisable not to attempt to enter the castle. A second abortive effort was made to draw Cobham from his castle, and then the Bishop of Canterbury had notices placed on the doors of Rochester Cathedral, commanding Lord Cobham to appear before him on a certain day. But Cobham was so great a favourite at Rochester that the Bishop's papers were torn from the doors. New ones were fastened up in their places, which immediately shared the same fate.

Cobham did not appear before Arundel on the day appointed, and was therefore condemned as "guilty of most deep contumacy," and excommunicated.

Cobham thought if the King knew his real sentiments, he would protect him from the malice of his enemies. He therefore wrote a confession of his religious opinions, and appeared before Henry to present it for his inspection. But the King refused to receive the confession, and commanded it to be delivered to the Bishops. Cobham entreated that he should be tried by any ordeal rather than that of the Bishops. As he was a knight, according to the custom of the times, he asked that a hundred knights, with their esquires, should be permitted to defend his

name; and this not being granted, he offered to fight "for life or death with any man living, Christian or heathen, in the cause of his faith, the king and the lords of his Majesty's council only excepted." It appeared from one of these proposals that Cobham believed that he and his principles were so much in favour with the gentlemen of his time, that a hundred of them, at least, would risk their lives in his defence, and no doubt his knowledge of the state of men's minds warranted such a belief; but it is evident that while he was a conscientious Christian he was not sufficiently enlightened to surrender the rights of knighthood, but clung to the old and false idea that truth could be decided by force of arms.

The King would grant nothing, but gave him the choice of binding himself by oath to submit to the Bishops in all things, or go to prison. Cobham chose the latter, and he was sent to the Tower.

In a few days he was brought before Archbishop Arundel and two other Bishops assembled in the Chapter House of St. Paul's. He read a paper containing a clear and calm statement of his Christian belief. The Bishops were not satisfied with his views of penance and transubstantiation. But Cobham said he had nothing more to say than what was stated in the paper he had written. "Beware," said Arundel, "I warn you, beware, Sir John, what you say; for if you do not clearly answer to the charges preferred against you at the time specially appointed for your doing so, the law of Holy Church is that, once required to defend yourself by a judge, and neglecting to profit by the opportunity, we may, without further pause, proclaim you a heretic." "Do as you shall think best," was Cobham's calm reply.

The Archbishop appeared very anxious to convince him of his errors and restore him to the Church, but all in vain. Cobham could not be moved, and was again committed to the Tower, to prepare for another examination, as well as to be in safe keeping.

The Archbishop of Canterbury and several other prelates, with a vast number of clergymen of nearly all ranks and degrees, met on Monday, September 25th, 1413, in a monastery at Ludgate. And there, too, was Lord Cobham, standing in front of that august and powerful assembly. Arundel then said, "Lord Cobham, you are well aware of the proceedings had in your case on Saturday last past. They are too long to be now rehearsed. Suffice it to say, you were then accused of contumacy and disobedience, in the hope that acknowledging your fearful error, you would with all meekness and submission, have prayed for absolution."

The undaunted knight replied, "God saith by his holy prophet, *Maledicam benedectionibus vestris*, which is equal to declaring that

he will curse those who receive your blessing." The Archbishop bore the sharp retort with wonderful patience, and gravely observed, "At that time I offered to absolve you, if absolution were asked. I now repeat the offer, if it be sought with due submission, and according to the form which Holy Church has ordained." "That I will never do, for against you I have never trespassed," was Cobham's answer. But the remembrance of the sins he had committed against God brought tears to his eyes. And there in the presence of those haughty priests he confessed to the Almighty the guilt of his life and prayed for his forgiveness. Then turning to the crowd, who stood watching the proceedings, he said, "Lo, good people, for the breaking of God's law and his great commandments these grave prelates and doctors never yet cursed me; but for offending against laws of their own and doubtful traditions most cruelly do they humble me, as they have done others." Arundel rebuked him, and enquired what he really believed. Cobham answered, "I believe, fully and faithfully, the universal laws of God. I believe that everything is true that is contained in the holy and sacred Scriptures, and, in a word, all that my Lord God wills me to believe."

He was then asked for his opinion of the sacrament of the altar, when Cobham stated, "I believe that in the sacrament of the altar was Christ's very body in the form of bread." Many who heard this statement thought there would be great difficulty to find in it any flaw. But the Bishops knew where to look for one, and he was required to say, "Whether after consecration the bread remained material bread or not." With his eyes fixed on Arundel, he said, "I believe that it is surely Christ's body in the form of bread. Do not you so believe also?" "Yes, marry, I do," replied the Archbishop. But Cobham's answer was not satisfactory, and his judges demanded of him, "Whether, after consecration, it were only Christ's body; whether it ceased altogether to be bread or not?" His answer was, "It is like as Christ, dwelling here upon earth, had in him both Godhead and manhead, and had the invisible Godhead covered under that manhead, which is only visible and seen in him, so in the sacrament of the altar is Christ's very body and bread also; the bread is the thing which we see with our eyes, the body of Christ (which is his flesh and blood) is then hidden, and not seen but in faith." This reply would not do, and he was again asked "Whether the bread which remained after consecration were material bread or not." He said, "The word material is not found in Scripture, and therefore has nothing to do with my faith;" and then went on to argue that the sacrament contained the body of Christ, but remained bread after consecration.

The whole Court pronounced it to be heresy to hold that the bread remained bread after the priest had spoken the words of consecration.

The fearless reformer replied, "Saint Paul was not less wise than you are, and more godly learned, and yet, writing to the Corinthians, he calls it bread, and says, 'The bread that we break, is it not the partaking of the body of Christ?' So he calls it bread, and not Christ's body, but a mean whereby we receive Christ's body."

Near as Lord Cobham's views on this subject were to their own, they were not quite up to the mark. His opinions amounted to a denial of the power of the priests to change bread into the very body of Christ, and this was an unpardonable offence.

He was then teased with questions respecting his belief in the authority of the Church, which provoked his indignation, and he boldly spake out all that was in his heart. "I repeat," he said, "what I have before stated, that all the scriptures of the sacred Book are true. All that is grounded on them I believe thoroughly, for I know that it is God's pleasure that I should do so. In your lordly laws and 'determinations' I have no belief. Those from whom they spring form no part of Christ's true Church, on the contrary, ye are the very anti-Christ, and opposed directly to his most holy law and will. The laws you have made tend not to his glory; but to the gratification of your own pride and covetousness." This was plain speaking, by a man whose life was at stake and depended upon the mercy of them he addressed.

He was accused of presuming to judge his superiors, and sarcastically told that "the learned scholars of Wickliff are always quick judges." To which he replied, "Preposterous are your judgments evermore; for as the prophet Isaiah says, 'Ye judge ill good, and good ill;' and therefore the same prophet concludes, 'that your ways are not God's ways, but men's ways.' For that virtuous man Wickliff, whose judgment you so highly disdain, I shall say here, for my part, both before God and man, that, till I knew that despised doctrine of his, I never abstained from sin; but since I learned therein to fear my Lord God, it has, I trust, been otherwise with me. So much grace could I never find in all your vain-glorious instructions."

This was a home thrust, and keenly felt. But a doctor retorted that it were not well, "if he had no grace, to amend his life till he heard the devil preach." Cobham had another arrow ready for his adversaries, sharp enough to pierce them to the heart. "The old Pharisees, your fathers," said he, "ascribed Christ's miracles to Beelzebub, and his doctrine to the devil; and, as their natural children you have still the self-same judgment concerning his faithful followers." While they were writhing under this scorching fire, he proceeded to say, "They that rebuke your vicious livings must needs be heretics, and that must your doctors prove when you have no Scriptures to do it. To judge ye as you are, we need not go beyond your own proper acts. Where do you find in all God's law

that you should thus sit in judgment on any Christian men, or sentence any man to death, as ye do here daily? No ground have ye in all the Scriptures so lordly to take it upon you, but in Annas and Caiaphas, who sat thus upon Christ, and upon his disciples after his ascension. From them have ye taken it upon you to judge Christian men as ye do, and not from Peter and John." He spoke on at some length contrasting the Apostles and the priests of Rome, cutting and stinging his enemies with his shafts of wit and sarcasm. He was then rigidly examined on the other doctrines and usages peculiar to the Roman Church. But he would submit to nothing that could not be shown to have Divine authority for its foundation.

Late in the day the Archbishop, in a grave and solemn manner, addressed Lord Cobham, saying, "You, Sir John, have used strange language, and heaped slanderous reproaches upon the whole spirituality. It is thus that the common sort are taught to look on the Church with indifference and contempt. We have devoted much time to enlightening you, but, from what I can see, all is in vain. We shall now, as the day draws to a close, make short work, and I have, therefore, to declare that you must either submit to the ordinance of our holy Church, or else (there is no alternative) place yourself in great jeopardy. Reflect while there is yet time, and hasten to retrace your steps, for in a few moments it will be too late."

"I know not," replied Cobham, "what submission I ought to make beyond what I have already offered. Greater wrong has been done to me in condemning me before all the people than I have ever done."

The Court appeared to be amazed and shocked at his impenitence, and Arundel began again: "Once more, Sir John, I solemnly require you to remember yourself, and to entertain no opinion in these matters but that which is the universal faith of the holy Church of Rome, and forthwith return, like an obedient child, to unity with a loving mother. Look to it in time, for the impending danger may yet be averted; but a few moments sped and it will be too late."

This was a trying moment for Cobham. He was a married man, in the prime of life, and possessed of rank and wealth. He knew the will and power of his enemies to take his life. He knew, too, that one word would save him from a horrible death, yet he could not speak it, because that word would be false, but calmly said, "I can do no other than declare my belief in the articles which I have already advanced. You may deal with me as you will."

"Nay, then," replied the Archbishop, "we can only act as the law directs, and must, therefore, now proceed to a definitive sentence, and judge and condemn you as a heretic." He and the whole as-

sembly then rose to their feet and took off their hats, while the Archbishop of Canterbury, in a long speech, condemned Lord Cobham to death, and pronounced a curse upon all who should show him any favour.

Cobham stood erect, with a calm and cheerful countenance, while he listened to the awful words of his condemnation, and as soon as the last word of the sentence had been pronounced, he replied, "Though you may judge my body, which is but a wretched thing, yet sure and certain I am that ye can no more hurt my soul than could Satan that of Job. He that created me will, of his infinite mercy, save me according to his promise. Of this I have no manner of doubt; and for the articles before rehearsed, I will stand to them to the very death, with the grace of my eternal God." And turning to the crowd of spectators he said, "Good Christian people, for God's sake beware of these cruel men, for they will else beguile you and lead you into hell with themselves; for Christ hath plainly told you, if one blind man lead another, both are likely to fall into the ditch." But the momentary feeling of indignation soon gave way to the gentle and forgiving spirit of his heavenly Master, and he prayed with emotion: "Lord God Eternal, I beseech thee, in thy infinite mercy, to forgive my persecutors, if it be thy blessed will." He was then removed to the Tower to await his execution.

As soon as Cobham was out of the way, a law was enacted which made it a crime to read the Bible in the English language. And those who dared to commit this offence, and were found guilty, were sentenced to "forfeit land, cattle, body, life, and goods, for them and their heirs for ever."

While the people were looking forward with deep concern to the day when the heroic knight should die on the scaffold, the inhabitants of London were one morning surprised with the news that Cobham had escaped from prison.

It is not known by what means he found his way out of the Tower. But it was supposed, with much reason, that the King, fearing that the death of a nobleman so much beloved by the people might lead to serious consequences, and probably feeling some horror at the thought that the man with whom he had shared the pleasures and follies of his youth should die by the hand of the executioner, contrived to set him at liberty.

A thousand marks were offered for his apprehension; a sufficient reward to induce a diligent search through the whole kingdom.

Soon after Cobham's escape, the prelate who had condemned him died, after having endured extreme agony. The disease was in his tongue, which made him unable to swallow or speak for some time before he expired. The fact that the tongue which had spoken the sentence of death upon Cobham was the seat of Arundel's excruciating pain, induced the numerous friends of the reformer to believe

that the distressing death of the persecutor was a judgment from God.

Rumours were afloat that Cobham was collecting a large army to overturn the Government. And such was his courage, high spirit, and popularity, that the rumours were generally believed to be true, and created great alarm. It was said that fifty thousand men of London were engaged to join him, and that a crowd of people in St. Giles' Fields expected to be led by Cobham. But it was not at all probable that he would attempt so rash and useless an enterprise.

Four years had passed away before the hiding place of the noble fugitive was discovered. On his leaving the Tower he found his way to St. Alban's, where he soon learned that his enemies were upon his track. He then fled to Wales, hoping to find refuge in the quiet and secluded valleys of that romantic country. The dark woods and steep and lofty mountains, standing like mighty bulwarks around him, would inspire him with a feeling of security to which he had for some time been a stranger. But even here, in these distant and peaceful vales, his relentless enemies found him. And as a nobleman was to be seized, Lord Powis, a resident in the Principality, was ambitious to do the duty of a policeman. With a number of armed men he approached the place of Cobham's concealment, resolved to take him alive or dead. The reformer preferred the death of a soldier to the horrible death to which he was doomed by his priestly foes, and therefore prepared to sell his life at the highest possible price. All his knightly feelings and courage were roused in him, and notwithstanding the great odds against him, he defended himself with desperate valour until he was so severely wounded as to be unable to stand. He was then overpowered and conveyed to London.

This last battle fought by the noble knight with carnal weapons, was opposed to Christian precept, to the patient and forgiving spirit of his Lord and Master, and was inconsistent with the calm and dignified manner in which thousands of martyrs have met their savage persecutors. But a brave man who knows how to wield his sword, must be strongly tempted to use it when his life is in danger. The darkness, too, of the age in which he lived, would render it difficult for him to see the error of such an act. And many good men who have lived in later and more enlightened times have fallen into the same mistake.

He was taken to the House of Lords, where he had often sat as one of the nobles of the land, and had boldly protested against the abuses of church and state. But he now stands a prisoner at the bar of that same house. There was a large attendance of peers and bishops with many members of the House of Commons. The sentence pronounced upon him by the Archbishop of Canterbury

was read, and he was permitted to say why it should not be carried into execution. He denied that any of his accusers had proved by the Scriptures that he was in error, and if he were guilty of heresy he disputed their right to take his life, "Vengeance," said he, "belongs to the Lord." The grand assembly took no notice of this admonition, but proceeded to condemn the Christian hero "to be hanged as a traitor and burned as a heretic." Lord Cobham calmly listened to this terrible sentence, expressed his resignation to the Divine will, and thanked God for permitting him to suffer for his faith in the Holy Scriptures.

On Christmas day, 1417, Cobham, with his hands tied behind his back, was dragged upon a hurdle from the Tower through the city to the place of execution in St. Giles' Fields. A vast concourse of people was there to witness the awful tragedy; great numbers deeply sympathised with the noble sufferer whose countenance appeared serene and joyful as he viewed the dismal instruments of death. As soon as he was freed from the hurdle, he fell on his knees and earnestly prayed that his enemies might be forgiven. And then, looking at the great multitude before him, he exhorted them to beware of false teachers, and to obey the instructions found in the word of God. On being reminded that he should confess his sins to a priest, he replied that he should confess his sins to none but God, as he only could forgive them.

Cobham was hanged in chains over a slow fire. His death was intended to be one of prolonged torture, but his tormentors were in this disappointed, for the fire which was slowly to roast him to death produced a dense volume of smoke which suffocated him or made him insensible before the flames touched his body. But that nothing should remain which his friends could prize or hold dear, his whole frame was burned to ashes.

It was a bold and daring act to hang and burn a peer of England for dissenting from the Church of Rome. It was, no doubt, designed to strike terror through the kingdom, to warn all men of the consequence of disobedience to the church, and to show that the power which spared not a peer must not be expected to spare a peasant. But terrible as the martyr's death was, hundreds of men since then of high and low degree have patiently suffered the most cruel torture and death rather than deny what they believed to be the truth; and thus at the cost of their lives ushered in the Protestant religion, the glory of this land. H. P.

Art. VIII.—ANCIENT ORATORY.

IF the revolutionary atmosphere of ancient states gave ample opportunity for the development of eloquence, it must be acknowledged that no device was neglected to make eloquence what it

was, unsurpassed. The whole system of national education, if it had any definite object, seemed to propose to itself the creation of a breed of national orators. There was no divorce between the student and the man of eloquence. The Athenian boy buried his silent head in no well-thumbed books. The Athenian man spent no midnight oil in the solitary speculations of science or art. All his knowledge had been gained orally. What he knew of history he had learnt from the lips of men who had composed and acted it. What he knew of philosophy he had acquired from the living comments of sages who had propounded it. In the course of his intellectual existence he had perhaps heard with his own ears, and in the public gathering of his nation the great traveller recount his wondrous tales of Egyptian and Babylonian story. Later in life he had sat beneath the palm-trees of the Academia, and listened while the old man eloquent discussed, in the language of a god, on more than mortal truths. As time advanced and the individual became absorbed into the citizen, the taste which early culture had originated, the claims of duty and self-defence confirmed. The capricious tyranny of revolution might at any moment place him in the dock before the Prytanes. To the motive of apprehension was superadded that of ambition. Every fear and every hope, the enmity of the great, the malignity of the poor, the flatteries of foreign potentates, the courtship of domestic magistracies, the admiration of a crowd of clients, the curule chair of the consul, these were the stimulants to oratorical distinction. Nor was there any difficulty of preferment. The saying of Hobbes, that a democracy is an aristocracy of orators, subject to the monarchy of a single orator, contains some truth, though it is the truth decked in an invidious guise. The reason is plain. Everything is done by deliberation, and every one has an equal right of deliberation. The division of labour is not marked as in a close government. The general is a statesman, and both are necessarily orators. In this state of things any one may hope to be a Themistocles or Cæsar.

As the demand for eloquence increased, the supplies became greater. At length a division took place. Oratory became a separate profession. Nor can it be denied by this division oratory was improved. It was much more reasonable that a rhetor who should give his whole time to the practice of the trade should turn out a better commodity than a soldier like Themistocles. But what oratory gained in quality it lost in morality. The pursuit of eloquence became a pursuit of gain, and the moment it became an affair of gain, it ceased to be an affair of principle. The rhetoricians accordingly betrayed all the tactics of mercenary soldiers. Attached to no individual convictions, without party, without patriotism, warm in language, cold in

heart, like the Free Lances of the Middle Ages, or like the professional advocates of the French senate, they hired out their services from one faction to another, and even from one country to another. Democrats to-day, aristocrats to-morrow, pocketing the pay now of the demagogue of Athens, now of the obligarch of Sparta, now of the tyrant of Macedon, such were the Lysiases and Isocrates, the Demades and Æschines of the Athenian bema. It is probably owing to the operation of a system like this, combined with certain diverse features in criminal legislation, that classical eloquence presents to the modern student anomalies so offensive, and apparently so irreconcileable. The laws were few, the judges were many. Hence, instead of being the mere interpreters of the law, they were invested with the office of legislators. The business of the pleader was therefore manifest. The study of eloquence was more necessary to him than the study of jurisprudence. He felt no responsibility to codes, and he dreaded no restraint from the wholesome guidance of precedent. To prove the accused guilty, or rather to extract a verdict of guilty from the judges who also sat as jurors, and to exaggerate his punishment, by exaggerating his guilt, this was his object. To do this, the most bitter invective, the semblance of personal hatred, the subterfuge of political expediency, all those weapons, in a word, which the more impartial justice of modern times denounces with a vengeance, were the common expedients. The only parallel, indeed, which could be suggested in modern judicial investigation would be found in some of the state trials of the seventeenth and eighteenth centuries. Some of the diatribes of Lysias and Demosthenes will be found to be admirable archetypes of that sort of judicial rhetoric which passed current before a Scroggs and a Jeffries.

Even the deliberative eloquence partook largely of this vituperative character. The speeches of Demosthenes and Cicero contain matter that would have made even such furious adepts as Swift and Junius stare and gasp. The fact may be accounted for and in part palliated by the consideration that Cicero and Demosthenes held the same position and fulfilled the same functions in their society that Swift and Junius did in the generation that belonged to them. There was no press. All the medium of communication was oral discussion. Discussion therefore discharged the offices of dissertation. Political satire spoke in the objective guise of scenic representation. Political speculation intruded itself at every unseemly opportunity on the bema and the rostrum. The drama of Aristophanes did for the Sophists what the more formal circulation of Butler's poems did for the Puritans. Demosthenes—we refer to his forensic efforts—sometimes pleaded in the style of a debate. Lysias wrote lampoons. Isocrates composed pamphlets.—*British Quarterly Review.*

THE

CHRISTIAN AMBASSADOR

ART. I.—INTELLECTUAL RELIGION.*

THE religion of Christ realized in human experience consists of intellectual, emotional, and practical elements, answering to the three main divisions of man's spiritual nature, thought, passion, and will. Religion roots itself primarily in the intellect. It begins in thought—in apprehensions of the existence, character, and claims of God, of our apostasy from him and the consequences it involves, of the redemptive scheme which he has devised for the restoration of men to virtue, and of other kindred subjects. Thoughts such as these generate corresponding emotions—emotions of reverence and penitence, of hope and fear, of love and joy. The emotions thus generated sway and determine the will, producing submission to the divine authority, and obedience to the divine law. The intellectual, emotional, and practical elements thus briefly indicated are all equally essential to the constitution of religion.

Now the whole of these religious elements are possessed, in some measure at least, by every true Christian, though it is rare indeed, if not impossible, to meet in the walks of actual life with any one in whom they appear fully and harmoniously developed. Perhaps this development approaches nearer to the standard of perfection in the character of Paul than in any other man of ancient or modern times. The *intellectual* development of religion in his character gave him undisputed pre-eminence over his brother apostles, and fitted him for planting the Gospel among the more cultivated nations of the earth. It also qualified him to shield the infant religion from the assaults of its philosophic antagonists, and imparted to his writings that amplitude and elevation of thought which render them specially dear to intellectual Christian men. The *emotional* element of religion is also developed in his character to an equal degree. His grand intellectual powers are bathed in and beautified by a rich atmosphere of divine feeling. Love to Christ, and

* The substance of a lecture addressed to the Young Men's Christian Association of Doncaster, February 24th, 1863.—EDITOR.

through Christ to the souls of men, is his ruling passion, subduing every personal feeling, and subordinating every personal interest. This passion burned in his bosom with all-consuming flame, and operated as an irresistible impulse before whose sweep every worldly and selfish consideration vanished. It is difficult whether to say the grandeur of his intellect or the depth and tenderness of his emotions ought to be the more admired. But the splendid development of the intellectual and emotional elements of his religious character is perfected by his *practical* devotedness to the service of his heavenly Master, for whose sake he sacrificed the blandishments of worldly ambition, and for whose glory and the highest well-being of men he laboured with an intensity of purpose which never slackened, and with an effectiveness which left the impress of his character upon the world, and showed to succeeding generations the wonderful possibilities within the scope of individual effort. For a full and harmonious development of the intellectual, emotional, and practical elements of religion, the character of Paul, next to that of our blessed Lord, deserves to be held up as a model for imitation.

The remarks just made show that if we now direct special attention to the intellectual element of religion we have no intention to ignore or disparage the emotional and practical elements. On the contrary we set great store by them, and would render to them all possible honour. We would have every bosom flaming with holy zeal, every heart brimful of divine love, the entire life of every man perfumed and sanctified by the incense of pious affections. And while thus rendering willing homage to the emotional element of religion we would attach even greater importance to the practical element. Religious thought and emotion separate from practical godliness is an abortion. Every action should have a God-ward tendency and a God-like impression. A life devoted to the performance of good works—works of piety, justice, and charity, is the crown and the complement of religion. So far from intending to give undue prominence or importance to one part of religion at the expense of other parts, we are on the contrary anxious to promote the symmetrical development of religion in its intellectual, emotional, and practical elements.

In proposing to discuss the subject of intellectual religion I am influenced by a four-fold reason. First, although we ought not on any account to divorce the intellectual from the other elements of religion, or invest it with unwarrantable importance, nevertheless, by making it a distinct subject of thought we are likely to obtain a more correct and comprehensive knowledge of what it implies. Secondly,—constituting as it does the root of religious life, and imparting its tone and colouring to the entire religious being, the intellectual element of religion claims distinct consideration on the ground of its own importance. Thirdly,—when, as at the present

day, intellectual scepticism is not confined to the study of the speculative philosopher, but often appears in the common walks of life, giving annoyance and trouble by its cunning sophistry or its impudent bluster, it is surely necessary and proper that we should encourage all Christian people, and especially the young men of our churches, to cultivate the intellectual element of religion as a safeguard against the assaults of scepticism. Fourthly,—the design, the primary and special design of the Young Men's Christian Association of Doncaster, as of similar institutions throughout the country, is, if I mistake not, to promote the growth of intellectual religion. You assemble in this hall from time to time not for purposes of amusement, not merely to have your fancy regaled and your passions moved by displays of wit and eloquence: you have a nobler aim. You come to hear words of wisdom, words by which you may be built up and established in the truth, by which you may be quickened to aspire and struggle after the higher religious life, by which you may be incited and strengthened to fight the good fight against the evil in your own heart and in society, by which you may be the better qualified to act a true and honourable part in the various relationships of life, by which, in short, you may be aided to acquire a manly, a robust, an intellectual religion.

There are multitudes of people called Christians who don't make the religion whose name they bear a subject of thought at all, who never allow the question of its truth or importance to engage their serious attention. They are merely nominal Christians, and even that is owing to the accident of birth and to the influence of circumstances. They were born in a Christian land, they sprang from a Christian parentage, Christianity is the prevailing and popular religion, therefore they are Christians. Though Christian in name Christianity has no root in their intellect or in their heart; the main current of their being flows in an anti-Christian channel.

There are many other Christian people, constituting perhaps the majority of our church members, of whom, though not reaching the standard of religious character I wish to set up, I would speak respectfully and kindly. They are Christians in the true sense, in spirit as well as profession, in temper as well as tongue, striving honestly and earnestly to live the Christian life, and in all things to please their heavenly Master. The exceptional point in their character to which I am obliged to refer is that their religious faith is not built upon an intellectual foundation. Prompted by a profound sense of the guilt and misery of sin, and by a painful apprehension of its terrible consequences, they fled to Christ for safety, and in him they now repose with unwavering confidence. But they have never inquired into the rational evidences of their religion, they have never balanced what may be said for and against its divinity with a view of deducing the fair, logical conclusion. They indeed

possess what is technically called the experimental evidence of religion; Christianity has demonstrated its divinity in the depths of their consciousness by doing for them what only a divine religion could do, by easing their burdened conscience and purifying their corrupt heart, and restoring them to peace with God, and kindling in their affections a love to the holy and the divine. Now within the sphere of the moral life this is the only satisfactory evidence, but in the domain of the intellect where the laws of logic hold paramount sway other evidence must be possessed, else we are continually liable to have our faith rudely shaken by the assaults of scepticism.

The intellectual Christian probably became a Christian first of all in much the same way as the persons just referred to. In an agony of religious anxiety he flung his soul upon the Christian atonement in despair of any other ground of deliverance from the intolerable burden of guilt; he fled to the Gospel as the only refuge of hope within reach of his tempest-beaten soul; the religious teachings he had implicitly received from a father's or a mother's or a minister's lips operating in conjunction with his own religious instincts, led him without inquiry or distrust to bow to the authority of Christ. But afterwards, as his mind expanded and his views enlarged, he began to feel the need of an intellectual foundation to sustain his faith, and probably at this point commenced a series of painful mental conflicts, conflicts of which all thoughtful Christians have more or less experience. By the workings of his own mind, or by inimical influence operating from without, or by both conjointly, the grim and terrible spectre of DOUBT started up in his soul, darkening the horizon of his religious life, unsettling the foundation of his religious being, producing a schism between his reason and his heart, and involving him in a maze of entanglement and perplexity. But with a nobler courage than is required to assault the serried ranks of steel in a field of battle, or to lead a forlorn hope in storming a fortified city, he wrestled with this intellectual monster, and though often worsted in the encounter, though often bruised and bleeding from blows such as no mortal arm could inflict, he eventually succeeded by the all potent weapons of truth in vanquishing and ridding himself of this grim enemy. And now, after the conflict is over, his religious faith rests sublimely composed upon a foundation of intellectual evidence which, like some grand rock in the ocean, remains unmoved by the chafing of the waves around. To trace as exactly as the case will allow the process of thought by which he reached this intellectual foundation is now our business.

To reach the rational foundation of faith, the intellectual Christian naturally glances, first of all, at the substance, the constitution, the characteristics of Christianity, instinctively assured

that a religion coming from God will bear certain unmistakable marks of its divine authorship. Without presuming, as some men have foolishly done, to settle everything connected with the internal evidence of religion on grounds of *a priori* reasoning, he cannot help thinking that for a religion to be worthy of God to give, or of man to receive, it must at least recognise and provide for the spiritual necessities of the human race. A religion destitute of this mark as its most prominent characteristic, whatever be its other merits or pretensions, may be dismissed without further concern. It cannot be of God. But this demand of intuitional reason is fully complied with in the constitution of Christianity. This religion assumes and proceeds on the assumption that men have apostatised from God; that in consequence of this apostasy human nature is radically corrupt; that, in short, the world is morally ruined. Now this assumption is in unquestionable harmony with fact. Excepting within the narrow sphere where Christianity exerts its regenerating power, men everywhere are alienated from God and from the higher life of virtue, the victims of passion, the dupes of folly, the slaves of sense, drifting onwards to the abyss of the unseen world, agitated by dim apprehensions of retribution, and with no well grounded hope to cheer their lagging spirits. And thus it has always been. As history withdraws the veil of the past it is painful to the last degree to witness the countless myriads of the human race warring a dreadful war against God, immolating themselves on the altar of vice, and then, generation after generation, in mournful cavalcade, disappearing behind the dark curtain of death.

But the intellectual Christian perceives that this lapsed and degenerate condition of man is not only recognized, but provided for, in the Christian economy. Christianity designs to remedy the moral disasters which have befallen the world, to replace man in harmony with God, with himself, and with his fellows, to purge out the evil which corrupts his nature, to plant within him a new principle of divine life, to restore the world to a condition of virtue and happiness more glorious than ever poet sang, or seer predicted, or imagination conceived. And this design it seeks to accomplish by means chiefly of that "great mystery of godliness, God manifest in the flesh." Prompted by the yearnings of his own fatherly heart towards his apostate children, he assumed their nature, and lived as a man among men, that he might by the revelation of himself in human conditions and relations reconcile the world to himself. Nor does the intellectual Christian see it to be at all incredible that God should reveal himself in the person of man, and through the medium of a human life. If as every one is ready to admit the Deity is pleased to embody his perfections in the natural world, then it seems quite as rational that he should

clothe himself in human form, as in forms of inanimate matter, and that he should reveal himself through the medium of a human life as through that of material mechanism. Nay, the human medium of Divine manifestation is the more likely, the more desirable, the more necessary. Nature fails to supply that knowledge of divine things most urgently needed by man. She asserts nothing of a personal God, she exhibits no divine personality to the recognition of the human mind; so that were the human race left solely to her teachings it is probable they would either become pantheists, worshipping the universe as God, or polytheists, multiplying gods by millions. Moreover, although nature supplies the intellect and the imagination with the richest delectation, she exerts no regenerating power on the moral nature of man; she has no balm to heal his guilty conscience, no authority to subdue and control his rebellious passions. Men live, move, and have their being from infancy to old age amidst scenes of the natural world refulgent with the glory of God, without even their intellect, much less their heart, being moved by the wondrous display; or if perchance they are constrained at times to think of that august Being whose glory blazes before their view, there is no perceptible effect for good wrought by this means in their moral character; not one evil habit is broken, not one evil passion is restrained. The entire current of their existence flows on unchecked in the deeply-cut channels of sin.

Now, without disparaging the claims of nature as a Divine revelation, the intellectual Christian cannot but see that the revelation given in the person of Christ is much better adapted to the necessities of humanity, and much more likely to be effective for good. Here the personality of God is revealed in such a way as to become a well-defined object of thought. Here the perfections of God are exhibited in such forms and combinations as are most fitted to move the human soul to its profoundest depths. Here is seen a power to which all things are possible associated with a world-embracing benevolence; a wisdom to which all secrets are unlocked, bearing with the ignorance and blunders of weak-minded men; a purity absolutely free from taint, mingling with, and drawing to its embrace that it may purify and save the vilest of our race; a self-abnegation which the honours and blandishments of the world have no power to charm; a meekness which cannot be ruffled by the cruelty of enemies or the treachery of friends; a heroic devotedness to the cause of truth and righteousness and mercy which baffled and triumphed over the combined opposition of earth and hell. Here the Infinite One draws near to man in a way pre-eminently calculated to overcome his fears and win his confidence. Guilty and polluted though he be, this need no longer bar him returning to his God. Provision is here made for the pardon of sin, for fellowship

with heaven, for guidance in the pathway of virtue, for comfort and support amidst life's manifold struggles, and for satisfying the yearnings of the soul after immortality. Leaving questions of secondary moment to be settled afterwards, it is clearly seen that the constitution of Christianity affords strong presumptive proof of its Divine authorship; it recognises and provides for the spiritual necessities of humanity.

But the intellectual Christian proceeds cautiously. He is aware that systems of plausible appearance may, when brought to the test of experiment, utterly fail, and induce bitter disappointment. Can the Christian system bear the test of experiment successfully? What do history and observation say respecting the practical working, the actual results of Christianity? In pursuing this inquiry the intellectual Christian sees the necessity of distinguishing between Christianity itself and its corruptions, as a means of reaching a truthful conclusion. On this point infidels often act unfairly. They confound Christianity with everything and every person bearing its name, thus making it responsible for much with which it has only an accidental connection, and which is probably abhorrent to its nature. If a Christian church has run wild in its doctrinal belief or become loose in its morals; if a Christian emperor or king has played the tyrant over his subjects, robbing them of their liberties and galling them with oppression; if a Christian priesthood has turned proud, avaricious, bigoted, persecuting; the follies and crimes of these several parties are attributed to Christianity. This method of judgment has only to be pointed out to be condemned as an outrage upon justice.

Now, after calm and deliberate examination the intellectual Christian is assured, from the testimony of history and observation, that of itself Christianity is productive of nothing but good. At its first appearance it found little in the world with which it could coalesce or ally itself; at every point it encountered fierce antagonisms; nevertheless it prosecuted its mission, not by force of arms or political intrigue, but by the might of truth and the omnipotence of love; and wherever it came it triumphed. Its subtle power overthrew the systematised hypocrisies of Judaism and blasted the paganisms of the Roman Empire. Though prohibiting all sensual indulgence and holding out no worldly inducement to its adherents, though assuring them on the contrary that self-denial and persecution and sorrow would be their lot on earth; nevertheless, multitudes of people everywhere, captivated and subdued by its mystic influence, yielded to its authority, imbibed its spirit, and assumed its badge. The instant and complete transformation effected in the character of its converts was a wonder to all beholders. Casting off their old licentious habits, as the serpent casts his skin, they held no more fellowship with the polluting orgies of paganism,

but appeared clothed in the unspotted robes of righteousness, and panoplied with "the armour of light." Abandoning the heathen temples and the service of gods made with hands, they consorted together to worship the true God, not with pompous ritual or costly oblation, but with the spiritual service of praise and prayer, a worship grand in its simplicity. Inspired by the spirit of Divine love, they spent their lives in works of piety and mercy, in spreading the honour of their Saviour and doing good to their fellow-men. When subjected to malicious outrage, when stripped of their property, incarcerated in prison, banished from their country, scorned, buffeted, tortured, and in many instances cast to the wild beasts to gratify a debauched and bloodthirsty populace, they displayed a spirit of heroic endurance, of meek resignation, of triumphant joy beyond the comprehension of onlookers. Thus before the end of the second century Christianity numbered its converts by millions, and ere the close of the third the Roman Empire bowed to its spiritual supremacy.

Ages of reverse and disaster succeeded, during which Christianity got buried under a huge mass of ignorance, superstition, and worldliness, and had its destruction been possible, the treachery of its friends and the hostility of its enemies would have destroyed it. But all the while its vitality was unimpaired though latent, as the Reformation in the sixteenth century abundantly proved, and now in our own times it appears in undiminished health and vigour, exerting a power for the good of men as great as in the primitive age. Nay, so far from diminishing, the beneficent power of Christianity augments with the lapse of time. The systems of men, composed of incongruous materials, and animated by a feeble spirit, soon expend their force, and sinking under the decrepitude of age, crumble to ruin.

But Christianity renews its youth. It is actually mightier now, it has more vital stamina and force, than when Peter preached it at the Pentecost, or Paul on Mars' Hill. Never did it exert such energy or develope such resource to remove or mitigate the moral and physical ills that flesh is heir to. All the grand institutions of modern times, whose aim is to ameliorate man's character and condition, are to be attributed directly or indirectly to Christianity as their cause. Nor does this blessed religion fail to produce in our own times the same sort of spiritual transformations of character as were witnessed in the early ages. Wherever it is received and obeyed, it makes men holy and humble, pious and benevolent, self-denying and trustworthy, kind and considerate; in prosperity, thankful and bountiful; in adversity, patient and resigned; it soothes the sorrows of the stricken heart, wipes the tear from the mourner's eye, comforts the fatherless and widow in their afflictions, sheds a benign influence over every condition of man's life, and bridges the dark valley of death with its bow of hope.

But however much has been or might be said of the substance and practical workings of Christianity as a foundation of rational belief, the intellectual Christian sees that all this amounts to nothing more than probability. The probability is, indeed, strong—stronger by far than the ordinary grounds of confidence respecting the most important worldly interests. Still, it does not amount to absolute certainty, it does not entirely satisfy the demands of the logical understanding. To complete the round of evidence attesting the divinity of the Christian religion, miracles are required. Short of this, however strongly buttressed by the probabilities of reason, the mind fluctuates. This is the only rock on which a solid structure of religious belief can be reared.

At the threshold of this question respecting miraculous evidence, the intellectual Christian encounters numerous sceptical objections, which, though of no great account, must nevertheless be fairly met and vanquished. It is affirmed, for instance, that miracles are impossible; but where the impossibility lies, or in what it consists, has never been and never can be shown; for so long as the existence and personality of God are admitted, the possibility of miracles cannot be denied, except by men who set at defiance the plainest dictates of common sense. It is also affirmed that miracles are incredible, because they are opposed to the uniform experience of mankind. This is Hume's celebrated argument, stripped of its sophistical verbiage. Now, certainly, miracles may be opposed to, at variance with our experience, but that they are opposed to the experience of all men of every age and country, is an extraordinary assumption. The possibility of miracles is, as we have seen, unquestionable, and whether miracles have actually been wrought in other ages or in other lands, must be determined by human testimony. Whatever does not amount to an impossibility may be proved by human testimony; miracles are not impossible; therefore, in spite of sceptical quibbles, miracles may be proved by human testimony. It is further alleged, for the purpose of disparaging the Christian miracles, that all the religions of the world, even the most corrupt, boast of miracles as proof of their Divine authority. But this only shows that there is a deep-rooted desire in the souls of men generally for miraculous proof of religion; and, as all the constitutional aptitudes and propensities of the soul have a corresponding provision made for them by the Creator, it is probable, judging from the analogy of the Divine proceedings, that there is a provision made for the craving of the soul for miraculous attestations of religion. Finally, it is urged that miracles, even if admitted, are useless, inasmuch as it is not within their province to prove the truth of a doctrine. This old-fashioned objection has been furbished afresh by the late Baden Powell, and has a fitting

place among other semi-infidel objections in the Oxford "Essays and Reviews." It suffices at present to say that the objection falls wide of the mark; the miracles of Christianity are not designed primarily to prove a doctrine, but to authenticate a mission, not so much to demonstrate the truth of a message, as to attest the Divine authority of a messenger, and that they are sufficient for this purpose, even the essayists and reviewers have not attempted to deny.

Having succeeded in clearing his path of the sceptical difficulties with which it was blocked, the intellectual Christian is now prepared to examine the claims of Christ's miracles; and whether he consider the nature of those miracles, or the manner in which they were wrought, or the character of the witnesses by whom they were attested, or the character of the documents in which the testimony is recorded, he finds sufficient groundwork to sustain an unwavering faith in the Divine authority of the Christian religion. In themselves the miracles of Christ beautifully harmonize with the avowed design of his mission, serving, in fact, to develope and illustrate that design in a most impressive way. Christ appeared among men not primarily or principally to teach a new system of truth, or to inculcate a new code of morals, but to exhibit and exemplify the love of God to the world as a means of reconciling the world to God. Now, his miracles are, without exception, miracles of love, exhibiting the operations of Almighty power in connection with, and subordinate to, the impulse of infinite benevolence. Not an instance can be pointed to in which he exerted the might of his Godhead to hurt or destroy. Even the bitter injuries with which his person and character were assailed, could not prevail with him to stretch forth his arm in wrath. To give sight to the blind, strength to the palsied, agility to the lame; to heal the sick, cleanse the leper, raise the dead; to deliver men from every kind of bodily and mental disorder, these were the works in which his miraculous power appeared.

As the nature of Christ's miracles harmonizes with the design of his mission, and for that reason imparts to them an air of credibility, so, it may be said, the manner in which they were wrought tallies exactly with the simplicity, humility, and self-abnegation of his personal character. There is about them an entire absence of ostentation and parade, of preconcerted arrangement to produce astonishment and win applause. No trumpet sounds the prelude, no public rumour cunningly set afloat inaugurates the performance of a prodigy. The most extraordinary deeds are wrought as readily, as spontaneously, and with as seeming an absence of self-consciousness as if they were trifling and indifferent acts. Instead of shewing vain anxiety to spread the fame of his mighty deeds, the Great Worker is accustomed to bridle the lips of rumour, and to restrain the admiring loquacity of his friends. "Tell no man, but give God

the glory," was, in substance, the advice he ordinarily gave to persons whom he had miraculously cured; and repeatedly he required his disciples not to give undue publicity to his doings till after his death. Thus were his miracles wrought quietly, unostentatiously, like the rising of the sun, the falling of the dew, or the outgrowth of vegetable life.

The witnesses who attested the miracles of Christ did not receive the accounts they published at second-hand, but were themselves eye-witnesses, and though not endowed with learning or literary accomplishments, they were sound-minded, sensible men, perfectly competent to witness to the facts which came under their observation; and, what is of still greater moment, they were men of thorough honesty and integrity. The testimony they bore to the facts of Christ's history exposed them to innumerable hardships and sorrows; but through all, and in spite of all, they persisted in giving the same unvarying testimony. In vain were they proscribed by their countrymen and deserted by their friends; in vain were they stripped of their worldly substance, cast into prison, and banished from their country; in vain were they loaded with irons, beaten with rods, or judicially murdered—to their last gasp they could not but speak the things they had seen and heard; their enemies could never get them to deny, depart from, or in any way falsify the testimony they had previously given.

With regard to the record in which that testimony is preserved, all that need be said at present is that it bears every mark of authenticity internal and external which the nature of the case admits of. After granting every admission which the most rigid criticism demands, the Christian record remains untouched in any vital part. In every age since its first publication it has been subjected to the severest tests which learning and philosophy could apply; men of the greatest intellectual penetration and resource have examined its structure and evidence with a thoroughness such as no other writing ever received; but it has passed the fiery ordeal without a hair being singed or the smell of fire left upon it. There is no way of quashing the claims of the Christian record on the faith of man but by a process which, to be consistent, would oblige him to destroy all the literary records of the past, and overthrow the very foundations on which human society is built.

Here, then, (without touching upon several other branches of Christian evidence of considerable force), here, on the intellectual foundation supplied by the substance, the practical results, and the miracles of Christianity, the intellectual Christian builds his faith in the Divine authority of that religion; and the evidence is so abundant, so multifarious, so cumulative, so cogent, it meets in such a satisfactory manner the various demands of reason that he surrenders to it an undoubting faith. The process of inquiry he

has pursued may have been somewhat tedious and painful, involving much patient research and anxious thought; but the result is a sufficient compensation. He is no longer "tossed about with every kind of doctrine and cunning craftiness, by which men lie in wait to deceive." He has reached a secure anchorage amidst the storms of conflicting opinion, which ever and anon sweep over the religious world. His faith is built, not on the shifting sands of sentiment, but on the immutable rock of truth. The assaults made upon the cause of God by wicked men, though they wake his sorrow, fail to rouse his fears; that cause is perfectly secure. "Why do the heathen rage and the people imagine a vain thing? The kings of the earth set themselves and the rulers take counsel against the Lord and against his anointed, saying, Let us break their bands asunder and cast away their cords from us. He that sitteth in the heavens shall laugh; the Lord shall have them in derision."

Having thus described the foundation of rational evidence on which intellectual religion is built, we now proceed to describe the means by which intellectual religion is nourished and sustained. This is accomplished chiefly by means of the higher developments of religious truth. That truth is indeed necessary to sustain the life of religion in every case, in the uncultured as well as in the cultured man. The natural life of the body is not more dependent on food than the religious life of the soul is dependent on religious truth. But, for the nourishment and sustenance of intellectual religion, the higher developments of that truth are imperatively required. *I shall first mention the development of religious truth in its pure intellectual substance as being necessary to the intellectual Christian.* Now, in the Scriptures religious truth is not imparted in its abstract simplicity. Flashes of the pure light are indeed occasionally seen, particles and even ingots of the pure gold are occasionally found; but ordinarily and for the most part the truth is wrapped up in fact, and symbol, and metaphor. And this mode of revelation, though frequently carped at by the sceptic, is well adapted to the condition of men generally. In fact the opposite mode would, as far as we can see, be altogether nugatory. Children, whose minds are still slumbering in sense and untrained to reflection, are incompetent to apprehend abstract truth. 'Twould be sheer folly attempting to indoctrinate them in the abstruse branches of mathematical or metaphysical science. Now, with regard to religious truth, men generally are in their childhood. Present that truth to them in its abstract form, and it fails to be understood. Children are taught best by means of pictures, weak stomachs are best fed by a mixture of flour and bran. The wisdom of God is displayed in adapting the revelation of his truth to the childish condition of the minds of men, in exhibiting that truth to them not in its abstract essence, but through the medium of fact, and symbol, and metaphor. But the

ıtellectual Christian, whose mind has outgrown the conditions of hildhood, whose spiritual faculties have been sharpened and rengthened by continuous exercise, hungers after the intellectual ssence of truth, and cannot be sustained or nourished without it.

Take, for example, the scriptural doctrine of God, the fundaıental doctrine of all religion. In the Old Testament, and also, hough to a lesser degree, in the New, God is usually represented as aving the parts and passions of a man—as having eyes to see, ands to handle, feet to walk, and as being influenced by love and atred, joy and sorrow, and other human affections. Now there re undoubtedly attributes in the Deity corresponding to the human ttributes with which the scriptures invest him, and the humanized epresentation of God is the best that could possibly be given to reach the apprehension and impress the heart of the great bulk of men, of all men in fact whose minds are undeveloped and undisciplined by spiritual thought. But the intellectual Christian, having derived from these material and human representations the benefit they were designed to impart, yearns after communion with God in his own proper character as the purely spiritual Being who is free from the grossness of sense, and as the only infinite Being who is free from limitations of every kind. He cannot, of course, form adequate conceptions of the spirituality and infinity of God; that is knowledge too high for him to reach, too vast for him to grasp; nevertheless, impelled by the instincts of his soul, he presses on to reach heights which he can never reach, to comprehend vastnesses which are incomprehensible, and though ever foiled he still returns to the task with increasing zest and energy. He does not gain the specific object his heart is set upon, but he gains much that is invaluable. He obtains glimpses of the divine glory hidden from other men; he even at times is caught up, as it were, to the third heaven, enters the audience hall of Deity, gazes upon that awful Presence which only the higher orders of intellectual beings are permitted to see, and which cannot be spoken of intelligibly in human speech. And what is of most consequence, his mind is nourished and invigorated both by his successes and reverses, by his victories and defeats, by what he gains and by what he misses.

Take as another illustrative example the doctrine of future retribution. The rewards of virtue are spoken of in Scripture as things of sense. Crowns and kingdoms, thrones of glory and palms of victory, mansions of grandeur and robes of royalty,—these are the sort of things promised to pious and virtuous men in a future world, while on the other hand the punishment of sin is spoken of as a complication and continuance of physical torture frightful to think of. Now these representations of the rewards of virtue and of the punishment of sin are well calculated to incite to the one and to deter from the other with men in the childhood of their

spiritual history, but the intellectual Christian sees that all this is merely or at least chiefly the symbolism of rewards and punishments of a spiritual nature such as are suited to the nature and condition of disembodied souls. The crowns, thrones, palms, and other symbols of kingship and victory promised to good men are significant of their future state of victorious dominion over evil, and of the elevation of their nature in moral goodness; while, in the opposite case, the darkness that is impenetrable, the worm that never dies, and the unquenchable fire threatened to wicked men, shadow forth the horror, remorse, and despair which will be the certain result of mercy abused, opportunities squandered, life wasted in sin, folly, and rebellion against God. And what has now been said of the doctrine of God and of future retribution holds true more or less of all the doctrines of Scripture. They are exhibited in material forms, they are robed in earthly dress, they are enveloped in a rind of symbolism which the intellectual Christian struggles to pierce that he may reach the enclosed kernel and feed upon the pure substance of truth.

The intellectual Christian is also nourished and sustained by apprehending the unity, the oneness of religious truth. The doctrines of religion are interdependent and mutually fitted to each other so as to constitute a complete whole without deficiency or redundance, but this unity is not perceptible to the unpractised and superficial thinker. He is apt, on the contrary, to regard religious truth as a mass of heterogeneous and unconnected fragments, beautiful it may be, and important when severally considered, but destitute of symmetrical combination. In this respect it happens with the system of religion as with the system of the material universe. It is only the mind skilled in scientific thought that can to any considerable degree trace the affinities and grasp the unity of nature. In like manner, although the immature and undisciplined Christian sees much to admire in and is spiritually benefited by the several parts and manifold details of religious truth he is incompetent to apprehend, and therefore fails to enjoy its symmetrical unity. That privilege is reserved to the intellectual Christian. He traces the unmistakable indications of unity in apparent diversity, of harmony in seeming confusion. His soul is ever struggling towards the apprehension of religious truth as a grand whole, and whatever aids him in this struggle contributes towards his spiritual growth and invigoration.

Once more: *the intellectual Christian is nourished and sustained by apprehending the wide-spread relations of religious truth to the truth of science and philosophy.* To hear some men talk, one would conclude that religious truth is cut off by its very sacredness from connection with everything else, that it spurns the teachings of philosophy, and the discoveries of science as unholy things; and

preserve himself in safety the Christian must confine his thinkgs within the sphere of dogmatic theology. With such views as ese the intellectual Christian has no sympathy. He delights to e religious truth freed from the bandages and darkness of cloised confinement, and exhibited in intimate relations with the ole universe of God. So far from philosophy and science being stile to religion, they are her dutiful handmaids, ministering her wants with assiduous industry, adorning her person with e richest jewellery, and devotedly holding up her train. In other rds they are, after their own fashion, the preachers of religious ith, furnishing in richest profusion the rarest, the most apposite, d the most impressive illustrations of religion's cardinal doctrines. ature throughout her vast dominions echoes and endorses the achings of religion. The heavens and the earth are magnificent oclamations of the power, wisdom, and goodness of God. Even things seemingly mean and insignificant a religious significance ay be perceived. The transformation of the slimy grub into the rgeously coloured and sportive butterfly is a type and analogy the soul's immortality; showing that if at death the soul survives and attains to a higher condition of existence, this is in harony with what we see occurring to the meanest sort of creatures. he transmission of moral evil from sire to son finds its counterart in the transmission of physical evil. The doctrine of rewards id punishments in reference to a future life, as taught by religion, of a part and in harmony with what nature teaches of the same ctrine in reference to the present life. In fine, the universe hibits innumerable facts and phenomena corresponding with, lustrating, and confirming the doctrines of religion, and rendering probable, apart from all other evidence, that the system of nature id the system of religion are the work of the same Divine hand; at instead of being cut off and at variance with each other, they e part and parcel of one grand scheme of Divine wisdom and enevolence. The perception of the wide-spread connections of eligious truth with the universe of God, the perception of the armony between that truth and all other truth, is a means, perhaps the principal means, of nourishing intellectual religion.

From what has now been said, it may readily be inferred what rt of religious books the intellectual Christian will most delight read. They will, of course, be such as develope the intellectual sence, the unity, and the wide-spread relations of religious truth. ut though his favourite books will bear this character, circumances, and especially his church connections will, to some extent least, determine his choice of particular authors. If he be a ember of the great Methodist brotherhood, then, it is natural to ink, Richard Watson, the prince of Methodist theological literare, will be one of his special favourites. If he belong to the

Congregational community, whether Baptist or Pædobaptist, then the writings of John Howe and John Foster, not to mention other names equally eminent, will be likely to hold a prominent place in his library and in his esteem. If he belong to the Church of England, then—, but I pause, for I am really at a loss to select names from the splendid galaxy of authorship with which the history of that church is illumined. I shall, however, venture to mention three men whose writings are rich beyond all praise in that sort of material necessary to the support of intellectual religion—viz., Leighton, Hooker, and Butler. That the intellectual element of religious truth in its purest and most spiritual forms should be so richly developed in the writings of Archbishop Leighton is a matter of surprise, considering the scandalous times in which the author lived, and the political and ecclesiastical broils in which he involuntarily became entangled. In the great work of Richard Hooker it is difficult whether to say the antique beauty and grandeur of his style, or the perfect agreement he exhibits between the doctrines of religion and the profoundest philosophy, excites our admiration the more. Bishop Butler's "Analogy of Religion" is what it professes to be, a development of the relations of religious truth to the truth embodied in the constitution and course of nature. This work has been one of the principal means of nourishing and disciplining the highest Christian intellects of this country ever since the author's day, and will be handed down to future generations as a priceless treasure of religious truth in the highest form of intellectual development. There is yet one other name I wish to mention, the name of a living author. The gentleman is, I believe, a member of the Church of England, but his entire freedom from sectarian narrowness, the unrestrained catholicity of his spirit, the kindness, consideration, and manly respect with which he treats the servants of Christ of every name, together with the invaluable services he has rendered in opposing the infidelity of the age, and in promoting the growth of intellectual religion, render him the friend and brother of us all. Need I say that the gentleman to whom I refer is Isaac Taylor? I know of nothing in contemporary literature that I could more readily recommend than his writings as a means of nourishing intellectual religion.

From what has been said we may also infer what sort of preachers the intellectual Christian will most delight to hear. A chain of uncontrollable circumstances may indeed bind him to a ministry which does not satisfy his aspirations; but if this be so, instead of showing a disposition to snarl or to grumble, he will make the best of the case, supplying the lack of the pulpit by private reading and meditation and rejoicing that though the pasturage of public instruction is barren to himself, it may nevertheless supply sufficient herbage to the rest of the flock. But if left to his own choice he naturally

prefers the preacher who develops in his teaching the higher forms of religious truth, and who thereby satisfies the intellectual yearnings of his soul, strengthens him for the conflicts of life, and trains him to think and act according to the standard of true manhood. What a privilege (he will sometimes say to himself) to have enjoyed the ministry of Robert Hall, whose splendid thoughts clothed in exquisite diction rolled from his lips with the fulness of a river, and with a fervour which impressed them indelibly in the heart of every thoughtful hearer! What a privilege to have enjoyed the ministry of Thomas Chalmers, whose imperial imagination swept over the universe of truth as on eagle's pinions, whose magnificent conceptions were robed in corresponding forms of gorgeous drapery, whose strongly-knit arguments fell upon his hearers like linked thunderbolts, and whose pious enthusiasm made every word he uttered to glow and sparkle as with fire from the altar! And to come from the dead to the living, though Thomas Binney has neither the passion of Chalmers nor the polish of Hall, what a privilege it would be to listen, regularly as Sunday came, to his rich, lucy, comprehensive, and profoundly philosophical expositions of religious truth. For power to develope the intellectual element, the unity, and the far-reaching relations of religious truth, I am not aware that Binney is surpassed by any living preacher.

Finally, from what has been said, we may infer what sort of companions the intellectual Christian will most delight to associate with. While kindly disposed towards and willing to aid in every proper way the weakest and most ignorant of his Christian brethren, he will naturally choose for his bosom friends those who can sympathise with and minister to the higher thinkings and aspirations of his soul. Happy he if he can find such! let him clasp them to his heart with hooks of steel, let him rivet them to his soul with chains of adamant.

Young men! my words to-night have been principally intended for you. Would that you might be induced to realise in your experience and character what I have made the theme of my discourse! Intellectual religion will stamp you with nobility, will invest your existence with grandeur, will exalt you above the common walks and the common stature of your fellow-men. Intellectual religion will bless you with the purest and sublimest enjoyments, compared to which the pleasures of sense and even of science are mean, vapid, and illusory. Intellectual religion will be a sure defence to you against the assaults of your spiritual enemies, encasing you in impenetrable armour, and rendering you proof against every hostile weapon. Intellectual religion will qualify you to render important service for the honour of Christ and for the benefit of man. As heads of families, as friends and associates, as teachers of Sabbath schools, as preachers of the everlasting Gospel,

should you be called to that high office, intellectual religion will enable you with efficiency and success to instruct the ignorant, to strengthen the weak, to direct the wanderer, to silence the scoffer, to establish the wavering, to cheer the desponding, and to aid all with whom you have to do in their struggles after the Divine life.

Young men! you have life before you to make of it what you will. But, remember, life is even now passing away; you follow in the wake of bye-gone generations, and will in your turn grow old and die. Methinks I see one of the young men now before me transformed in the course of years into an aged sire, with shrunken limbs, and wrinkled brow, and hoary locks, in the last stage of life's journey. As his thoughts wander over the past, he remembers being in this hall to-night, and of having had some glimpses of and some aspirations towards the higher life to which he was invited. But these better thoughts and feelings were only of momentary duration; he lapsed again into the current of thoughtlessness and folly; and now as the shadows of the eternal world gather around him, and as busy meddling memory recals the scenes of the past, he gives vent to the most bitter accusations of himself. "Alas!" he says, "life is now gone,—life with all its glorious possibilities and opportunities is now for ever gone. Had I been wise I might have stamped it with a Divine impress, I might have robed it with imperishable glory, I might have made it a beauty and a joy for ever; but I have been a fool; I have lived to no worthy purpose; I have hidden my talent in the earth or squandered it on trifles. And now the reckoning day is here, the end is at hand, and I must face my God in judgment. How can I hold up my head in his presence, or what can I answer when he demands an account of my stewardship? O wretch, O fool that I am!" You would not, my young brother, wish to have such a bitter close of life as that, would you? Then begin to live as you ought to do, cultivate your mind and heart; put to proper use the talents with which God has entrusted you. Do I hear some young man saying in the depths of his soul, and with the concentrated earnestness of invincible resolution, "I have long halted between two opinions, but I will halt no longer; from this moment I will begin to live the life of true manhood. The ways of thoughtlessness, of vain amusement, of folly and sin, I will by the grace of God scrupulously shun. I will aim at reaching a high moral and intellectual standard. I will seek to realise in thought and experience the noblest developments of religious truth. I will devoutly study the Holy Scriptures, and familiarize myself with the best class of Christian authors. And I will devote the whole of my natural and acquired powers to the service and honour of my God and Saviour. By God's help I am resolved." My young brother, are you thus resolved? is your mind

thus made up? Then I bid you good-bye hopefully. May the benediction of heaven sustain, strengthen, and cheer you in your future struggles.

Art. II.—OLIVER CROMWELL.

THE great Rebellion in the seventeenth century is, to those who look beneath the surface of things, one of the most important and interesting events in English history. Enlightened and patriotic men regard it not merely as a conflict of parties, of Cavaliers and Roundheads, but as a war of principles, a struggle between despotism and constitutional liberty, and a heroic stand for the supremacy of Christ and his word, against the hierarchy and traditions of Rome.

Under the Tudors the principles of civil and religious liberty had taken deep hold of the people of this country. Hitherto the monarch and nobles had been absolute in the realm, but the wider diffusion of knowledge by the invention of printing, and the liberation of thought through the reformation of the church, awakened the people to a sense of their rights, and led to the formation of a new order,—the Commons, or middle class, which rapidly increased in wealth, intelligence, and power. The translation and free circulation of the Bible, under the first of the Stuarts, gave an impulse to the cause of liberty and evangelical religion. When Charles the First ascended the throne, a spirit of political freedom and religious earnestness pervaded the nation.

If at this crisis in our national history a wise and patriotic prince, understanding the state of the nation, and willing to make concessions to the rising spirit of liberty, had put himself at the head of this progressive movement, England might have peacefully advanced to the enjoyment of civil and religious freedom. But Charles inherited his father's high notions of royal prerogative, and held by the "divine, hereditary, indefeasible rights of kings," with more than his father's obstinacy. Instead of guiding and developing the spirit of freedom, he attempted to establish a reign of absolutism, and rule the nation without a Parliament, presuming even to levy taxes without the consent of the representatives of the people. The papal tendencies of the king endangered also the Protestant faith of the nation. A Roman Catholic princess, Henrietta of France, was raised to the throne; Laud, Archbishop of Canterbury, a man of narrow, intolerant views, to whom the Pope offered a cardinal's hat, restored many of the ceremonies of Popery, and cited before the court of High Commission all who dared to lift up their voices against him. Leighton, Prynne, Burton, Bastwick, and others were fined, imprisoned, and pilloried, had their

noses slit, ears cut off, and cheeks branded with red-hot irons. War between the king and the nation was the inevitable result of these despotic and cruel measures.

The leaders of the popular movement, Hampden, Pym, St. John, Elliott, Phillips, Vane, &c., were men of no ordinary mould. John Hampden deserves special notice, as he was the first that publicly opposed the unconstitutional measures of the king. He was an opulent gentleman residing in Buckinghamshire, and a cousin of Cromwell's. In demeanour he was mild and gentle, but of iron will and indomitable resolution. Assessed at the sum of twenty shillings for ship-money, a tax which the Commons had not sanctioned, Hampden refused to pay it, resolving to bring to trial his countrymen's rights involved in the case. The trial lasted thirteen days, and though a majority of his judges decided against him, yet by arousing public attention, it powerfully aided the popular cause. But we purpose in this paper to trace the history and describe the character of one little known in the realm when Hampden and his compatriots began the struggle, but who was destined by Providence to carry it to a successful issue.

Oliver Cromwell was born at Huntingdon in the year 1599, of an ancient and noble family, being related to the celebrated Thomas Cromwell, Earl of Essex, vicar-general of Henry the Eighth, the "mauler of monasteries," as he was called. Robert Cromwell, the father of Oliver, was a man of gravity, and of strict religious principles. His mother, whom genealogists have proved beyond doubt to have been a descendant of Alexander, Lord High Steward of Scotland, from whose eldest son sprang the Stuart line of kings, was a mild and patient, yet courageous and energetic woman. Many of the strange stories concerning his early life, such as the prophetic spectres that appeared to him, and his fights with the boys of the neighbourhood, are probably royalist inventions. When King James was on his way from Scotland, to take possession of the English crown, during his stay at Hinchinbrook, the residence of Oliver's uncle, it is said that Oliver and the young Prince quarrelled and fought, so little reverence had he then for royalty. In his seventeenth year he entered the University of Cambridge. The day Cromwell entered Cambridge is remarkable as the day when the immortal Shakspeare bade farewell to this world. He had been little more than a year at college when his father died, by which event he was obliged to return home. Soon after this he proceeded to London to study law, where he became the guest of Sir James Bouchier, an opulent knight, between whose daughter Elizabeth and young Oliver an intimacy sprang up, resulting in their marriage on the 22nd of August, 1620, Cromwell being then only in his twenty-second year.

After his marriage, Cromwell returned to Huntingdon, where e spent the next ten years of his life as a gentleman farmer. uring these years of seclusion his religious principles, which were f the strict puritan type, became fixed. "It is therefore in hese years," says Carlyle, "that we must place what Oliver, ith unspeakable joy, would name his conversion to God, his eliverance from the jaws of eternal death. Certainly a grand poch for a man—properly, the one epoch." "He was henceforth," ontinues Carlyle, "a Christian man, not on Sundays only, ut on all days, in all places, and in all cases." By diligent ttendance on the Puritan ministry, and familiar intercourse with Hampden, Pym, and other earnest men, Cromwell grew in piety, nd in the knowledge of those principles of religious faith and berty which he afterwards so nobly defended. During this period rovidence was preparing the Puritan leader for the work of his uture life. "He had grown up in peace and privacy at home," ays Milton, "silently cherishing in his heart a confidence in God, nd a magnanimity well adapted to the solemn times that were pproaching. Although of ripe years he had not yet stepped forard into public life, and nothing so much distinguished him from ll around as the cultivation of a pure religion, and the integrity f his life."

In 1628, Charles, who had already in the most summary anner dismissed two parliaments, and tried by forced loans, shiponey, and every other conceivable mode, to raise supplies, was bliged by his financial embarrassments to summon a new Parament. In this Parliament Cromwell made his first entry on ublic life as member for Huntingdon. Notwithstanding his ownish manner and rustic garb, his fervid eloquence commanded e attention of the house. One day Cromwell arose and addressed arliament in an abrupt, impassioned manner: his appearance and ess were anything but courtly. Lord Digby leant forward and quired of Hampden the name of the speaker. "That sloven," plied Hampden, "whom you see before you, hath no ornament his speech. That sloven, I say, should we ever come to a breach ith the king (which God forbid)—in such a case, I say, that oven will be the greatest man in the kingdom." The king, findg this Parliament no more pliant than the preceding ones, disissed it, fined and imprisoned many of the leading members, and r more than eleven years governed the nation alone.

In 1640, one of the most famous parliaments in English history ssembled in Westminster, known as the Long Parliament, in hich Cromwell sat as representative for Cambridge. This parliaent was characterised by a different spirit from any of the preeding ones. It was composed of earnest, daring, patriotic men, ho had been taught by the experience of the last eleven years,

not only the necessity of having grievances redressed, but of permanently protecting themselves from the aggressions of the crown. Under the leadership of Hampden and Pym, they proceeded to right the nation's wrongs, and to punish the authors of them. Laud was arrested and committed to the Tower. Strafford, the king's ablest adviser, was impeached, and after a long trial condemned and executed. The Star Chamber and Court of High Commission were abolished. The power of arbitrary taxation, and of proroguing and dissolving Parliament without its own consent, was taken from the king. An address to the king, known by the name of the "Grand Remonstrance," was adopted, setting forth the oppressive acts of the last fifteen years, and praying the king not to employ any ministers in whom the Parliament could not confide.

Had the king adopted a temperate course peace might have been maintained, but after yielding nearly everything the Commons desired, he unwisely determined on resistance. Without giving the slightest hint of his intention to those advisers he had solemnly promised to consult, he called upon the Lower House to give up to him five of its principal members, and on its refusing, attempted to seize them by force. This gross violation of the privileges of Parliament alarmed the nation. The train-bands marched up and down the banks of the Thames. Four thousand knights and gentlemen rode up from Buckinghamshire, each with a copy of the "Grand Remonstrance" in his hat, to defend their representative and the privileges of Parliament. All hopes of a peaceful settlement were now gone. The quarrel between the king and Parliament could only be settled by the stern logic of the sword.

On the 23rd of August, 1642, Charles erected the royal standard at Nottingham, and summoned his subjects to arms. At a short distance from that place, the Earl of Essex organized the Parliamentary army, in which Cromwell was made a captain. The first pitched battle was fought at Edgehill, in Warwickshire. After a hard fight, both parties claimed the victory. The indecisiveness of the result taught Cromwell many important lessons. He saw the cause of weakness in the Parliamentary army, and how to remedy it. "How can we be otherwise than beaten?" said he to Hampden, "your troops are most of them old, decayed serving men and tapsters, and such kind of fellows; and theirs are gentlemen's sons and persons of quality. Do you think that the spirits of such base fellows will be ever able to encounter gentlemen that have honour and courage and resolution in them? But I will remedy that: I will raise men who will have the fear of God before their eyes, and who will bring some conscience, and I promise you they shall never be beaten." Hampden admitted the excellence of the purpose, but was afraid it could not be carried

:. Cromwell, however, traversed the eastern counties, and ›edily organized fourteen squadrons of zealous Protestants, con-entious and religious men, "temperate and strict in their be-›iour," but " bold as lions in the fight," and who never turned ›ir backs upon a foe. The campaign of 1643 was irregular and ›ultory, success alternating with the two parties, but the advan-;e was slightly with the king.

In 1644, the Scots having entered into a solemn league and 'enant with the English Parliament, sent into England an army 21,000 men under the command of Leslie. Manchester and ›mwell moved northward to join him, and laid siege to York, ich was defended by the Royalists under the Marquis of New-›tle. Prince Rupert, with 20,000 men, hastened to relieve the ›rison. Hearing of his approach the Parliamentary leaders sed the siege, and the two armies came into contact with each ›er on Long Marston Moor.

Marston Moor was the most fierce and bloody battle ever fought England. On a calm and beautiful summer evening, after 'en o'clock, 50,000 men of the same race met in deadly conflict. ter a severe struggle, the Royal army was defeated and chased within a mile of York. This great victory considerably raised › reputation of Cromwell, as it was mainly due to his general-p and the tremendous onsets of his invincible cavalry, who on s field received their immortal name of Ironsides. He was ›ceforth looked upon as the great hero on the Parliamentary e.

The Independents, to which party Cromwell belonged, were now ;inning to separate themselves from the Presbyterians, with om they had hitherto co-operated, and to pursue a different line policy. The Presbyterians chiefly anxious to establish their igious polity had no intention to overthrow the king; their ires for peace weakened their warlike efforts; but the Inde-›dents, many of whom were republicans in principle, saw the per turn the revolution was taking. "Things," said they, "must worse, before they are better."

Essex's reverses in the south-west, and the slight results that l followed the victory of Marston Moor, convinced them that ›e great stroke was necessary before final victory could be ›ieved. Plans were formed for the removal of the Presbyterian ›erals, and the reorganization of the army. Manchester's ›sal to allow Cromwell at the battle of Newbury, to charge the reating army of the king, so incensed Cromwell, that on his ›rn to Parliament, he made an indignant attack upon him, using him of lack of zeal and backwardness in the cause. An uiry was instituted which finally resulted in the passing of the ›ous Self-denying Ordinance, the ostensible object of which was

to deprive all members of the legislature of places in the army. Waller, Denbigh, Essex, and Manchester resigned. The army was re-organized, Fairfax being made General, and Cromwell Lieutenant-General.

The new leaders brought the war to a speedy close. Charles' armies were beaten, and his strongholds stormed. The battle of Naseby was the last great battle of the war. The king, who commanded in person, displayed the most desperate, but unavailing courage. His army was shattered to pieces, and he was obliged to flee, leaving on the field his ammunition, baggage, artillery, and private papers. Charles shut himself up in Oxford, and finally after an ineffectual attempt to renew negotiations with the Parliament, he put himself under the protection of the Scottish army, but was soon after given up to the Parliament.

We have not space to follow the movements and negotiations of the next two years. The Parliament, composed principally of Presbyterians, was anxious to come to a settlement; but the army, composed of Independents, was opposed to any compromise. The king, with his usual duplicity, entered into negotiations with both parties, but this being discovered by the leaders of the army, they broke off all communication with him. At the same time he had entered into a secret treaty with the moderate Presbyterians in Scotland, who equipped an army, which, under the Duke of Hamilton, invaded England. Cromwell with his usual celerity hastened to meet them, defeated them, suppressed the royalist risings in other parts of the nation, and triumphantly finished what has been called the Second Civil War.

The army, believing that the king was the author of the insurrection, returned, breathing vengeance against him. Hearing that the Commons had entered into fresh negotiations with the king, and were about to make concessions to him, two regiments under Colonel Pride were marched into Palace Yard and into Westminster Hall. Pride, with a paper in his hand, containing a list of the refractory members, turned back 200 of them as they attempted to enter. This event is known in history as Pride's Purge, and the remnant of the Parliament as the Rump.

The Commons resolved now to impeach the king, and bring him to trial. The Lords opposed this movement; but the lower house determined to proceed without them. On the eighth of January, the High Court of Justice, instituted for trying the king, with John Bradshaw as president, commenced its proceedings. After prolonged investigation the king was condemned to be executed for high treason, Cromwell after much deliberation and prayer signing, along with Bradshaw and others, the death-warrant. And on the thirtieth of January, 1649, Charles Stuart, the descendant of a long line of princes, perished on the scaffold by the headsman's axe.

Great diversity of opinion has obtained as to the justice of this ct. Cromwell and his party have been denounced as regicides by ıany, while some have defended their conduct as just and necessary. Vhile we believe that they acted according to their conscientious ɔnvictions, we think that to put the king to death was both im-ɔlitic and cruel. A less extreme measure might have saved the ation, and would have more effectually overthrown the Stuart cause. ; was however a solemn spectacle—a nation deliberately trying and ɛecuting its king; and the tragedy has read to kings in after ages ıe important lesson, that if they with ruthless hands rob the people ⁻ their rights, and tear to pieces the charter of their liberties, not ven the dignity of the throne can secure them from the righteous ɛngeance of their subjects.

After the death of Charles, the Parliament proclaimed England Free State or Commonwealth to be governed by representatives ⁻ the people, without a king or House of Lords. Cromwell as head ⁻ the army was virtually master of the nation, and upon him ɛvolved the task of subduing its enemies. After quelling a serious ıutiny in the army, and thoroughly bringing it under his control, ɛ was sent to Ireland to reduce that country to order and obedience. ⌊ horrible plot had been formed for destroying Protestantism and anishing every Saxon from Ireland. The houses of Protestants ere burnt. An immense number of persons were massacred, the ɔcount varying from 50,000 to 200,000. Husbands were cut to ɵeces in the presence of their wives. Wives and virgins were ıvished in the presence of their husbands and parents. Cromwell ɒbarked for Ireland with 12,000 men, resolved with a strong hand ɔ crush the rebellion. At his approach all parties—Catholics, ⁱpiscopalians, and Presbyterian royalists—united against him and ıllied around the standard of the Marquis of Ormond. But ɔthing could resist his military genius and the energy of his ıovements. Drogheda, Wexford, and Ross were taken. So rapid ɑd bloody was his vengeance that other places surrendered without ɛsistance. "Oliver descended on Ireland," says Carlyle, "like ıe hammer of Thor: smote it as at one fell stroke into dust and ıin, never to reunite against him more." Cromwell's campaign ı Ireland has been denounced as cruel and bloody. We do not ɛfend the putting of the garrison of Drogheda to the sword, but it ay be excused on the ground that it was necessary by a signal act ' vengeance to overawe his enemies. So swift, terrible, and bloody as his pclicy that Ireland was thoroughly subdued, and never oubled him more.

In the meantime Scotland had arisen in favour of the Stuarts. Vhile opposed to prelacy, and recognising no spiritual head but ɛsus Christ, the Scots were still loyal to Charles as their king, and ɛard with horror of his death. Having failed to establish Pres-

byterianism in England, they had no desire to see the Independents seize the throne of the Stuarts. Prince Charles was invited over from France, and having signed the national covenant, was crowned king of Scotland. Cromwell having returned victorious from Ireland, now marched towards Scotland. The Scottish campaign is one of the most interesting parts of Cromwell's history. Regarding the Scots as misguided friends, he tried what reason could accomplish before appealing to the sword. His letters to the General Assembly contain many wise remarks on Christian liberty and Church polity, and show his scorn for the narrow views of the Presbyterians, who could seldom see any truth beyond their own formulæ. With strong irony he asks, "Is it therefore infallibly agreeable to the word of God all you say? I beseech you in the bowels of Christ think it possible you may be mistaken." Again, a little later in a letter to the Governor of Edinburgh Castle, who had written on behalf of the ministers: "Are you troubled that Christ is preached? Is preaching so exclusively your function? Is it against the Covenant? Away with the Covenant if this be so! Where do you find in Scripture a ground to warrant such an assertion that preaching is exclusively your function? Though approbation from men hath order in it, and may do well, yet he that hath no better warrant than that hath none at all. Approbation is an act of conveniency in respect of order—not of necessity to give faculty to preach the gospel."

Leslie, the Scotch commander, had taken his position around Edinburgh, and thrown up a strong line of defences between Edinburgh and Leith. Cromwell tried to bring on a general engagement, but Leslie would not leave his intrenchments. At last Cromwell was obliged to fall back on Dunbar. As soon as Cromwell turned his back, Leslie followed hard in pursuit; and when the English entered Dunbar, the Scotch army took up a position on the neighbouring heights. Cromwell's position would have discouraged a less courageous man. Behind him was the German Ocean, and in front of him on the hills Leslie's army was encamped, where, as Cromwell said, "ten men to hinder were better than fifty to make way." But his confidence did not desert him in the hour of peril. He believed that in the mount God would be seen, and work deliverance for his people. Leslie unwisely left his vantage ground. Cromwell eagerly watched him descending the hills amidst the grey mists of the morning, and said to Lambert, "The Lord hath delivered them into our hands." The Scots rushed to battle uttering their watch-word, "the Covenant." The English met them with the war-cry, "The Lord of Hosts." The Scotch fought desperately, but they were no match for the veteran soldiers of Cromwell. As they wavered and fled, Cromwell cried, "They run, I profess they run." Just then the bright beams of the morning sun breaking over the

ocean, Cromwell cried with enthusiasm, "Let God arise, and let is enemies be scattered."

Soon after Edinburgh Castle capitulated, and after remaining the inter in Scotland, Cromwell marched his forces into England, hither Charles had led his Scottish army. He came up with the rince at Worcester. Cromwell describes the battle of Worcester s "as stiff a contest for four or five hours as ever I have seen." he Scots fought with desperate courage, but were utterly routed. Worcester was Cromwell's last battle. He calls it his "crowning ercy." Everywhere, in England, Ireland, and Scotland, the foes the Commonwealth were subdued.

Having sheathed his victorious sword, he turned his attention to ie internal affairs of the nation. Here a more difficult task awaited m, requiring more comprehensive genius and wisdom than were manded on the battle-field. The nation was torn by different ctions. So long as they were at war with the king, a common ject held them together, but his overthrow left them at liberty to ntend with each other. It is likely that Cromwell saw the ne- ssity of a military dictatorship to control these hostile parties id give peace to the nation. Without affirming that he was uninfluenced by ambition, we think a sense of duty and regard for ie welfare of the realm principally led him to assume the regulation affairs.

The Rump, which contained only 100 members, the residue of ride's Purge, was unpopular with the nation. From all sides it as called upon to dissolve. But it was tenacious of power, and isinclined to resign its position and influence. The clamours of ie army and people, however, became so vehement, that a bill was roposed for their dissolution and the calling of a new parliament, it accompanied with such conditions as would secure their own turn, and render their influence predominant in its composition. his proposal Cromwell and the army disapproved of and determined prevent it passing.

The dissolution of the Long Parliament was one of the most ring of Cromwell's acts. He was busy in consultation with some the officers of the army and members of parliament, when a essage reached him to the effect that the house was intent on rrying the bill through. Shortly after Colonel Ingoldsby arrived, claiming, "If you mean to do anything decisive, you must do it w." Taking with him a company of musketeers, he hastened to estminster. Disposing of his men so as to suit his purpose, he tered the house and sat down. Vane was still speaking, and ging the immediate passing of the bill. Cromwell beckoned to arrison, saying, "This is the time, I must do it." Harrison rsuaded him to sit quiet until Vane was done speaking. When e question was about to be put from the chair, "That this bill do

now pass," he rose, put down his hat, and addressed the house, at first in a rather complimentary tone, but growing warm, he changed his manner and reproached them with their delays, injustice, and self-interest. "Your time is come at last," he exclaimed, "the Lord hath done with you; he hath chosen other instruments for his work that are more worthy." Several members attempted to speak, but he would suffer none to be heard but himself. At length Wentworth made himself heard and charged him with ingratitude and unbecoming language. But this only further incensed him. Thrusting his hat upon his head, and leaping into the centre of the floor, he cried, "Come, come, we have had enough of this—I'll put an end to your prating." As he spoke, he stamped on the floor, and beckoned to Harrison, "Call them in," when the doors flew open, and the musketeers made their appearance. "I say you are no parliament, begone, give way to honester men," he exclaimed as he walked up and down the room; "some of you are drunkards," and he looked at Mr. Challoner; "some of you are adulterers," and his eye rested on Wentworth and Martyn. He walked up to the table on which lay the mace. "What shall we do with this bauble?" he said; "take it away. It is you that have put me to this. I have sought the Lord night and day that he would slay me rather than put me to the doing of this; but now begone!" One by one they left. As Sir H. Vane offered some further remonstrance, he cried, "Sir Harry Vane, Sir Harry Vane, the Lord deliver me from Sir Harry Vane."

Cromwell having now the supreme power in his hands, addressed himself to the task of reorganizing the nation. To carry out his views he called an assembly of eminent Puritans. Cromwell selected them himself, looking about in every quarter for "men of honesty and intelligence and who had the fear of God before their eyes." The Little Parliament, or as it was called in derision, "Praise God Barebone's Parliament," addressed itself earnestly to its work, and introduced many important reforms into the financial and military departments of the public service, but in attempting the more difficult task of reforming the Church and the law they signally failed, and fell into endless divisions, and at last resigned their powers into the hands of Cromwell.

After the resignation of the Little Parliament, Cromwell and the officers of his army met and drew up an instrument of government conferring upon him the office of Lord Protector of the Commonwealth of England, Scotland, and Ireland.

The Protectorate of Cromwell is one of the most brilliant periods of English history. Even some of the Protector's enemies, Hume, for instance, have admitted that justice, liberty, and religion flourished under his administration. He sought to give perfect liberty of conscience to all his subjects. "If the poorest Christian,

ıe most mistaken Christian, shall desire to live peaceably under ɔu," said he in one of his speeches to Parliament, "I say if any ɜire to lead a life of godliness, let him be protected." To promote ıe tranquillity of the kingdom and the more equal distribution of stice, the kingdom was divided into twelve districts, over which en of probity and intelligence, with the title of Major-General, ere placed. A thorough reform in the Church was attempted. commission, consisting of leading Puritan clergymen and laymen, as appointed for the trial of public preachers. "Ignorant, scan-ılous, inefficient preachers were removed, and their place supplied ɣ faithful, godly ministers."

The foreign relations of England were never more honourable ıan in the time of Cromwell. The victories of Blake and Monk ıade the naval power of the Commonwealth supreme. Spain and rance sought to form an alliance with Cromwell. England, which nder the Stuarts had lost its ancient glory, became under him the reatest among the nations. His protection was extended to all the ersecuted Protestants abroad. "The Pope himself," to use the loquent language of Macaulay, "was forced to preach moderation nd humanity to Popish princes. For a voice which seldom threat-ned in vain had declared that, unless favour were shown to the eople of God, the guns of England should be heard in the Castle f St. Angelo."

One of the noblest acts of his foreign administration was his ntervention on behalf of the persecuted Waldenses. When news eached England of the fearful atrocities perpetrated by the soldiers f the Duke of Savoy,—of villages being burnt down, of men being lewn to pieces, of infants torn from their mothers' embrace and ɔrained against the rocks,—Cromwell was moved to tears. Milton alled for vengeance in the following noble strains:—

"Avenge, O Lord, thy slaughtered saints, whose bones
Lie scattered on the Alpine mountains cold,
Even they who kept thy truth so pure of old,
When all our fathers worshipped stocks and stones.
Forget them not, but in thy book record their groans
Who were thy sheep; and in their ancient fold
Slain by the bloody Piedmontese that rolled
Mother with infant down the rocks, their moans
The vales redoubled to the hills, and they
To heaven. Their martyred blood and ashes sow
O'er all the Italian fields, where still doth grow
A hundred fold, who having learned thy way
Early may fly the Babylonian woe."

Cromwell contributed £2,000 out of his own purse to keep them. A day of humiliation and prayer was appointed, and a collection nade in all the churches, £40,000 being raised. He refused to ign a treaty with the king of France, unless he would interfere on heir behalf. Letters were written by Milton to all the governments

in Europe. Success crowned his efforts. An agreement was signed, guaranteeing religious liberty to the Vaudois. These poor, persecuted Christians were permitted, in their secluded valleys, to worship God in peace; and as long as Cromwell lived they had in him a powerful and vigilant protector.

The latter days of Cromwell were darkened by painful domestic afflictions. For fourteen days the Protector watched by the bed-side of his favourite daughter Elizabeth (Lady Claypole), unable to attend to any public business. His strong iron frame began to give way beneath his domestic sorrows and the responsibilities of his position, "a burden," he used to say, "far too heavy for man to bear." The conqueror on so many battle-fields must yield to a mightier conqueror than he.

As he tossed on his death-bed tortured by fever, speaking of God's covenants, he said, "They were two, but put into one before the foundation of the world. It is holy and true. It is holy and true. Who made it holy and true? The Mediator of the covenant. And if I believe not, he abides faithful."

On the second of September,—his fortunate day, as he called it, the day on which Dunbar and Worcester were gained,—amid the howlings of one of the most terrible tempests that ever visited these islands, the spirit of Cromwell ascended to the God who gave it.

Foster, one of his biographers, has graphically described his personal appearance. "His face was such as men gazed on with a vague feeling of admiration and dislike—the features cut as it were out of a piece of gnarled, knotty oak; the nose large and red; the cheeks coarse, wasted, and wrinkled; the eyebrows huge and shaggy, but glistening from beneath them eyes full of depth and meaning, which when turned to the gaze, pierced the gazer through and through; above these again a noble forehead; and over all and pervading all, an indefinable aspect of greatness." Dryden spoke of the face of Cromwell as—

> "One that did imprint an awe,
> And naturally to him all souls doth bow,
> As wands of divination downward draw
> And point to beds where sovereign gold doth grow."

Cromwell's military genius was of the highest order. Though untrained to the profession of arms, and above forty years of age before he became a soldier, he possessed qualities which the most careful military training cannot supply—coolness, foresight, self-reliance, a power of divining the plans of his adversaries, scattering dismay among them by the rapidity and energy of his movements, and manifesting a courage and resolution which rose in proportion to the exigencies and dangers of his position. "He was a strong man; in the dark perils of war, in the high places of the field, hope shone in him like a strong pillar of fire when it had gone out in all

ıe others." Out of farmers' sons he disciplined a body of men ıch as Europe had never before seen. "In war," says Macaulay, this strange force was irresistible. The stubborn courage haracteristic of the English people was by the system of Cromwell t once regulated and stimulated. Other leaders have maintained rder as strict. Other leaders have inspired their followers with a eal as ardent. But in his camp alone the most rigid discipline 'as found in company with the fiercest enthusiasm. His troops ıoved to victory with the precision of machines, while burning with he wildest fanaticism of Crusaders. From the time when the army 'as remodelled to the time when it was disbanded, it never found, ither in the British islands, or on the continent, an enemy that ould stand its onset. In England, Scotland, Ireland, Flanders, he Puritan warriors, often surrounded by difficulties, sometimes ontending against threefold odds, not only never failed to conquer, ıut never failed to break in pieces and destroy whatever force was pposed to them."

Cromwell's political genius was as great as his military skill. The difficulties with which he had to contend were of the most ormidable character, yet by his own genius he raised himself to the ıighest place of power in the nation, and discharged the functions of supreme magistrate with a dignity and efficiency unsurpassed by ıny of her crowned monarchs. He read the characters of the men with whom he had to deal, and knew how and when to employ them. He understood the political necessities of the nation, and instead of ıttempting to work out a Utopian theory of government, beautiful ıut illusory, he fearlessly adapted his rule to the circumstances of the people. His power and genius were employed to elevate the ıation. He was intensely patriotic. Stronger than ambition for personal greatness, was his desire to give security, liberty, and justice to his people, and to make the name of England feared and respected abroad. "I hope," said he, "to make the name of an Englishman as great as ever that of a Roman has been."

But Cromwell's religious faith was the regulating principle of his life. If this element be not taken into account, his character will remain inexplicable. It explains many of the darker parts of his history. Faith in the superintending, special providence of God ruled the whole of his private and public life. It is expressed in all his letters and speeches. The events occurring around him, he believed to be ordered by the Most High, and that he himself was an instrument in the same divine hand. In assenting to the death of the king, in putting the garrison of Drogheda to the sword, he acted in obedience to his religious convictions. He believed as firmly as Moses or Joshua that his commission was from the Lord, and that he was doing the Lord's work. It has long been the custom to speak of Cromwell as a hypocrite. Royalist writers after

the Restoration sought favour by bespattering his reputation. An age intensely sceptical and licentious could not understand the religious faith and earnestness of the Puritan hero. But the clouds are passing away from his reputation. His own prophetic words are being fulfilled: "I know that God has been above all evil reports, and will in his own time vindicate me." Men of candour and intelligence who study his letters and speeches are obliged to abandon the old charge of hypocrisy against him.

England has never had a son of whom she has more reason to be proud. She has had her Wellington, Marlborough, and Nelson, great in war,—her Pitts, Burke, and Fox, great in the Senate,—but never one in whom so many elements of true greatness were combined. "I think," says Baxter, "a greater soul never dwelt in a house of clay than his was." J. W.

Art. III.—THOUGHTS ON DIVINE PROVIDENCE.

WE have no sympathy with prophecy-mongers. Our age in common with others has produced a class of mind, which not willing to work and wait calmly the issues of events, seeks with reprehensible temerity to pry into the counsels of the Most High. The limitation of the human faculties, conjoined with the teachings of revelation, indicate an extensive province for the exercise of faith; but these would-be prophets, mapping out the programme of the divine procedure in the vagaries of their unlicensed imagination, check the play of belief and paralyse the moral faculties. Such meddling with futurity flatters human vanity.

We remember with what morbid curiosity thousands of our countrymen perused a pamphlet of arrogant pretension, entitled "The Coming Struggle," issued prior to the Crimean invasion. While the author and publisher of this piece of literary charlatanry were fattening upon the produce, their dupes greedily devoured the chaff, and for a while little was heard but babblings and incoherent talk about Gog and Magog—time, times, half a time, and the battle of Armageddon; words of household familiarity in the vocabulary of pretentious interpreters of prophecy. When will men learn to act on the advice given to Daniel when he sought to acquaint himself with the counsels of the Most High? "Blessed is he that waiteth . . . . . go thou thy way till the end be, for thou shall rest and stand in thy lot at the end of the days."

Every thoughtful man will observe a broad line of distinction between any such presumptuous meddlers and the honest students of prophecy; their paths are divergent, and never intersect each other. The one is guided by the acknowledged canons of Biblical exegesis, while the other, discarding these safe-guards, gives full play to imagination, and

akes no soundings on his dim and perilous way. His reason and udgment are held in abeyance. The impartial inquirer is content vith generalizations, satisfied if in his findings there be the outline f things yet in the womb of the future; the visionary theorist, s if guided by a superior light, gratifies a vain curiosity by sur-ounding events with all the drapery of circumstance, time, and lace. Another and obvious point of contrast is, that while one by he aid of symbol and dark utterance seeks with trembling and everent hand to draw aside the thick curtain which hangs before ach to-morrow, and cares not to blazon the results of his cogita-ions before the eye of the world,—the other unabashed, "rushes in here angels fear to tread," tossing about as playthings the sym-olic imagery of the prophetic scroll.

While our sympathies are alienated from this last class, we make ot the slightest pretension to belong to the "School of the Pro-hets;" our purpose is simply to look at passing events in the light f Providence. "There is a Providence that shapes our ends, rough ew them as we will." The hand of God in history is evident to ll except the flippant advocates of crude and extravagant philoso-hies. Howbeit the theme is so comprehensive and sublime that it vill need a higher stand-point and clearer vision than we possess, to ee the symmetry and adjustment of all the parts, and the relation f each to the whole. But what concerns us now is to invite atten-ion to one principle in the Divine administration, which finds its llustration and comment on the page of universal history, viz., the verruling of evil and making it subservient to the highest good. This forms the basement of the Christian scheme, and embraces the end to which all things are tending in the counsels of infinite wisdom and love. It is *par excellence* the glory of our religion, the triumph of the cross. The origin of moral evil is a question which from its very nature must ever remain a mystery to finite mind; but of its existence there can be no denial, except upon pantheistic or fatalistic grounds. Moral evil, like a ploughshare, has driven long and deep furrows in the soil of human nature. Each indi-vidual, deprived of his paradisaical state, is doomed to wander for a while o'er the arid plains which sin has scorched with its fiery breath. The history of the race is written in misery, tears, and blood. Shall man remain for ever a thrall of Satan—an alien from God? Shall he be for ever excluded from his Father's patrimony, haunted by remembrances of Eden's sinless bowers? Shall the usurper always go through the earth, leaving misery and desolation in his track? Our interrogations meet with a response in the work of Christ. By this work that which is base may be transmuted into the unalloyed gold of the refiner. The recipient of this superadded favour, may by its transcendent influence experience felicities to which the tenants of Eden were strangers; the rewards

of virtue, passions subdued, successful conflict with the forces of evil, and heaven smiling down its "well-done" of approval. Can anything more be desired than that sanctified humanity should with transport regard earth's manifold afflictions as but light, and working out a far more exceeding and eternal weight of glory?

If we pass from man as an individual to man, grouped into nations and kingdoms, we shall find the same principle in operation, and the same issues following, but on a scale of greater magnitude. Here the length of time required ere the drama reaches its denouement, the (to us) complicated relationships and inter-dependencies of men, the utter impossibility of tracing all the causes which contribute to make the character and shape the destiny of peoples, although adding difficulty to the task need not prevent us forming a correct judgment. Ours is not a foregone conclusion, nor yet is it an article of belief, resting on prophetic utterance merely; it is the result of a wide induction of facts. Every student of history will remember instances when a darkness which might be felt enveloped portions of the race, and men seemed doomed to grope their way through a night which promised no morning; but suddenly the light of an unexpected dawn dispelled the darkness, and hope revived in the hearts of the despairing. When evil holding high carnival has laid its cloven hoof upon the neck of the good and true, then an overruling Providence has put a bridle in its mouth, "restraining the wrath of man and making the remainder to praise him." It seemed as if John Bunyan's light was extinguished when the doors of Bedford gaol closed upon him, and that the fiery experiences through which he had passed, and the calm into which his spirit had entered, fitting him for a high career of usefulness were without a purpose. But He whose thoughts are far above our thoughts, and whose ways are not as our ways, saw fit to counteract the machinations of his enemies, and the dreams of that cell are immortal. Indications are not wanting in the events of to-day, illustrating and confirming the doctrine of an overruling Providence. "Verily thou art a God that hidest thyself," says the loftiest of the Hebrew bards, and while clouds and darkness are round about the pavilion of the Highest, yet circumstances occur big with prophetic import, and like a finger-post, point forward to final issues, for doubtless "through the ages one increasing purpose runs."

The faith of many a good man staggers at the facts of modern history, which seem like an adverse current setting in, and damming back the tide of human progress. The internecine struggle now going on in the northern part of the American continent pertinently serves to illustrate these thoughts. There a professedly Christian nation, for the most part descendants of the Anglo-Saxon race, and hitherto occupying a distinguished position

the vanguard of civilization, is broken up into two hostile factions contending with a fiendish energy, and on a scale which for magnitude surpasses all that this generation has seen.

Inquiring as to the cause or causes of this terrible tragedy, we are told by the obstructive school of politicians at home, that it is the natural outgrowth of the free institutions of the States, an example of a purely democratic government on a large scale, unable to bear the strain which has come upon it. To this answer we demur. Men who are slavishly enamoured of a principle, who are bolstered up in the opinion that the interests of humanity are bound up with the existence and perpetuity of crowned heads, are not to be trusted in their generalisations. We believe that the free institutions of our transatlantic brethren are capable of bearing the strain, and that to them the present struggle cannot be traced. Other and higher causes of a moral character have originated and occasioned the feud. Slavery, the traffic in human blood, had eaten like a festering wound into the body politic, and gangrene was setting in, leaving the surgeon's knife or death as the only alternative. This deadly sin had rooted itself in the foundations of society, and like the upas tree of Java, had filled the atmosphere with its poisonous exhalations, till the charities and moralities which religion enjoins withered beneath its shade. Coupled with this merchandise in men, and in part caused by it, the nation had been visited with a full and unchecked tide of commercial prosperity, cities sprang up out of the desert, territory was added to territory, the heavens seemed to drop down fatness, and the earth to yield her increase as in the harvests which preceded the Sabbatic years of the Hebrew Theocracy. But we know that nations, like individuals, except in rare cases, cannot bear to be always sunned by prosperity. Jeshurun waxed fat and kicked. Lightly esteeming the rock of his salvation, he represents many nations who, still adhering to the creeds and forms of an early faith, have been steeped in practical atheism, and absorbed in material interests. Ere the worst stages of such a national apostacy were reached, a reaction commenced in the American States. Anti-slavery principles, like a leaven, began to permeate and quicken society, a conviction of not only being connivant but participant in a huge national crime, troubled the consciences of many. The slave-holder, slave-dealer, and that large class, whose capital was invested in the trade, saw in these things the germ of a national awakening; and when the first fruits of that awakening appeared, then came the rupture which occasioned the present war. While the most indomitable courage and bravery seldom equalled shall not screen from us the iniquity of that principle which constitutes the corner-stone of the Confederacy, and in which they glory, we are very far from acquitting the Northern States of guilt in this matter. Their hands are not

clean, there is blood upon their garments, the cry of Africa's sable sons has gone up into the ears of the Lord God of Sabaoth, and the feverish state of society—the national bankruptcy on which they are verging—the taxation which they have entailed upon themselves and their posterity—the wail of desolate widows and orphans—the broken hearts—and the carnage of their battle fields, all are but the working of eternal principles in the government of a retributive Providence. "Though hand join in hand, the wicked shall not go unpunished." "With what measure ye mete it shall be measured to you again." "Whatsoever a man soweth that shall he also reap." "If thou forbear to deliver them that are drawn unto death, and those that are ready to be slain; if thou sayest, 'Behold, we knew it not,' doth not He that pondereth the heart consider it, and He that keepeth thy soul doth not He know it, and shall not He render to every man, according to his works?" "When thou sawest a thief, then thou consentedst with him; these things hast thou done, and I kept silence; thou thoughtest that I was altogether such an one as thyself, but I will reprove thee, and set them in order before thine eyes." "Then shall He speak unto them in his wrath, and vex them in His sore displeasure."

Deeply do we deplore the misery and horrors of that fratricidal war; more deeply do we mourn over the vindictive and malevolent feelings hostile to purity, peace, and goodness which are sown over so wide an area. But beyond the roll of musketry, and the glistening of bayonets, we look to the providential rule of Him who guides the helm of human affairs, and with whom are the issues of events, believing that He is able to subdue all things unto Himself.

It is a growing conviction amongst thoughtful men, that whichever of the combatants may succeed, the death-knell of slavery is already tolled. The Christian religion is distinguished above all others for its high spirituality—for its abrogation of caste, and for the sentiments of universal brotherhood which it breathes and enjoins. Surely in this the nineteenth century of the Christian era, it is high time that public opinion should brand with infamy the doctrine that any portion of the race may be held and used as chattels, because they are found at zero in the scale of intelligence and civilisation, or forsooth because their skin differs in hue from ours. We rejoice in the interests of the children of Ham that their deliverance from bondage draweth nigh, though centuries of culture may be required ere they walk on the same platform with the descendants of Shem and Japheth, and equally will we rejoice when the white man shall be free from the demoralising influence of slavery.

Holding, as we do, an unfaltering trust in an over-ruling Providence, we are not influenced by the dark forebodings of those

who think that the shadow on the dial-plate of human progress has been put back many degrees by passing events in American history. Instead of criminating and vilifying, as is the manner of some, let us hope that America has yet a bright future in store, and that the baptism of blood through which she is at present passing may be regarded by her as a fit chastening for her violation of the eternal laws of right, and that from a repentant position she may rise to vie with other peoples in the work of the world's evangelisation. At home a strange anomaly exists in the present aspect of affairs which may serve as a study for the curious, while in politics a conservative reaction has set in which threatens to dam back the advancing tide with "a hitherto shalt thou come, but no further." In the sphere of religion an attempt is being made to overturn and remodel all the facts and doctrines of Christianity. The removal of the old landmarks proceeds with a velocity that takes our breath, and causes us to wonder what shall be the end of these things.

Sweeping the horizon which bounds the area of human action, we find no scantiness of material for the most discursive thought or vagrant fancy. What vast masses of the earth's population are still enveloped in darkness so gross that they may be said to dwell in "the land of the shadow of death." China, with her teeming myriads; India, with her swarthy populations; Africa's sable children, large territories adjacent to these continents, with the isles of the sea, are yet almost entirely under the helpless and hopeless dominion of idol worship. And in Christendom, so called, where the gospel, which brings life and immortality to light is to some extent believed, the admixture of superstitious follies and artistic devices fetter the worshipper and repress the outgoings of spiritual life, while huge despotisms which owe their continuance to armed force, do their best to bind the conscience, and crush every aspiration for civil and ecclesiastical freedom. These things shall not make us despond. As it would be wrong standing on the sanded beach to conclude from casual observation of the receding wave, that the tide is ebbing, so we will not be rash in our conjectures concerning the future, when adverse currents seem to retard the progress of humanity. Here and there are signs that the frosts of winter are beginning to thaw, heralding the coming spring. We take encouragement from the thought that passing events are but parts of a great whole, which the moral Governor of the universe will make redound to the glory of his great name, and the ultimate weal of the race. And although we cannot enter into the arcana of the divine purposes, for as yet we are but outer court worshippers, yet our faith in the ultimate triumph of the good over the evil remains unshaken.

R. F.

Art. IV.—OBSERVATIONS ON THE MORAL LAW.

THE Holy Bible is the Divine statute book, comprising the whole of God's laws in relation to human duty. The whole duty of man, therefore, can be summed up in these few words, "To fear God and keep his commandments." And a strict and uniform attention to this duty will secure a glorious reward. "The law of the Lord is perfect, converting the soul; the testimony of the Lord is sure, making wise the simple. The statutes of the Lord are right, rejoicing the heart; the commandment of the Lord is pure, enlightening the eyes; the fear of the Lord is clean, enduring for ever; the judgments of the Lord are true and righteous altogether. More to be desired are they than gold, yea than much fine gold; sweeter also than honey and the honey-comb. Moreover by them is thy servant warned, and in keeping of them there is great reward." Psalm xix. 7—11.

The Decalogue, or Ten Commandments, may be regarded as a summary of the Divine law, addressed originally to Moses, and written by the finger of God on two tables of stone. These utterances of the Almighty are indicative both of his goodness and majesty. They are easily remembered, and yet so full of meaning and authority that they cannot fail to secure our respect and veneration. Imperial commands are usually brief, and brevity is most befitting the utterances of Divine majesty. When we consider these Divine commands, their brevity of form, and their fulness of meaning, we cannot but acknowledge their supreme authority, and see the wisdom and goodness of God in thus epitomising the "whole duty of man." The words are few, the commands sententious, the meaning vast and important. For what is the Bible but a comment on, an amplification of the Ten Commandments? We are there exhorted to obedience by innumerable arguments. We are invited to duty by great and precious promises; we are warned against transgression, and threatened with severe punishment if we disobey.

In reference to the time when the Moral Law was originally promulgated there is some difference of opinion amongst the learned. Some think it was delivered on the 30th day of May, others on the 20th, that being the *Pentecost*, or fiftieth day after the Passover. According to other chronologists the event took place in the third month after the departure of the Hebrews out of Egypt. This opinion is founded on the first verse of the 19th chapter of Exodus, "In the third month, when the children of Israel were gone forth out of the land of Egypt, the same day came they into the wilderness of Sinai, and there Israel camped before the mount," &c. This is only an apparent discrepancy. The third month, *Sivan*, with the Jews answers to May; and if they left Egypt in the end of March, fifty days thence would be

bout the 20th of May, or the day of *Pentecost;* 2,460 years
om the creation, 220 after Israel's descent into Egypt, and 1,500
efore Christ. Some individuals have experienced considerable
ifficulty, arising from their inability to give a satisfactory reason
hy the human family should be left so long without any Divine
w to guide them, or revealed theology to instruct them in their
uty towards God. But we have strong and indubitable evidence
at previous to the giving of the Law on Mount Sinai, God by
ecial revelations, either in visions, dreams, or some other way,
equently instructed those of the Patriarchs who endeavoured to
lease him, concerning the things wherein they were more particu-
rly required to obey him. And those Divine communications were
ot made for their personal benefit exclusively, but they were thus
structed in the mind of Jehovah, that they might make it known
their fellowmen, and hand it down, traditionally, to posterity.

But now God is about to establish a great and peculiar nation,
e government of which is to be a *Theocracy.* And in connection
th this nationality God designs and purposes to form a church;
d therefore it now seems expedient to his wisdom to give the
ebrews a written theology, and to prescribe laws civil and eccle-
stical. The human race at this time had degenerated into vile
perstition, and the most abominable idolatry; so that the know-
lge of the only true God was scarcely to be found except among
e posterity of Abraham. And we have reason to believe that
en the Hebrews were strongly disposed to idolatry. For a long
ne they had sojourned in the land of Egypt, and dwelt among an
olatrous people, and they were expressly charged by Joshua, who
osequently assembled the tribes of Israel in Shechem with the
of idolatry. "Now, therefore fear the Lord, and serve him in
cerity and in truth; and put away the gods which your fathers
ved on the other side of the flood, and in Egypt, and serve ye
Lord." Joshua xxiv. 14. And the Prophet Ezekiel seems to
er to their Egyptian idolatry, "Cast ye away every man the
ominations of his eyes, and defile not yourselves with the idols of
ypt: I am the Lord your God."—xx. 7. The Gentile nations,
ause of their wilful degeneracy, were rejected and cast off by
Almighty. But God was mindful of his promise which he
de to Abraham, to Isaac, and to Jacob, to make unto himself a
uliar people. And as neither the light of nature, nor oral tra-
ion was sufficient to preserve the knowledge and worship of the
e God, and to guide man aright in the performance of his duty,
revealed to Israel, in the promulgation of the *Decalogue,* a
npendium of true theology, and a complete system of ethics.
hat is called "the first table," comprehends, in brief, the whole
stem of Jewish theology. When rightly understood, it teaches
true character of God; prescribes authoritatively the reverence

and homage due to him as the only self-existent One, and strictly prohibits all creature worship: "I am the Lord thy God, thou shalt have no other gods before me;" "Thou shalt not bow down to them, nor serve them." "The second table," which contains six commandments, inculcates, principally by prohibition, the relative duties of man. And on the faithful performance of these duties depends the peace and happiness of society at large.

The essential principle involved in a sincere performance of these duties is, as indicated by the Saviour, love to God and man. To the lawyer who asked Christ, "Which is the greatest commandment in the law?" He answered, "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind, this is the first and great commandment; and the second is like unto it, Thou shalt love thy neighbour as thyself. On these two commandments hang all the law and the prophets." "Love," says St. Paul, "is the fulfilling of the law." Here the Saviour's meaning is expressed in the most cogent and significant language.

We perhaps may derive some profit and instruction by considering the manner in which the law was originally proclaimed. Nothing presented to our imagination can surpass the solemn grandeur and awful majesty which preceded and accompanied its delivery. It was a Divine manifestation of justice and holiness which has no parallel in the history of our world, nor perhaps can have until that day arrives in which Christ shall appear in his glory, attended by the hosts of heaven, to take vengeance on his enemies. So overpowering was the sight that the Israelites were exceedingly afraid, and said to Moses, "Let not God speak to us any more lest we die." Though the people had prepared themselves for the event, they were so awestruck that they dreaded a repetition. And no wonder when they heard the blast of the celestial trumpets blending with the heavy peals of thunder, and saw the mountain burning with fire, while the earth quaked and trembled at the presence of the Almighty, that their hearts should be dismayed. One reason why God appeared unto them in this manner might be to convince them that it was a Divine manifestation. No human artifice, however skilfully managed, could possibly produce such a scene. The most perfect and artistic representations of the elements of nature are but feeble and insignificant efforts. But

> "When God unfolds the terrors of his eye,
> All things with horror quake and in confusion lie."

The prophet Habakkuk, in selecting some of the most striking facts in connection with the sojourn of the Hebrews in the wilderness, refers to this event. "God came from Teman, and the Holy One from Mount Paran. Selah. His glory covered the heavens, and the earth was full of his praise. And his brightness was as the light; he had horns coming out of his hand, and there was the hiding of

s power. Burning coals went forth at his feet. He stood and easured the earth, and the everlasting mountains were scattered, e perpetual hills did bow; his ways are everlasting."—iii. 3—6. The moral law of God given to man, near 3,400 years ago, is ll obligatory. This, however, is questioned by some and abso-ely denied by others. On this subject there are three distinct eories entertained and propagated. Some argue that the deca-gue is still as binding in all particulars, and on all people, as it s on the Jews under the Old Testament dispensation. Others intain that it is still in force, but in some particulars it is to be ferently understood, especially in relation to the Sabbath, which ey assert is merely ceremonial, while others contend that it is ogether abrogated by the covenant of grace. They say that hose who believe in Christ are not under the law, but under ace;" and that to insist on the authority of the law, "is to make e Gospel a legal dispensation, unworthy of that Christian liberty o which our Saviour hath conducted us, who has by his obedi-ce fulfilled the law, and by his death abolished it." On this last tion it may be profitable to offer a few observations. Such rsons as argue for the disannulling of the moral law are known in r day by the name of "Antinomians," which in plain English ans such as are against the law. The name is expressive and nificant. Now such as are against the law are evidently against rist also, who said, "I am not come to destroy the law, but to lfil."—Matt. v. 17. When the prophet Isaiah was reproving the ws for their blindness and stupidity in rejecting the Saviour, he ys, "The Lord is well pleased for his righteousness sake; he will gnify the law and make it honourable."—Isa. xlii. 21. In the rson of Christ the law was fulfilled, hence magnified and made nourable. And the Saviour avers that "till heaven and earth ll pass, one jot or one tittle shall in nowise pass from the law all be fulfilled." "Whosoever, therefore, shall break one of se least commandments, and shall teach men so, he shall be led the least in the kingdom of heaven; but whosoever shall do l teach them, the same shall be called great in the kingdom of ven."—Matt. v. 19.

But we are reminded that St. Paul frequently speaks of the law terms denoting its abrogation, and asserts that Christ came to iver us from the law. In such passages the Apostle evi-ntly means either that we are delivered from the curse and con-nnation of the moral law, or from the bondage of the ceremonial '. The laws of God delivered to Moses, which were binding on Jews, may be divided into three classes, denoted by different nes, and referring to different subjects.

One code of laws is of an ecclesiastical character, and is fre-ently called *ceremonial*. The laws in this code refer to the ritual

of the Jewish religion, such as the offering of sacrifices and divers kinds of washing and purification. The washings may be considered as symbolising personal purity. The sacrifices may generally be regarded as typical of Christ; the great sacrifice once offered up in the end of the world, or the end of the Jewish dispensation, to put away sin offerings, and to secure that evangelical holiness of which the atonement is the procuring cause. These ceremonial laws are therefore done away by the bringing in of a better covenant. Having the substance we have no need of the shadow, and the anti-type supersedes the necessity of the type.

There was also the *judicial code*, for the regulation of their national life. The civil government of the Jews was a *theocracy*. Jehovah was their King. And as in other nations, the chief ruler or magistrate either despotically or advisedly gives laws to the people, so the Lord God of Israel gave laws to this chosen people for the management of their civil affairs as well as for the conduct of their religious life. And any deviation from this Divine constitution was regarded by the pious Jew as a mark of degeneracy and apostasy. Some of these laws were very severe, as a manifestation of God's inflexible justice and perfect holiness, and designed to preserve the Hebrews a people peculiar to himself. A considerable part of this code was abrogated by Christ, and consequently is not binding under the Christian dispensation. In fact, many of the laws never were binding on the Gentile nations. They were restricted in their application to the Jewish nationality.

But what is generally designated the *moral law* which exhibits the principles of universal equity, its precepts being conformable to the dictates of enlightened reason, none but the most degenerate and openly wicked will deny. We conclude then, without offering any argumentative proof that the moral law still remains in force, is imperative in its demands, and the standing rule of obedience. But through the intervention of Christ every true believer is delivered from its curse and condemnation, "Christ is the end of the law for righteousness to every one that believeth." "The law of the Spirit of life in Christ Jesus hath made me free from the law of sin and death: for what the law could not do, in that it was weak through the flesh, God sending his own Son in the likeness of sinful flesh, and for sin condemned sin in the flesh." That is, Christ by his sacrifice for sin condemned sin in the flesh to death, which otherwise would have condemned us to death eternal, "for the wages of sin is death, but the gift of God is eternal life through our Lord Jesus Christ." Antinomianism teaches that the law, regarded as a preceptive code is to believers dead, inasmuch as Christ has fulfilled it for them, and transferred his righteousness to their account, and that our obligation to honour the law is only a matter of gratitude. This view of the subject, and the notion of our sins being

imputed to Christ are dangerous errors. Our sins can never be so imputed to Christ as to constitute him a sinner or an actual transgressor of the law. For if this were ever done in one single case Christ became a guilty person, and consequently could not have redeemed us. The atoning sacrifice was perfectly holy, and thereby acceptable to God. Besides, it is a patent fact, evident to every careful reader of the New Testament, that the moral law is enforced in the Gospel. The same duties are enjoined and the same sins prohibited in the New Testament as in the Old. They are also written by the finger of God in the new and heavenly nature of every true believer. Which of the ten commandments would you violate if you had liberty so to do with impunity? None of them, if you be a Christian. They are inscribed in your heart and conscience as well as in the written word.

> "Nor can the powers of darkness rase,
> Those everlasting lines."

The superiority of the Gospel contrasted with the law consists in this,—it makes provision for our salvation; so that through Christ a sinner who repents and believes may be justified before God. This purpose of grace was indicated to the Jews in their rites and ceremonies, but was never fully developed until God was manifest in the flesh, "to redeem us from under the law that we might receive the adoption of sons."

The moral law, as well as every other portion of the sacred canon, is subject to certain rules of interpretation. It is therefore of importance that we should understand and duly consider such rules as are deemed admissible and necessary to a right and profitable interpretation of its meaning.

1. It is evident from some of the explanatory observations made by the Saviour that the moral law is capable of a far more extensive application, and comprehends much more in its nature and design than the generality of people are accustomed to assign to it. It not only prohibits those sins which are expressly named, and inculcates those duties explicitly mentioned, but it enforces such duties and prohibits such sins as can by legitimate implication be deduced from its utterances. For instance,—"Honour thy father and thy mother" implies that fathers and mothers ought to act in such a way as to be deserving of filial honour. Hence the mutual duties of parents. And further, the appellation of father is given to governors and rulers, and those who care for our spiritual interest, and they too are therefore required to conduct themselves in such a manner as to secure the esteem and confidence of those whom providence has placed under their care. The mode in which the Saviour explains the nature of adultery comes under a similar rule.

2. Most of the commandments were delivered in negative terminology. But we must bear in mind that a negative command implies the injunction of a positive duty, and on the other hand a positive command includes the prohibition of the corresponding sin. This is so evident that we have no need to attempt proof.

3. Another general rule is, every negative command is uniformly binding with regard to both habit and time, while the positive precepts bind only to the habits of obedience, but not to perpetual action. "Thou shalt have no other gods before me," is binding in reference to both time and habit, so that if a man at any time set up another god he is guilty of violating both the first and second commandment. But the affirmative precept, which is included in this negative command, namely, to worship God, does not require that we should *actually* worship him every moment of time, as this would be impossible in our present state. Yet it obliges us never to act contrary to the spirit of this precept. The fifth commandment does not require that we should by formal act honour and reverence our parents *every moment*, yet it is so binding that we are required constantly to obey their lawful commands. But negative precepts are obligatory every moment of time. The instant we cease to obey them we are involved in sin. No man can at any moment kill, steal, commit adultery, or covet, and be guiltless, but he may cease *actually* worshipping God, or paying actual honour to his parents without violating either the first or fifth commandment.

4. A precept which prohibits an outward act of sin also forbids inward motives and desires tending to the same evil. This, we think, is sufficiently evident from our Lord's comment on the sixth and seventh commandments in Matt. v. 21—44, where he shows that the motive and desire are equally criminal with the action. "The law," says St. Paul, "is spiritual." And by its convincing power it enters into the spirit; accuses and condemns unholy affections. This is a power peculiar to the Divine law. No human authority can righteously condemn a man for his unmanifested desires, however disloyal they may be. So long as he gives no visible evidence of criminality he is regarded by the law as innocent. But the law of God appeals to the conscience and rules the mind: it is spiritual.

5. The moral law virtually prohibits *all sin* not expressly mentioned in any of the commandments, and all improper conduct and desires which in any way disqualify the mind for divine worship or are inconsistent with love to God and man. There are many gross sins to which human nature is prone, and to which degenerate men are habitually addicted that are not even mentioned in the commandments. They are nevertheless prohibited. If we are required to worship and serve the Lord who is infinitely holy, it necessarily follows that we must avoid all such habits, practices and

desires as would disqualify or in any way unfit us for such hallowed service. We are required by the common law of consistency to avoid associating with such company as would lead to evil of any kind. With respect to this the Psalmist says "Blessed is the man that walketh not in the counsel of the ungodly, nor standeth in the way of sinners, nor sitteth in the seat of the scornful." Here we are cautioned to refrain from associating with sinners, because we cannot do this without placing ourselves in imminent danger. On the other hand we are encouraged to attend to such duties as tend to keep our minds pure and fit us for the delightful exercise of worshipping and serving God,—"But his delight is in the law of the Lord, and in his law doth he meditate day and night." Drunkenness and intemperance in eating are not directly prohibited in any of the commandments. But such as dishonour God and pollute their own bodies and souls by profligacy and intemperance are condemned by almost every commandment in the decalogue. The law is addressed to man as a reasonable and accountable agent who is responsible to God for his actions. The man therefore who dethrones reason by intemperance, and thereby degrades himself to a state of brutality at once spurns the law of God, and says by his conduct, "Depart from me, O God, I desire none of thy ways, they are grievous unto me." The man who deliberately gets drunk breaks loose from every moral restraint, places himself directly in the hands and power of the devil, and in that state of partial unconsciousness he hesitates not to commit the grossest and most brutal crimes. By thus impairing his mental and physical constitution he commits a vile sin against himself, and daringly insults the God who made him and blessed him with a nature capable of endless improvement and immortal honour.

6. The motives by which we should be actuated in honouring the law of God deserve our careful attention. If we keep the law merely to avoid punishment, to secure the favour of men, or for any worldly advantage we are not influenced by right motives. We are hypocrites, self-lovers, and self-deceivers. Love to God should be the ruling principle. This is clearly shown by our Lord in his 'sermon on the Mount."

7. The moral law is such a perfect code, and each commandment is so closely and intimately connected with the others that he who breaks one of them is guilty of all. James ii. 10—"Whosoever shall keep the whole law and yet offend in one point is guilty of all," by which we are to understand that the man who actually violates one, and only one commandment, sets at nought the authority by which the rest are sanctioned. "The same authority is stamped upon them all alike, and is consequently alike violated in the transgression of each." J.G.

Art. V.—THOUGHTS ON THE INSPIRATION OF THE BIBLE.

No. III.—Prophecy the Internal and Irrefragable Evidence of Inspiration.

MIRACLES we have seen are the outward and visible signs of inspiration. We now call attention to a fact which may justly be named the internal proof and the crowning evidence of the inspiration of the Bible, viz., prophecy.

Prophecy is a declaration of things to come; a statement of events yet to transpire in the future beyond the prescience of man. The past and present are known, and only partially known to man, but with the future he has no natural connection except by expectation and belief. The future is a province occupied by and known to God alone. To foretell events or the history and experience of mankind ages before they occur or come to pass can only be done by that Being who "knows the end from the beginning." Consequently the fact of a prophecy having been given and fulfilled is one of the clearest proofs of the supernatural conceivable, and that book which contains the prophecy and through which a prophecy has been given must clearly possess and be in connection with the supernatural and Divine. Therefore if it can only be proved that the Bible contains prophecies clear, distinct, and unmistakable prophecies that have been fulfilled, that are being fulfilled, and are yet to be fulfilled, what clearer proof can we desire, have, or conceive of the inspiration of the Bible? The miracles prove that the supernatural is connected *with* the Bible, but prophecy does more—it proves that the supernatural is *in* the Bible, and not only does it do this, but it demonstrates that God is not only in the Bible, but that the *form* of its truths are *inspired* and *infallible*, inasmuch as the *form of the word* corresponds with the event, and the event with the *form of the word*. Hence its unmistakeable infallability and inspiration. Consequently, in order to prove the inspiration of the Bible our work is to prove the truth and reality of Bible prophecy.

The false as well as the true, the apparent as well as the real, connect themselves with every department of thought, the prophetic not excepted. But here, as well as in every other province of knowledge we possess criteria by which the true and real can be distinguished from the false and apparent. When the prophecy and the event correspond, the form of the word corresponding with the facts of the event and *vice versa*, when the prophecy is given so long before the event as to destroy any immediate connection,—when the facts cannot be accounted for by coincidence or by human foresight or prescience, and when the subject of the prophecy is worthy of Divine notice and prophetic utterance,—if such a prophecy be found

ı the Bible having all the criteria above named, can there be any ut one conclusion? Such a prophecy is divine, and the book that ɔntains it is the inspired book of God.

It may now be asked are any such prophecies to be found in the ible? Here as in every other department of Christian evidences ıe difficulty consists not in finding a sufficient number of evidences ıt in the power to select and condense. What mind does not at ıce revert to Nineveh, Babylon, Tyre? &c., &c. Let any unpreju-ıced mind compare the photographic views of the present state and ıpect of these places as given in Dr. Keith's last edition of his lmirable work with the prophecies concerning them contained in ıe Bible, and we can hardly conceive of any more proof being equired as to the reality and literal fulfilment of Scripture prophecy. ut as our pen is not an instrument that can give "sun pictures" e must try its power to give "word pictures" by the light of uth.

We select only two subjects of prophecy to prove the divinity ıd inspiration of the Bible. The first is the predictions concern-ıg Christianity, the second the predictions concerning the Jews. he first instance of prophecy to which we call attention is that hich relates to the establishment of the Christian religion, a eligion which for a long period in the history of the world had no istence except in prophecy. But the prophecy of the past is the ct of the present, and the fact of the present proves, we think, ıe divinity and inspiration of the prediction.

The extensive propagation of any religion is not an ordinary oc-ırrence in the history of the world, but there are two considera-ons that make the propagation and triumphs of Christianity ecially extraordinary, viz., its own peculiar nature and the peculiar ople from amongst whom it sprang. In its nature it was opposed almost every point to the natural developments of human nature. offered honour and fame not to the bravery and daring of chivalry ıt to humility, truth, and love. It pointed to conquest not gained the subjection of others but by the subjection of ourselves. It omised enjoyment but not the enjoyment of sense, the pleasure of e voluptuary and the debauchee, but that attained by the cruci-ion of the flesh, by stern and unbending adherence to duty. It ered righteousness, but only through the righteousness of another. offered life, but only through the medium of death: and were not all ese views and teachings in direct opposition and contrariety to the inions, prejudices, and desires of human nature? How amazing that ch a religion should have made progress in such a corrupt world, ıd equally astonishing is its origin amongst the Jewish people, a ople generally considered low and narrow in their views and sym-ıthies,—a people whose religion, as it had become corrupted, was posed to the new one. Their religion was exclusively adapted to

themselves, and to the circumstances of their country and nation. The Christian religion claimed the homage of man in all countries, all nations, and all ages. Though the highest ambition of the Jew was to preserve intact the patrimony he had received from God, "Judea," the "land flowing with milk and honey," yet out of his land and from his circumscribed heart arises a religion dominant in its claims and pretensions, one that even contemplates the subjugation of the world to its sway. How amazing that that which now exists as the greatest fact and the greatest power in the world should have sprung from such a source. Surely if this religion once only existed in prediction, and if the prediction and the fact now existing correspond, that prediction must have been inspired of God.

We give a necessarily brief exhibition of these predictions not as sketched by ourselves but by Mr. Davison, B.D., in his inestimable work on prophecy.

"As to the documents of prophecy which announce and describe the Gospel; they occupy the prophetic volume from Genesis to Malachi. But it is not necessary to ask the benefit of all this range of prophecy in order to show that the establishment of such a religion as the Christian is was foretold. Those of Isaiah alone, or even so much of them as is contained in the last fourteen chapters of the book of this single prophet would suffice for the purpose of our inquiry.

"In some measure to open this proof take the following characteristic predictions of Isaiah, 'It shall come to pass in the last days that the *mountain* of the *Lord's house* shall be *established* in the top of the mountains, and shall be *exalted above* the hills, and all *nations shall flow* unto it. And *many people* shall go and say, come ye, and let us go up to the mountain of the Lord, to the house of the God of Jacob, and he will teach us of his ways, and we will walk in his paths, for out of *Zion* shall go forth *the law*, and the *word of the Lord* from Jerusalem, and he shall *judge among the nations*, and shall *rebuke many people*.' Viz., *instruct* them by reclaiming from error. Isaiah ii. 2—4.

"'Behold my servant whom I uphold, mine elect in whom my soul delighteth; I have put my spirit upon him: *he shall bring forth judgment to the Gentiles.* He shall not cry, nor lift up, nor cause his voice to be heard in the street. A bruised reed shall he not break, and the smoking flax shall he not quench; he shall bring forth judgment unto truth. He *shall not* fail nor be *discouraged* till he have *set judgment in the earth;* and the isles shall wait for *his law.*

"I the Lord have called thee in righteousness and will hold thine hand and will keep thee, and give thee for a *covenant of the people*, for *a light of the Gentiles*, to *open* the *blind eyes*, to *bring out*

prisoners from *the prison*, and them that sit in *darkness* out of prison house.' Isaiah xlii. 1. 7.

"'Arise, shine, for thy light is come, and the glory of the Lord is en upon thee. For behold the darkness shall cover the earth, and gross rkness the people, but the Lord shall arise upon thee, and his glory ll be seen upon thee, and the *Gentiles* shall come to thy light, and gs to the brightness of thy rising.' Isaiah lx. 1—3.

"In all these prophecies the conversion of the Gentiles to a igion proceeding from Judea is unequivocally foretold. For t such expressions as a *law*, *judgment*, *covenant*, *light*, in the phetic volume are descriptive of some *doctrine* or *revelation* of *religious nature* is no more to be doubted than that the phrases Euclid relate to the subject of Geometry. 'The *law going th* from *Zion*, and the *word* of the Lord from *Jerusalem*,' is refore a definite and unambiguous description of a religious trine thence communicated to the world, and 'the influx of nations into the *mountain of the Lord's house* in Zion' is no s definite in describing the conversion of the Gentiles to a th or worship of the true God originating in that mountain the place where it should be first instituted or taught. Consequently, these predictions which I have quoted, as well as lers of the like tenor, are prophecies of the Gospel, for sides giving some of the appropriate lineaments of the Gospel trine, they state the extent and certainty of its propagation ong the Gentiles, and this its propagation in the Gentile world y foretel in as strong and positive a way as if it had then n an ordinary thing for any set of men to make it their ect and business to spread religious opinion of any kind, or Jews to instruct and convert the other nations of the earth, and t by a religion above the standard of their own.

"But in the midst of this assemblage of prophetic matter ich relates to this future order of things, there is delineated the aracter or history of a person of whom it is clear that he is inently connected with the introduction of the foretold dispension, and who appears, indeed, by the text of the prophecy, to be minister or messenger by whom it should be ushered into the rld. Isaiah lii. 13. liii. Thereby the unity of the subject is ertained. Moreover his personal history is sufficiently disminated. His state of humiliation, his sufferings, his judicial demnation, his death, his subsequent power and prevailing cess in the work he had undertaken are among the things cribed, and they are described in one continued draught of predicns, and with a perfect sequence and connection, incorporating them a common subject. Add therefore these limitations of peculiarity to idea of the distant event, limitations which confessedly existed in person of the Founder of Christianity, and you will advance one

step further into the extent and combination of the prophetic prescience. For the Christian history is in these points notorious and indubitable. The Founder of Christianity was an afflicted, suffering, condemned, slain, victorious person. His sufferings and violent death are attested by Pagan evidence, but supposing they had not been so attested they could not by any possibility have been *feigned*, for the pretended scene of them was a public, and therefore it must have been a real one. As to his prevailing power and success in the accomplishment of his proposed work, the effectual establishment of Christianity is the visible proof of that, consequently the prophetic and the historic subjects coincide in these particulars; particulars discriminating in the prophecy, public and palpable in the fact. The result is that we have the prediction of a dominant religion, originating in Judea, embracing the Gentile nations, and either formally introduced by a person of such and such a history, viz., a suffering, condemned, and slain person, or at least having such a person eminently and conspicuously joined with it, and bearing a principal part in its promulgation. But since the complex fact thus foretold is such as it was in its whole kind improbable, and so circumstantiated by any human foresight utterly undiscernible; and since the event has undeniably answered to the prediction, it remains that the prediction of it, a prediction far removed in time from the event, was an inspired prophecy.

"But there is an accumulation of the evidence. For the same prediction describes the suffering minister, or promulger, of the future religion under the following qualities:—'Bearing the sins of others; healing by his stripes; procuring peace to men by his chastisement; giving his soul an offering for sin; making intercession for the transgressors;' that is to say, it asserts the virtue of an atonement and propitiatory intercession to belong to the person so described. Now, that the Founder of Christianity has such a power of atonement and intercession for sin appropriated to him is a fact the truth of which I cannot put in here, as of other facts of his life and history, because it is of a secret invisible nature, and the belief of it rests upon the previous belief of the general truth of Christianity. But one thing is certain, that this, 'his atoning and interceding office,' forms a conspicuous tenet of Christianity. It is at least a matter of fact that the doctrine of it enters into the religion. There is therefore a concurrence of no small moment between the prediction and the event, in this particular. The prediction announces a singular and most critical fact. The religion recognises the doctrine of that fact, and is mainly grounded upon it. And this is all that the religion historically *can* do, viz., to teach and affirm it. But this is enough to fix the capital point of our present argument, which is the identity of the Christian religion with the subject of the prophecy. And whilst the predic-

ion itself, by this characteristic attribute of it, becomes more omplete in its substantial resemblance, and more explicit in its eference, every man endowed with any reflection must see that it as no common work for a system of religion to take up this pro-erty, the notion of a personal atonement and mediatorship, and ake it a distinctive and fundamental tenet of its faith. This the ospel has done; and the principle belongs equally to the religion nd the prophecy of it. In like manner the direction of other texts f prophecy to Christianity is made out by further qualities, con-ained in the prediction, corresponding with other essential doc-rines and precepts of the religion, the specific genius of the religion eing so defined as to leave no reasonable doubt that the prophetic exts in question describe not merely a new scheme of religion, as 'e behold in the actual plan of Christianity. So far, therefore, as hese several instances of correspondence and agreement are ad-nitted, so far there is a reiterated confirmation both of the direc-ion and of the inspired prescience of the prophecy.

"But once more, for we have not exhausted our fund of evidence; elect from the prophetic volume other predictions, as of the *time* 'hen this personage should appear in the world, who was to be the uthor of the foretold dispensation, the *place* of his birth, his *ribe*, his *family*, and associating these particulars with the rest nto one mass of prophetic requisition, all attached to that change nd crisis of a system of religion so novel, and so improbable in tself, and you will approach more nearly to an estimate of that mul-iplied evidence of prophetic inspiration which centres in the single oint of the establishment of Christianity."

Thus, in the prophecies concerning the nature, the promulgation, nd triumphs of Christianity, we have revelations made and agree-ents exhibited such as no human vision could foresee; and these pre-ictions were given ages before the events predicted did transpire. For, s Mr. Davison adds, "It is hardly necessary for me to observe that, n the case before us, there obtains the *known promulgation* of the rophecy prior to the event, which was one condition of the crite-ion proposed;" and the fact that these conditions and *criteria* re all met and fulfilled by the prophecy, is all that is necessary to tamp it with the seal of divinity, or to prove that it is not only he word, but the inspired and infallible Word of God.

The second proof of the reality and inspiration of the prophetic ecord to which we confine our thoughts refers to the prophecies given of the Jews. Our space will only permit an abstract of these rophecies; but that abstract is sufficient to establish the point in and.

The prophecies in question run as follows:—"It shall come to ass, if thou wilt not hearken unto the voice of the Lord thy God, o observe to do all his commandments and his statutes which I

command thee this day, that all these curses shall come upon thee and overtake thee. And they shall be upon thee for a sign and for a wonder, and upon thy seed for ever."

"The Lord shall bring a nation against thee from far, from the end of the earth, as the eagle flieth; a nation whose tongue thou shalt not understand; a nation of fierce countenance, which shall not regard the person of the old nor show favour to the young. And he shall eat the fruit of thy cattle and the fruit of thy land, until thou be destroyed: which also shall not leave thee either corn, wine, or oil, or the increase of thy kine, or flocks of thy sheep, until he have destroyed thee. And he shall besiege thee in all thy gates, until thy high and fenced walls come down wherein thou trustedst, throughout all thy land: and he shall besiege thee in all thy gates throughout all thy land, which the Lord thy God hath given thee."

"And thou shalt eat the fruit of thine own body, the flesh of thy sons and of thy daughters, which the Lord thy God hath given thee, in the siege and in the straitness wherewith thine enemies shall distress thee. The tender and delicate woman among you, which would not adventure to set the sole of her foot upon the ground for delicateness and tenderness, her eye shall be evil toward the husband of her bosom, and toward her son, and toward her daughter, and toward her young one that cometh out from between her feet, and toward her children which she shall bear; for she shall eat them for want of all things secretly in the siege and straitness, wherewith thine enemy shall distress thee in thy gates."

"The Lord will make thy plagues wonderful, and the plagues of thy seed, even great plagues, and of long continuance, and sore sicknesses, and of long continuance."

"And it shall come to pass that, as the Lord rejoiced over you to do you good and to multiply you, so the Lord will rejoice over you to destroy you, and to bring you to nought: and ye shall be plucked from the land whither thou goest to possess it."

"And the Lord shall scatter thee among all people, from one end of the earth even to the other."

"And among these nations shalt thou find no ease, neither shall the sole of thy foot have rest: but the Lord shall give thee there a trembling heart, and failing of eyes, and sorrow of mind: And thy life shall hang in doubt before thee; and thou shalt fear day and night, and shalt have none assurance of thy life. In the morning thou shalt say, Would God it were even! and at even thou shalt say, Would God it were morning! for the fear of thine heart wherewith thou shalt fear, and for the sight of thine eyes which thou shalt see."

"And the Lord shall bring thee into Egypt again with ships, by the way whereof I spoke unto thee, thou shalt see it no more

gain: And there ye shall be sold unto your enemies for bond-men nd bond-women, and no man shall buy you."

"And thou shalt become an astonishment, a proverb, and a ye-word among all nations whither the Lord shall lead thee, so hat the generation to come of your children that shall rise up after ou, and the stranger that shall come from a far land shall say, What meaneth the heat of this great anger? The men shall say, Because they have forsaken the covenant of the Lord God of their athers, which he made with them when he brought them forth out f the land of Egypt: the Lord rooted them out of their land in nger and in wrath and in great indignation, and cast them into nother land as it is in this day. Deut. xxviii. and xxix." Now his prophecy, (says the Rev. Geo. S. Faber, B.D.), "cannot be said o be dark and obscure, but which is delivered in terms plain, simple, nd perspicuous to the meanest intellect," and in his "Difficulties of nfidelity" he enumerates nine different points or items indicated nd fulfilled.

1. Moses begins by foretelling that the threatened curses, when hey overtake the Israelites shall be viewed both by themselves and thers as a visitation from God for forsaking "the covenant of their thers," and in this light we know that they are viewed by all ations acquainted with the facts of history.

2. The agent that in the first instance inflicts these troubles upon ie Jews is described as a nation of a fierce countenance, a nation om a distance, a nation whose language should be unintelligible) the suffering Israelites. This agent is also represented as esieging them in a fortified town of great and extraordinary rength, and of completely overthrowing them notwithstanding ie confidence they placed in their lofty and well defended towers. emarkable, though perfectly familiar to every student of history, the accomplishment of this particular also. The Jews were quainted not only with the Hebrew, but the Phœnician, the yriac, the Chaldee, and the Arabic, all dialects of one and the me primitive tongue; but the Latin, which was spoken by the omans, and the various barbaric western languages which were oken by their auxiliaries, were utterly unknown to the Jews as a tion. From far distant Italy came this people of a fierce untenance, and the strong fortifications of Jerusalem were unable save the Jews in the day of trouble.

3. The horrors of the blockade are prophetically announced to) so great that even delicate women, while they grudged every orsel to their husbands and adult children, should mercilessly aughter and devour their own infants.

We need scarcely repeat the often told and well known facts corded by Josephus. Such was the scarcity produced by the ege that the scanty morsel was greedily snatched by wives from

the very mouths of their husbands, by sons from the mouths of their fathers, by mothers from the mouths of their infants. Nor was this the worst misery to which they were reduced; a still more dreadful portent was necessary to the accomplishment of this prophecy. That was the unutterable abomination of a woman of high rank, who impelled by the fury of raging hunger, slew and devoured her own sucking child.

4. The troubles which should come upon the Jews are foretold to be at once great in extent and long in continuance.

Such accordingly they have been, affecting the whole nation, both generally and individually; they have continued without remission for the space of more than seventeen centuries.

5. It is further predicted that this extraordinary people should not only be brought to great and lasting misery, but that they should likewise be violently plucked from the land, which when this prophecy was delivered they were on the point of occupying as conquerors. Here again we cannot but observe the exact completion of the oracle. Instead of being merely conquered and subjugated, the general fate of other nations conquered by the Romans, it was the harder lot of the Jews to be torn from their native country, and on pain of death to be prohibited from setting foot upon its soil.

6. Nor were the Jews to be simply transplanted like colonists from Palestine into some other region which might better suit the policy or convenience of the victors; it is additionally foretold, that the Lord would scatter them among all people from one end of the earth even to the other.

This remarkable fact lies open to universal notice. Where is the region in which the dispersed children of Israel are not to be found, plucked violently from their own land? They meet us alike in Europe, Asia, Africa, and America.

7. Thus widely scattered, they were further destined to find no ease among the nations whose territories should receive them, but their standing characteristics should be a trembling heart, and failing of eyes, and sorrow of mind, and a perpetual anxiety even respecting life itself.

For the exact accomplishment of the present particular we may confidently appeal to simple matter of fact. The description could not have been more vivid had it been written in the present day, instead of ages before the dispersion of the house of Israel.

8. It is added that, at the time of their desolation, many of the Jews should be sold as slaves into Egypt, and yet so little should they be valued, or so slight should be the care taken of them, that comparatively speaking no man would buy them.

The circumstance here announced is remarkable on account of its minuteness, nor is it less remarkable on account of its accurate

completion. When Jerusalem was taken by Titus the captives above seventeen years of age were sent bound in great numbers to the works in Egypt, and those under seventeen years of age were sold as slaves, but so little care was taken of them that eleven thousand perished for want, and at a subsequent period, after their last overthrow by Adrian, many thousands of them were sold, while those who from their inferior quality would fetch no price were transported into Egypt, when they either perished through famine and shipwreck, or were barbarously massacred by the inhabitants.

9. The prophecy finally declares that the dispersed Jews should be an astonishment, a proverb, and a bye-word among all nations whither the Lord should lead them.

Of this unhappy people such has now been notoriously the condition during the space of many centuries. There might be a reason, or semblance of one, why the Christian should persecute the Jew, but there is no particular natural reason why amongst the intolerant Mahomedans they should be more a proverb and a bye-word than any other unbelievers in the Koran, and it is wholly unaccountable on common principles why they should be viewed in the same degrading light by pagan nations, yet so it has ever been, and so in a great degree it is still. Such has been the accomplishment of a prophecy delivered fifteen centuries before the commencement of the predicted desolation. (Difficulties of Infidelity, by G. S. Faber, B.D., from which work these points and remarks have been taken.)

Now when we contemplate this prophecy and its literal and exact fulfilment in connection with the other prophecy referred to, there is or can be but one inference and result in all humble and truth-seeking minds, viz., the prophecy is divine; it is the infallible and inspired word of God as demonstrated by the facts of history. For the criteria before named, and by which the fulfilment of the prophecy is tested, are such as make it impossible that it can be false, not that the prophecies which have been cited are clearer or more convincing than a great number of others contained in the Bible; only let the truth seeker read and compare with the facts of history the prophecies in relation to Jerusalem, the land of Israel, Ammon, Moab, Idumea, Philistia, Nineveh, Babylon, Tyre, Egypt, the Arabs, the seven churches of Asia, &c., &c., &c., and he will then see the prophecies of God's word in a light that will impress his mind with indelible convictions of their truth and reality.

The modern or rationalistic way of refuting prophecy is to assume that all fulfilled prophecy was written after the events foretold had transpired,—rather a novel mode of proof, the assuming of the very point to be proved; but astonishing as it may be, such is the logic by which the positions of what is now

called "the higher criticism" are established, and the reason why we selected the prophecies concerning the establishment of Christianity, and those relating to the Jews, in preference to others, was that this objection could not possibly apply to them at all. These prophecies could not have been written after the fulfilment for the prophecies are yet being fulfilled in the present day. There is abundance of facts to place them in the category of fulfilled prophecies, yet the triumph of the Christian religion and the present condition of the Jews prove that they are prophecies of the *present* as well as the past. Therefore the objections and assumptions of rationalism fall harmless at the base of those bulwarks of evidence by which Bible prophecy is proved to be the inspired word of God.

Now the position to which we have legitimately and logically attained is this, all fulfilled prophecy is demonstrated by the facts of fulfilment to be the inspired word or prophecy of God. This is a fact not depending for its reality on the *testimony* of men, inspired or uninspired, but a fact established by other facts which are amongst those things regarded as the foundation and bulwarks of verity and truth, a fact proved by facts than which we can conceive nothing more convincing or sure, capable of being understood by all, both believer and unbeliever. Therefore, when we credit the fact of inspiration, and call upon other people to do the same, we do not rest our belief on the testimony of men, but upon facts open and patent to all. We do not even request men to believe the inspiration of the Bible upon the statements of the Bible itself, for even the statements of the Bible that it is the revealed and inspired word of God, though an evidence in its proper place, is not the kind of proof demanded, nor even sufficient to establish the point in hand. To argue the inspiration of the Bible from the statements of the Bible, is to *assume* the very point to be proved. To assert that a man is honest because he says he is honest is a kind of logic that does not establish his honesty on a substantial basis, and to assert that the Bible is inspired because it says that it is inspired is rather a questionable way of establishing its divinity and inspiration, though it is a mode of proof that has been too often adopted by its friends and exponents. We assert that the Bible is inspired, but we refer for proof not to its assertions of inspiration, but to the *facts of history;* facts that were foretold in the Bible hundreds of years before they transpired, and which could not be inferred or foreseen except by Him in whose knowledge the past and future is always present; facts patent and known to all, both Christian and Infidel; facts than which nothing is surer in the history of our world; facts that both in generals and particulars agree with the prophecies of the Bible, these are the evidences to which we refer as proofs of the inspira-

ion of the Bible and the superhuman predictions; the perfect agreement f the fact with the word and of the word with the fact proves not nly that these words or predictions are the words of God, but that heir *form* is *infallible* or *inspired.* Therefore we reassert what we hink we have logically proved, that all fulfilled prophecy is the nfallible word of God, and thus at least these prophetic parts of he Bible are inspired.

Having arrived at the fact that part of the Bible is inspired in rder to establish the doctrine of inspiration in what has always een held as the orthodox form, our next duty is to establish the nspiration of the *whole Bible;* and, if circumstances permit, this re intend doing in subsequent articles, by calling in as witnesses, . The sacred writers themselves; 2. The authority of the apostolic nd primitive church; 3. The catholic and universal church in all ges, from the days of the apostles down to the present time. The eader will perceive that the question now changes position, from he *fact* of inspiration to its *extent*, two questions often confounded, ut quite distinct in their import and relations; and also requiring different class of evidence for the establishment of each. The ct of inspiration in the Bible, as we have seen, can only be estabshed by facts outside of the Bible; but to attempt to prove the tent of inspiration by the same class of facts, would be as illogical s it would be to establish the divinity of the Bible by its own sertions of divinity. Thus, when we enter into the question of ie extent of inspiration, we not only enter upon the investigation a truth differing in its relation, but requiring a different class evidence for its confirmation; and the inquiry naturally arises, r what evidence and authority can the inspiration of the whole ible be proved? To which inquiry we answer, only let the Bible looked upon as containing the supernatural (a fact already oved by miracle and prophecy) and the natural, the infinite and e finite, the facts of eternity as well as time, and only one legitiate conclusion can be reached, viz., God alone can supply this idence, or those to whom he has revealed his mind and will; therere, the sacred penmen of the Bible are the only witnesses that n give evidence on the subject of the *extent* of the inspiration of at book. They are the only individuals who have given outward d visible signs of their inspiration, and the *extent* of inspiration such a subject that no being but one inspired by God is compeit to speak of conclusively. The subjects of the Bible are so great d so small, so high and so low, so remote yet so near, that no man being can lay claim to that knowledge necessary to limit the fallible by the fallible. So we are led to the necessary conclun that no being is competent to speak to the extent of inspiran but one inspired; and this result is not attained by a begging the question, but by giving every truth its legitimate position,

and establishing its claims by its own proper evidence. The fact of inspiration can only be established by supernatural facts; facts not depending for reality on the assertions of the Bible, but upon the light and power of their own evidence. The extent of inspiration, from its very nature, can only be established by the utterances of the voice that is inspired; and if we would practically apply the truth, let us take care that when we want evidence to establish the fact of inspiration not to inquire what "saith the Scriptures?" but go to the world of open and tangible facts; and when we want to be satisfied as to the extent of inspiration let us not cry, what saith the universe around, but what saith the inspired writers; for though we were not willing for them to give evidence on the point of their own truthfulness, yet having been proved true and inspired, not by their own assertions but the testimony of their own supernatural works, they should be regarded as teachers sent from God, and the only sure guides that can point the way of salvation and life. G. R.

Art. VI.—THE NILE AND ITS SOURCES.

IN the hydrographic history of the earth, the unknown sources of those mighty rivers, whose waters so freely intersect their several regions and fertilize their surface, have long excited the greatest interest; and have contributed, in recent times, not a little to stimulate among enterprising travellers the spirit of indomitable energy and of patient scientific inquiry.

It has long been understood that all the great rivers take their rise in the high mountain ranges of the earth. The Inspired Records, which, even in matters of physical science, are never found tripping, recognise this fact. They speak of the "pure river of water of life, clear as crystal, proceeding out of the throne of God and of the Lamb;" and from the elevated regions of glory descending to the earth, pouring the grace of life and salvation upon the entire family of man.

Again, the Records of Truth, ever in harmony with the physics of nature, tell us that, "All rivers run into the sea, yet the sea is not full." And who among us, in the days of childhood, has not wondered time and again where all the waters so discharged go, and where do they come from? They come from their sources, may have been the ready reply. True, but whence are their sources supplied? for, unless what the fountains send forth be in some way returned, the waters will fail and the streams will be dried up.

How few seem to know that in this, as in other departments of the great economy of nature, the system of compensation is at work,

aking the supply equal to the demand. In the quantity of waters ischarged by these rivers into the sea, we see the amount by which he precipitation exceeds the evaporation throughout the whole xtent of valley drained by them; and by precipitation we mean he total amount of water that falls from, or is deposited by the tmosphere, whether as dew, hail, rain, or snow.

The springs of these rivers are supplied from the rains of heaven, nd these rains are formed of vapours which are taken up from the ea, that it be "not full," and carried up to the mountains through he air. The Sacred Writer was not unacquainted with this wonerful system of compensation and supply, when he said, "Unto he place whence the rivers come, thither they return again." Thus he waters of all the great rivers of the earth are lifted up by the tmosphere, and flow in invisible streams back through the air to heir sources among the hills, and that through channels so regular, ertain, and well defined, that the quantity thus conveyed one year ith another is nearly the same: for that is the quantity which we e running down to the ocean through these rivers. And the uantity of water annually discharged by any river into the sea xpresses the total amount by which the precipitation upon the alley drained by such river exceeds the evaporation from the same alley during the year.

The atmosphere, then, is the powerful machine for lifting up and asting down the waters; and though apparently so capricious and ayward in its movements, exhibits order and arrangement, and erforms its mighty office with regularity and certainty, and is herefore as obedient a law as is the steam-engine to the will of the uilder. The mechanical power exerted by the air and the sun in fting water from the earth, in transporting it from one place to nother, and in letting it down again, is inconceivably great. Mr. aury has well said, "The utilitarian who compares the waterower that the Falls of Niagara would afford if applied to machinery, astonished at the number of figures which are required to express s equivalent in horse-power. Yet what is the horse-power of iagara, falling a few steps, in comparison of the horse-power that required to lift up as high as the clouds and let down again all e water that is discharged into the sea, not only by this river, but all the other rivers and all the rain in the world? The calcuion has been made by engineers, and, according to it, the force r making and lifting vapour from each area of one acre that is cluded on the surface of the earth is equal to the power of *thirty* rses."* "O Lord, how manifold are thy works! in wisdom hast ou made them all."

Among the rivers which intersect and fertilize the earth, unubtedly the oldest in historical associations, except that primeval

* "The Physical Geography of the Sea," p. 105-6. Edit. London, 1860.

river which flowed out of Eden, and in many respects the most remarkable, is the Nile, whose sources have long remained in obscurity in the unexplored equatorial districts of Africa. Nor is this mighty river, of which Herodotus said, "Egypt is the gift of the Nile,"* less distinguished by its physical character, periodical phenomena, and fertilizing agency, than for the number, variety, and massiveness of the architectural monuments—evidences of an early but an advanced state of civilization—which at various points still stand and adorn its Egyptian margin.

This ancient river, to which Egypt owes its fertility and beauty, is called on the ancient monuments Hapi-Moou, *i.e., the Numerous Waters*, which seems to have implied the stream inundating the country, which was indispensable for the purposes of agriculture. The Egyptians, on account of its fertilizing power, even in the most ancient times, paid divine honours to the Nile. Pharaoh presented his morning offering to the stream. Ex. vii. 15; viii. 20. Indeed the monuments frequently represent Hapi-Moou as the Nile-deity, "the life-giving father of all existence." He is represented as androgynous, his form is distinguished for its *embonpoint*, with the addition of female breasts; sometimes his flesh is coloured red, and sometimes blue, perhaps in allusion to the colour of the water at different times. Herodotus mentions the priests of the Nile; and Lucian says, "Its water is a common divinity to all the Egyptians." In the British Museum there is a large statue of the Nile-deity, Hapi-Moou, from Karnak. The ancient Egyptian name of the river in ordinary use, and often used by the Hebrews, was *Jeor*, the Coptic *Jara*, "the river." Gen. xli. 1, 3; Ex. i. 22; ii. 3; vii. 15, 18. So also the Hebrew word *nehar*, "a river," is sometimes used to designate the Nile. Gen. xv. 18; Isa. xviii. 1; Zeph. iii. 10.

Some have supposed the Gihon, mentioned in Gen. ii. 13, one of the four streams which was divided from the river which flowed from Eden, to have been the Nile. But of this we have not the means of acquiring satisfaction, and of conjecture there is no end. According to Arrian, the companions of Alexander, when they penetrated across the snow-crowned summits of Paropanisus, believed that they recognised in the crocodile-teeming Indus a part of the Nile.† So Columbus, when he saw the enormous body of fresh water poured into the Atlantic Ocean by the Orinoco, imagined that the New Continent, whence it flowed, was the eastern coast of the far-projecting Asia. The grateful coolness of the evening air, the ethereal purity of the starry firmament, the balmy fragrance of flowers, wafted to him by the land breeze—all led him to suppose that he was approaching the garden of Eden, the sacred abode of our first parents. The Orinoco seemed to him one of the

* Herod. ii. 5; Diod Siculus, i. 34. † Hist., Lib. vi. initio.

ır rivers which, according to the venerable tradition of the ancient ɔrld, flowed from Paradise, to water and divide the surface of the rth, newly adorned with plants.*

The ordinary Hebrew name for the Nile was *Shihor*, 1 Chron. ii. 5; sometimes written *Sihor*, Josh xiii. 3; Isa. xxiii. 3; Jer. 18; so called from its *muddy* and *turbid* waters. The Greek ıme *Neilos*, the Latin *Nilus*, whence the *Nile*, may be the same the Hebrew *nahhal*, *a stream* or *torrent*; and was probably first ven to the Nile by the Phenicians. Among the Egyptians the ile is now generally called *el-Bahr*, "the river," also *Bahr-en-Neel*, "the river Nile," and *Neel Masr*, "the Nile of Egypt."

The unknown sources of this mighty river naturally stimulated ıquiry among distinguished men in ancient times, and at several ɔriods efforts were made to solve the problem. Cambyses the ersian, in his conquest of Egypt, is said to have spent much time ıd to have lost a great number of men in searching for the sources f the Nile. And when Alexander the Great consulted the gyptian oracle of Ammon he carefully inquired about the sources f this ancient river. So also Ptolemy Philadelphus, one of lexander's successors, carried his arms into Ethiopia, and dis-ıtched suitable agents, who travelled far and inquired in vain ter the sources of the Nile.† Moreover Lucan represents the ighest ambition of Julius Cæsar to have been to discover the head ıntains of the Nile, and the causes of its periodical inundations, hich have been held in mystery for so many ages, and could he ıt be assured of enjoying the sight of its fountains he would at ıce bid adieu to civil war.

> Nihil est quod noscere malim,
> Quam fluvii causas per tanta secula latentes,
> Ignotumque caput; spes sit mihi certa videndi
> Niliacos fontes, bellum civile relinquam.

The emperor Nero, from other motives, had the same desire to ɔ acquainted with the sources of the Nile, but the report brought ıck by his centurions deprived him of all hopes of success.

The ancients having thus to no purpose sought after the sources this river and the causes of its periodical inundations, have en-ıavoured to conceal their ignorance by inventing mythological bles. So Ovid, when referring to the general confusion which sulted from the fiery steeds of the sun being intrusted to the ıhappy Phaeton, says,

> Nilus in extremum fugit perterritus orbem,
> Occuluitque caput, quod adhuc latet.
> The frighte ! Nile then fled to earth's extreme
> And hid its head, where it lies hidden still.

* Humboldt's Views of Nature, p. 156.

† "A Voyage to Abyssinia," by Father Jerome Lobo, p.p. 206, 207, 1735. This ɔrk contains the researches of the Portuguese Jesuits, and several able dis-ɔrtations by the translator.

Even Homer represents the Nile as descending from Jupiter, and this ignorance of its sources may be the reason why Plautus says of a river which he does not name, that its fountain is in heaven, and springs from under the throne of Jupiter. So uncertain were the ancient writers of the region of the sources of the Nile, "that they called the river Astaboras, which in the language of the Greeks means 'water of darkness.*'" So also Horace says,—

Fontium qui celat origines Nilus. †
The Nile which conceals its fountain sources.

Lucretius, the Roman knight, about B. C. 50, certainly started a fortunate conjecture, but whether he had any grounds for it we know not when he said,—

"While rolls the Nile adverse
Full from the south, from realms of torrid heat,
Haunts of the Ethiop tribes; yet far beyond
First bubbling distant o'er the burning line."

Strabo traces the Nile only so far as to determine that the two streams which unite at Meroe, the Ethiopia of antiquity, were distinct rivers, one running from the east and the other from the west.‡ Pliny mentions the opinion of Juba, that it rises in a mountain of Lower Mauritania in a marshy lake, but leaves in incertitude the rise of the Nile fountains. He also says "that the river is not called the Nile until it collects its disunited streams into one channel, and even then for some miles keeping the name of *Siris*,"§ a name not unlike the Hebrew Shihor. But the statement of Ptolemy, the Egyptian geographer, who flourished at the close of the first century, who was probably familiar with the intercourse existing between Abyssinia and the Indian ocean, was a great advance on the knowledge of the earlier geographers,—"Around this gulf dwell the anthrophagous Ethiopians, from the west of whom extend the mountains of the Moon, from which the lakes of the Nile receive their snows."‖ This account of the lake and mountain region is now found to be so correct that we might almost imagine that the results of recent explorations may be regarded as *re*covered rather than *dis*covered truths.

It is not improbable that from Ptolemy's statement of the Nile flowing from a great lake region in equatorial Africa the Arabian map of the ninth century was constructed, representing the river as rising from a lake on the equator. The English map, which was dedicated to Newton, which places the lake much in the same position as it is laid down recently by Speke, and the Dutch map of the year 1688, which exhibits two large lakes, may have been derived from the same source, probably improved from the researches of the Portuguese Jesuits.

* Diodorus i. 37. † Carm., lib. 4, 14, 45.
‡ Geography xiv. sub. inst. § v. 9, 1 ‖ Geographiæ, lib. iv. 9, 3.

The Mountains of the Moon described by Ptolemy generally rm on our older maps a vast uninterrupted mountain chain, aversing the whole of Africa from east to west. The existence of ese mountains seemed certain to the geographers, but their extent, eir distance from the equator, and their mean direction have long mained problematical. Nor is it yet known with certainty whether olemy in his denomination of Mountains of the Moon merely gives e translation of the native name of those mountains, or have the rly Arabian geographers simply borrowed and translated Ptolemy's menclature into their own language. Reinaud regards it as obable that Ptolemy's interpretation of the name Mountains of e Moon was that originally adopted by the Arabs. Beke, on the her hand, has endeavoured to prove that Ptolemy, in his Mountains the Moon, merely followed the native name, for the knowledge which he was indebted to the extensive commercial intercourse hich then existed.

The lively interest which was felt by the ancient geographers for e discovery of the sources of the Nile has not diminished in ore recent times. In 1770 the traveller Bruce penetrated from e coast of the Red Sea to the complicated knot of Abyssinian ghlands which many had supposed to be the Mountains of the oon. He reached the sources of the Bahr-el-Azrek, in the ghland of Gojam, in 10 deg. 59 min. north latitude, 36 deg. 5 min. east longitude, a river which was long assumed to be the ile. The Bahr-el-Azrek, generally translated the Blue river, it Humboldt calls it the Green river, is only an eastern arm the Nile, which joins the Bahr-el-Abiad or White river, wing from the west, near Khartum, the head-quarters of e Egyptian government in that region. Bruce was mistaken hen he solaced himself with the reflection that he had gained e fountains of the Nile in the sources of the Blue river. Not ly had the Portuguese Jesuits been there more than a century d a half before him, but the White river, above the junction at hartum, is confessedly the principal river and the true Nile. ussegger's scientific expedition—undertaken in 1837 and 1838 consequence of Muhamed Aly's eager desire to participate in e gold washings of Fazokl on the Blue river, has rendered the istence of a mountain of the Moon in that region very doubtful. is river, the Astapus of Ptolemy, rising from the lake Tzana, nds through the colossal Abyssinian range of mountains. It is id to appear as a mountain stream, emanating in a country without e rainy zone, but subject to the influence of tropical rains and oughts, at one time so full as to seem superior to the White river, d at others so shallow as to be almost fordable.

Several attempts have been made to reach the sources of the hite river or the true Nile, by ascending the waters, the tural order of discovery. The three exploring expeditions

which the Egyptian Government sent from Khartum, in 15 deg. 38 min. north latitude, near the confluence of the Blue and the White Nile,—the first in November, 1839; the next, which was attended by the French engineers, in the autumn of 1840; and the third, in August, 1841,—first removed some of the obscurity which had hitherto shrouded our knowledge of the high mountains, which between the parallels of 6 deg. and 4 deg., and probably still further southward, extend first from west to east, and subsequently from north-west to south-east, towards the left bank of the White Nile. The Pasha's last expedition ascended the White Nile to within 3 deg. 4 min. of the equator; it was still found to be a wide stream, broken by a series of cataracts, and reported as coming from a great distance in the interior. Subsequently, between the years 1853-8, Mr. Petherick, the British Consul at Khartum, advanced still closer to the equator, but without reaching the sources of the Nile. Notwithstanding the several expeditions, the sources of the Nile have never been reached by ascending its waters. As the sources of the river were supposed by the traveller Beke to be in 2 deg. 30 min. south latitude, it seems to have been thought that they might be more easily reached in the opposite direction, by striking the fountain-head from the East African coast, and thence descending upon the channel. The missionaries Krapf and Rebmann, who had established a station at Mombas, on the coast, adopted this mode of procedure in 1847; and in the course of several journeys into the interior had distant views of snow-capped mountains under the equator. From the several researches it was found that in Eastern Africa there are numerous mountains rising from the table-land; two of which, the Kilimandjaro, in latitude 3 deg. 40 min. south of the equator, and the Kenia, about 1 deg. south, have their summits covered with perpetual snow. This did not seem unlike the region referred to by Ptolemy seventeen hundred years ago, as the locality where the Nile commences its course. Both these mountains are the sources of large rivers; and Krapf thought it probable that the Nile had its origin in the Kenia, or, at any rate, that its fountain-head was not far distant. At the same time, the existence of a great inland lake region, long heard of from Arab traders, was more distinctly certified. The Lake Nyanza, since discovered by Speke, lies to the west of the Kenia. This was the nearest approach to the Nile fountains which had then been made.

The distinguished missionary traveller, Dr. Livingstone, when in South Africa, in 1855, found himself in an extensive region of lakes and marshes; and from the watershed of this region he perceived the elevated trough form of the centre of Africa, whence numerous rivers take their rise and send forth their waters to every point of the compass. He says, "After leaving the Kasai, in latitude 11 deg. 17 min. south, we entered upon the extensive level plains which we had

ɪrmerly found in a flooded condition. The water on them was not et dried up. We forded the Lotembwa, which is here about a ıile wide, about three feet deep, and full of the lotus, papyrus, rum, mat-rushes, and other aquatic plants. I did not observe ıe course in which the water flowed, while crossing; but, having oticed before that the Lotembwa on the other side of the Lake)ilolo, a fine sheet of water, six or eight miles long, and one or wo broad, and somewhat of a triangular shape, flowed in a outherly direction, I supposed that this was simply a prolongation f the same river beyond Dilolo, and that it rose in this large narsh, which we had not seen in our progress to the north-west. 3ut when we came to the southern Lotembwa, we were informed by Shakatwala that the river we had crossed flowed in an opposite lirection,—not into Dilolo, but into the Kasai. This phenomenon f a river running in opposite directions struck even his mind as trange; and, though I did not observe the current, simply from aking it for granted that it was towards the Lake, I have no doubt hat his assertion, corroborated as it was by others, is correct, and hat the Dilolo is actually the watershed between the river systems hat flow to the east and west. The distance between Dilolo and he valleys leading to that of the Kasai is not more than fifteen ıiles, and the plains between are perfectly level; and, had I eturned, I should only have found that this little Lake Dilolo, by iving a portion to the Kasai and another to the Zambesi, distri- utes its waters to the Atlantic and Indian Oceans. I state the ıct exactly as it opened to my own mind; for it was only now that apprehended the true form of the river systems and continent. I ıd seen the various rivers of this country on the western side)wing from the subtending ridges into the centre, and had received formation from natives and Arabs, that most of the rivers on the stern side of the same great region, took a somewhat similar urse from an elevated ridge there, and that all united in two main ains, the one flowing to the north, and the other to the south, and at the northern drain found its way out by the Congo to the west, d the southern by the Zambesi to the east. I was thus on the ıtershed, or highest point, of these two great systems, but still t more than 4,000 feet above the level of the sea, and 1,000 ɜt lower than the top of the western ridge we had already crossed. ɜre we had extensive plains, over which one may travel a month thout seeing anything higher than an ant-hill or a tree. I was t then aware that any one else had discovered the elevated ıugh form of the centre of Africa.

"The characteristics of the rainy season in this wonderfully humid ɣion may account in some measure for the periodical floods of ɜ Zambesi, and perhaps the Nile. The rains seem to follow the ırse of the sun, for they fall in October and November, when the

sun passes over this zone on his way south. On reaching the tropic of Capricorn in December, it is dry; and December and January are the months in which injurious droughts are most dreaded near that tropic—from Kolobeng to Linyanti. As he returns again to the north, in February, March, and April, we have the great rains of the year; and the plains, which in October and November were well moistened, and imbibed rain like sponges, now become supersaturated, and pour forth those floods of clear water which inundate the banks of the Zambesi. Somewhat the same phenomenon probably causes the periodical inundations of the Nile. The two rivers rise in the same region; but there is a difference in the period of flood, possibly from their being on opposite sides of the equator. The waters of the Nile are said to become turbid in June, and the flood attains its greatest height in August, or the period when we may suppose the supersaturation to occur. The subject is worthy the investigation of those who may examine the region between the equator and 10 deg. south; for the Nile does not show much increase when the sun is at its furthest point north, or tropic of Cancer, but at the time of its returning to the equator, exactly as in the other case when he is on Capricorn, and the Zambesi is affected.

"From information derived from Arabs of Zanzibar, whom I met at Naliele, in the middle of the country, the region to the east of the parts of Londa over which we have travelled, resembles them in its conformation. They report swampy steppes, some of which have no trees, where the inhabitants use grass and stalks of native corn for fuel. A large shallow Lake is also pointed out in that direction, named *Tanganyika*, which requires three days for crossing in canoes. It is connected with another named Garague, farther north. Probably this Lake is the watershed between the Zambesi and the Nile, as Lake Dilolo is that between the Leeba and Kasai." In a subsequent page we shall see the results of Dr. Livingstone's most recent exploration in this region.

Dr. Livingstone further observes, that "the original valley formation of the continent determined the northern and southern course of the Zambesi in the centre; it also gave direction to the southern and northern flow of the Kasai and the Nile. We find that between the latitudes, say 6 and 12 deg. south, from which, in all probability, the head waters of these rivers diverge, there is a sort of elevated partition in the great longitudinal valley. Presuming on the correctness of the native information, which places the humid region to which the Nile and Zambesi probably owe their origin within the latitudes indicated, why does so much more rain fall there than in the same latitudes north of the equator? Why does Darfur not give rise to great rivers, like Londa and the country east of it? The prevailing winds in the ocean opposite the

territory pointed out are said to be from the north-east and south-east during a great part of the year; they extend their currents on one side at least of the equator, quite beyond the middle of the continent, and even until in Angola they meet the sea-breeze from the Atlantic. Observing also that there is no known abrupt lateral mountain range between 6 and 12 deg. south, but that there is an elevated partition there, and that the southing and northing of the south-easters and north-easters probably cause a confluence of the two great atmospheric currents, we shall perceive an accumulation of humidity on the flanks and crown of the partition, instead of, as elsewhere, opposite the Kalahari and the Darfur, a deposition of the atmospheric moisture on the eastern slopes of the subtending ridges."*

The researches of Livingstone had, thus far, materially contributed to our knowledge of Central Africa, a region which had hitherto been regarded as a *terra incognita;* and it may yet turn out that he has been the first to indicate in this humid region the true sources of the Nile.

In 1857-8, Captains Burton and Speke started from Zanzibar, on the east coast of Africa, and proceeded to Kaze, the great depot of the Arab merchants, in south latitude 5 deg., and east longitude 33 deg. From this point they travelled nearly due west, through a remarkably rich country, having a decided fall towards the west. About 150 miles brought them to a large crescent-shaped mass of mountains, the two horns of which pointed southward. These mountains, which some suppose were the Mountains of the Moon of Ptolemy, form the head of the Lake Tanganyika, referred to by Livingstone. The Lake is a magnificent sheet of water, of great depth, running north and south, about 300 miles in length, and from thirty to forty miles in breadth at its centre, but tapering towards each end. This region is described as the finest in point of luxuriance and beauty of any yet discovered on the African continent. Native testimony affirms that there are three rivers connected with the Lake, one on the eastern shore, and one at each extremity; and what is remarkable, they are all described as running into it, while it cannot be said with certainty whether it has, or has not, any outlet. It is not unlikely that this difficulty arises from the fact that in the native idiom the same expression means both "into" and "out of."

As Captain Burton was too ill to advance, the expedition returned to Kaze. Captain Speke, however, undertook the journey from this place, advancing in a north-easterly course, through a fine and thickly peopled country. After travelling 220 miles, he reached the most southerly point of a great Lake, in lat. 3 deg. south of the

* Livingstone's Missionary Travels, pages 471—478.

equator, and 33 deg. east longitude. From the neighbouring heights a view was obtained of an immense expanse of water, growing wider as it extended northwards, but reaching in that direction to the horizon, without any apparent shore. Unfortunately further progress was now impossible, and as supplies would hardly see the party back, it was necessary to return to Kaze without delay. This Lake was called Nyanza, which is the native word for any considerable piece of water, whether pond, lake, or river. Captain Speke at once felt certain in his own mind that this vast expanse of water, which he named the Victoria Nyanza, or the Victoria Lake, was the source of the Nile, and noted it accordingly. The Lake is represented as lying on the main level, or about 3,500 feet above the sea level of the great interior plateau of equatorial Africa. It is of a somewhat triangular shape, the apex of the triangle pointing south, while its base is on the actual line of the equator. The western side is about 250, and the base or northern about 220 miles in length, while the unexplored eastern side appears to be longer than either.

However, it must be observed, that there are others who are not so certain as Speke that this remarkable Lake is the true source of the "Father of Waters." There are also doubts as to whether the mountains described as being at the head of the lake Tanganyika are really the Mountains of the Moon referred to by Ptolemy.

In 1860 Captains Speke and Grant, under the auspices of the Royal Geographical Society, left England for further explorations in the great Lake System of the equatorial regions of Africa. After the requisite preparations, the expedition started from Zanzibar, on the east coast of Africa, and traversed the highland plateau or table-land, which next lines the interior; and thus, after many difficulties and slow marches over 600 miles, reached Kaze, which had been the resting-place in the former expedition. The country in this part of the journey is described as rising gradually to an elevation of some 3,000 feet above the sea-level, and then forms a table-land, the limits of which are unknown. From this elevated central plateau, occasionally varied with mountain groups, being surrounded, more or less completely, by a mountainous ridge, and the country outside this ridge sloping gradually downwards to the sea, Speke likens the conformation of the African continent, oddly enough to a dish turned upside down.

After having thus far passed through a region naturally fertile, but almost depopulated by incessant warfare, the expedition arrived at Unyamwezi, or the country of the Moon. Thence, after sundry difficulties and delays in traversing the Uzinza country, the kingdom of Karagway was reached, on the western side of Lake Victoria. The expedition had now reached a chain of lakes, more or less

ted with each other, in the midst of a luxuriant region of
l hills and fertile valleys. The Lake Luero, *i.e.* "White,"
e of Urigi, which appeared in the rainy season to have con-
a considerable amount of water, with its head lying south,
undi, encircles the south and east flanks of Karagway,
subsequently drained by the Kitangule river into the Victoria
a. Speke, however, holds that it is from the west and north
agway that the Nyanza basin receives its greatest terrestrial
of water, through the medium of the Kitangule river;
in draining the Lake Luero, drains off the superfluous waters
y minor lakes, as the Akeuyard, the Luckurow, the Ingerzi,
rangule, and also the beautiful sheet of water named the
Windermere, on the shore of which stood the palace of the
f Karagway. The Kitungule, after receiving all their con-
ons, is a noble river, about eighty yards wide, and appears
to the Nile, as it issues from the northern end of the Vic-
ake.

le encamped in this region, our explorers beheld in the ex-
distance, west of the Lake, the mountain peaks of Mfumbiro,
Speke's Mountains of the Moon, and conjectured to be
) feet above the sea-level; the entire range forming "the
turn-point of the central African water-shed." Unfortu-
the explorers did not advance in the direction of the Mfum-
nge, beyond a brief excursion, in the course of which a com-
tion was proved to exist between several small lakes and
and one large river flowing from the mountain chain, where,
opinion of some, the source of the Nile still lies hidden.

whence originate all the waters of this extensive lake
? The answer is, this region is exposed to the influences of
ny zone, as explained by Livingstone. Speke observed, in
that no less than 232 days out of the year were more or less
ys. The rain-laden winds from the Ocean discharge their
of waters over an extensive area of the African continent,
e drainage forms the innumerable lakes which stud this vast

After a lengthened delay, the expedition entered Uganda,
st powerful and civilized state of Central Africa.

ting the western shore of the Victoria Lake, the explorers
ended to continue their researches along its northern border,
he outlet of the Nile was reached. Having crossed the
: and turned the northern point of the lake, the party on
t of sundry difficulties, took a direction due north, in order
e the Nile some little way down its course, and then return
) the Lake. In two days march Speke reached the ancient
He remarks,—

ere, at last, I stood on the bank of the Nile. Most beautiful
) scene, nothing could surpass it. It was the very perfec-

tion of the kind of effect aimed at in a highly kept park, with a magnificent stream from 600 to 700 yards wide, dotted with islets and rocks; the former occupied by fishermen's huts, the latter by sterns and crocodiles basking in the sun, flowing between high grassy banks, with rich trees and plantains in the back ground, where herds of the usunna and hartebeest could be seen grazing, while the hippopotami were snorting in the water, and florican and guinea fowl were rising at our feet."*

Speke then returned up the right bank of the Nile, toward the Victoria Lake, and after several days' travel the long-expected outfall of the "Father of Waters," in the very middle of the northern shore of the Lake, was reached.

The explorer says, "We were well rewarded, for the 'Stones,' as the Uganda call the falls, was by far the most interesting sight I had seen in Africa. Though beautiful the scene was not exactly what I expected; for the broad surface of the Lake was shut out from view by a spur of hill, and the falls, about 12 feet deep, and 400 to 500 feet broad, were broken by rocks. Still it was a sight that attracted one to it for hours. The roar of the waters, the thousands of passenger-fish leaping at the falls with all their might, the Wasoga and Waganda fishermen coming out in boats and taking post on all the rocks with rod and hook, hippopotami and crocodiles lying sleepily on the water, the ferry at work above the falls, and cattle driven down to drink at the margin of the Lake, made in all, with the pretty nature of the country, small hills grassy-topped, with trees in the folds, and gardens on the lower slopes, as interesting a picture as one could wish to see."

Here is the record of Captain Speke's success. He has no doubt that he has cleared up for ever the mystery of ages—the hidden sources of the Nile:—"The expedition had now performed its functions. I saw that old father Nile, without any doubt, rises in the Victoria Nyanza, and, as I had foretold, that Lake is the great source of the holy river which cradled the first expounder of our religious belief. I mourned, however, when I thought how much I had lost by the delays in the journey having deprived me of the pleasure of going to look at the north-east corner of the Nyanza to see what connection there was, by the strait so often spoken of, with it and the other Lake where the Waganda went to get their salt, and from which another river flowed to the north, making 'Usoga an island.' But I felt I ought to be content with what I had been spared to accomplish; for I had seen full half of the Lake, and had information given me of the other half, by means of which I knew all about the Lake, as far, at least, as the chief objects of geographical importance were concerned. Let us now sum up the

* Speke's Journal of the Discovery of the Source of the Nile," p. 459.

ıole and see what it is worth. Comparative information assured e that there was as much water on the eastern side of the Lake as ere is on the western—if anything, rather more. The most re- ote water or top head of the Nile is the southern end of the Lake, tuated close in the third degree of south latitude, which gives to e Nile the surprising length, in direct measurement, rolling over irty-four degrees of latitude, of above 2,300 miles, or more than ıe-eleventh of the circumference of our globe. Now, from this uthern point, round by the west, to where the great Nile stream sues, there is only one feeder of any importance, and that is the itangulé river; whilst from the southernmost point, round by the st, to the strait, there are no rivers at all of any importance; r the travelled Arabs one and all aver, that from the west of the ow-clad Kilimandjaro to the Lake where it is cut by the second egree, and also the first degree of south latitude, there are salt kes and salt plains, and the country is hilly, not unlike Unyamwezi; ut they said there were no great rivers, and the country was so ıantily watered, having only occasional runnels and rivulets, that ıey always had to make long marches in order to find water when ıey went on their trading journeys; and further, those Arabs who ossed the strait when they reached Usoga, as mentioned before, uring the late interregnum, crossed no river either. There remains) be disposed of the 'Salt Lake,' which I believe is not a salt, but fresh water Lake; and my reasons are, as before stated, that the atives call all lakes salt, if they find salt beds or salt islands in ıch places. Dr. Krapf, when he obtained a sight of the Kenia ountain, heard from the natives there that there was a salt Lake) its northward, and he also heard that a river ran from Kenia wards the Nile. If his information was true on this latter point, en there must exist some connection between his river and the lt Lake I have heard of, and this in all probability would also tablish a connection between my salt Lake and his salt Lake which) heard was called Baringo. In no view that can be taken of it, wever, does this unsettled matter touch the established fact that e head of the Nile is in 3 deg. south latitude, where, in the year 58, I discovered the head of the Victoria Nyanza to be. I now ristened the 'Stones' Ripon Falls, after the nobleman who pre- ded over the Royal Geographical Society when my expedition was t up; and the arm of water from which the Nile issued, Napoleon annel, in token of respect to the French Geographical Society, r the honour they had done me, just before leaving England, in esenting me with their gold medal for the discovery of the Vic- ria Nyanza. One thing seemed at first perplexing—the volume ' water in the Kitangulé looked as large as that of the Nile; but ıen the one was a slow river and the other swift, and on this

account I could form no adequate judgment of their relative values."

Unfortunately, this outfall of the waters of the Victoria Nyanza, twenty miles north of the equator, was the only one accurately inspected by the expedition.

The explorers now passed down the Nile, which, throughout its course, is a river of alternate flats and rapids—here overflowing periodically, and then dashing in fury over cataracts. From the falls of the Victoria Lake the country dips rapidly toward the north, while the stream flows first between lines of sandstone hills, then tumbling over falls and rapids, and now and again widening into extensive lagoons. The river is increased by the contribution of the Luagevri, and afterwards by the Kafu, streams of moderate dimension, said to flow from the Victoria Lake, on the west of the falls, and continues navigable to the Karuma falls. In this tract of country there is a sudden descent of a thousand feet or more to the westward, while the river rushes boisterously along. At this point, where the Nile makes a considerable bend to the west and then to the east, the explorers were obliged to take a cross route northward, so as to join the stream again lower down, in consequence of a war prevailing along its actual course. This deviation from the course of the river is to be regretted, as the explorers understood that not more than sixty miles west of this point the Luta Nziga Lake was situated, which Speke makes a backwater to the Nile, while others think that it may be but one of a system of lakes which contribute their waters to the ancient river. Travelling due north, the Nile was again met with, in its course from the Luta Nziga Lake, at the point where the Asua river—said to flow from a Lake at the north-east corner of the Victoria Lake—forms a junction with the Nile. The expedition then passed on to Gondokoro, where friends awaited them, and presented to Captain Speke the gold medal awarded to him by the Royal Geographical Society, for the discovery of the Lake Victoria Nyanza in 1858.

The next great affluent of the Nile is the Bahr-el-Ghazal, flowing from the west. The parent stream is then joined by the Geraffu river, flowing copiously from the south-east, but from what point no one knows. The next were the southern and northern Sobat rivers, also navigable, flowing into the Nile from the south-east. Then came the Bahr-el-Azrek or the Blue Nile, flowing from the south-east, and joining the Nile at Khartum. The last affluent of the Nile is the Tecazze or Atbara, which, like the Blue Nile, flows from the Abyssinian mountains, south-east of its junction with the Nile at Ilah. Thence to its mouths in the Mediterranean, a distance of 1500 miles, following the windings, the Nile rolls on its course in solitary grandeur, "an unexampled instance," says

lumboldt, "in the hydrographic history of the globe," receiving o supplies, except occasional torrents in the season of rains from ıe mountains which lie between it and the Red Sea.

Thus, with the exception of the bend to the west of some two undred miles, at the Kuruma falls, has the course of the Nile been raced from its exit from the Victoria Nyanza, in the Lake District f equatorial Africa, past the temples and pyramids of the Egyptian Pharaohs, to its mouths in the Mediterranean Sea.

Notwithstanding the success which has rewarded the enterprise f this expedition, in exploring an unknown region from 5 deg. f south latitude, to 5 degrees of north latitude—a distance of ome seven hundred miles, the problem of the true head of the Nile loes not yet seem to be satisfactorily solved. While Captain Speke, is we have seen, maintains that the Victoria Lake is the source of he Nile, Dr. Beke will no more admit this than that the river Rhone has its source in the Lake of Geneva, because it happens to low through it. Before the question can be set at rest, it will be ıecessary to explore the entire Lake Region.

Dr. Beke holds with Ptolemy that the true sources of the Nile ıre to be found in the Mountains of the Moon.* But where are he Lunar Mountains, are they on the eastern or the western side of he basin of the Nile? Ptolemy's map lays down the snow-covered unar Mountains on the eastern side of the great System of Lakes; nd Beke, from the statement of Ptolemy, maintains that the Lunar Iountains form a meridional, and not an equatorial range. He akes them to run from north to south parallel but at some istance from the East African coast. Here, then, may be the ow-capped Mountains of the Moon of Ptolemy, in the high anges of the Kilimandjaro and the Kenia, seen by the mission- ries Rebmann and Krapf. Quite recently Von der Decken has isited the Kilimandjaro, and not only shown that in a remote eriod this Mountain was an active volcano, but has also estimated ıe highest of the peaks of the mountains to be 20,065 feet above ıe sea-level, and found them to be covered with perpetual snow. eke may yet be right, when he states that in this snowy range of lps, on the hitherto unexplored eastern side of the Victoria Lake, ill yet be found the fountains of the Nile, or, at least, such of em as form the principal stream which runs in and through that ake.

The crescent-shaped mass of mountains which form the head of e Lake Tanganyika, and the more *northern* and elevated cone of e Mfumbiro, supposed by Speke to be the Lunar Mountains, ve an elevation of only eight to ten thousand feet, which in an uatorial region can never be covered with snow. Dr. Beke, how- er, maintains that Speke's mountains, at the *north* end of Lake

* "The Nile and its Tributaries."

Tanganyika have no existence whatever, and thus, by the removal of this range he would include the Lake Tanganyika within the limits of the basin of the Nile, and even allow it to contribute to its streams. Moreover it may yet be found that the large river Kitangule, which flows into the Victoria Lake on its western side, may have some connection with the Lake Tanganyika. More than seventeen hundred years ago Ptolemy represented the Nile as rising from two lakes situated relatively east and west, the two streams approximating in their northward course, but not uniting until five degrees of latitude have been passed. The Lakes Victoria and Tanganyika occupy similar positions with respect to each other as the two Lakes occupy on Ptolemy's map. The issue of the river from the north end of the Victoria Lake is now ascertained, but Speke maintains that there is no outlet from the Lake Tanganyika to the north. The Arab Sief ben Sayed, in concluding his description of the Lake Tanganyika, says, "It is well known by all the people there that the river which runs through Egypt takes its source and origin from the Lake." And Speke himself quotes, in the record of the journey of 1858, the testimony of a respectable Arab merchant, which perfectly agrees with this statement,—"I saw one great river at the northern end, which I am certain flowed out of the Lake." Moreover, if there is an outlet from this Lake to the north, perhaps through a chain of lakes in this direction, the stream must find its way into the Luta Nziga Lake, which curiously enough joins the Nile about five degrees north of the Lake Tanganyika, thus again agreeing with the map of the old Egyptian geographer. If this theory should prove to be correct, then the Lake Tanganyika, or rather the supposed river Marunga, which supplies it at the southern extremity, would constitute the head stream of the Nile, and this would carry it up to eight degrees south of the equator, and probably still farther.*

In 1863, Dr. Livingstone attempted to explore the Lake Nyassa, to see whether it was supplied by waters coming from the north, issuing, at some supposed from the Lake Tanganyika. The wreck of his boat in the rapids of the Shirè forced him to abandon the attempt to sail round the Lake; he therefore started to go to the northern end by land, pursuing for many days a north-westerly course so as to avoid a colony of Zulus who were at war with the negroes on the western shores of Nyassa. In this direction he came upon a range of mountains 6,000 feet high running north and south, and forming the edge of the tableland on which the Maravi dwell. Beyond this he turned to the north-east, and struck the shores of the Lake at Kota-kota Bay, in lat. 12·55 deg. south. This is the point at which nearly all the traders in slaves and ivory cross on the highway between the eastern seaports and the Cazembe

* Lond. Quar. Review. xxii. 156.

ntry of the interior. Leaving Kota-kota Bay, Dr. Livingstone in turned due west, and in three days reached the ascent of the eau. The long slope, adorned with hill and dale and running ams, fringed with evergreen trees, was most beautiful. The hts had a delicious, but peculiarly piercing air, which was very ilarating. At this point, distant eighty or ninety miles from ssa, the watershed was crossed and two rivers met with, both ed Loangwa; one was found flowing eastward, into the Lake, other westward, towards the Zambezi. Another river was here , called the Moitawa, which flows into a small Lake, called iba; from this river issues, according to native and Arab report, river Luapula, which, flowing west, forms the Lake Mofue, and , passing the town of Cazembe, turns to the north and is lost Tanganyika. With regard to the existence of a large river ing into the northern end of Nyassa from Tanganyika Dr. ngstone was assured by all the natives of whom he inquired there was no such stream, but that two small rivers alone enter Lake from the north. The numerous streams met with on this ney flowing from the west into Nyassa seemed to warrant the lusion that no flow of water from Tanganyika was necessary to unt for the great depth of the Lake and the perennial flow of Shiré.*

ere then, we have evidence that a river, perhaps more than enters the southern extremity of the Lake Tanganyika, which is to take its rise on the watershed in the elevated trough of the centre of Africa. Between the latitudes, say 6 and 12 south, there is a sort of elevated partition in the great longitudinal y, where, as we have seen, Dr. Livingstone supposes the head rs of the Nile and the Zambesi to diverge. "The two rivers in the same region." This view would carry the uttermost es of the Nile into the central meridian zone of waters—the sive region of lakes and marshes of South Africa.

would thus seem that, after all the enterprising researches of our own time, the head waters of the venerable Nile still re- in obscurity. Still the restless spirit of enterprise is indom- , and already new explorations are at work. The African ller Von der Decken has just fitted out, at great expense, a xpedition, and has constructed an iron steamer wherewith he to ascend one of the rivers flowing from the snow-capped tain Kenia, and thence to explore unknown regions of inner a, if not to follow down one of the main eastern affluents of the

This expedition will start from Zanzibar, on the east coast rica. And, from the report of the recent anniversary of the l Geographical Society—held May 24, 1864—we learn that er expedition is preparing to explore the regions of the Nile

* Dr. Livingstone's Letter, *Athenæum*, p. 839, June 18th, 1864.

by ascending the stream to the African Lake District. The president of the society, Sir Roderick Murchison, having presented the gold medal to Captain Grant, the companion of Captain Speke in the late African expedition, delivered his annual address, recounting the progress of geographical science throughout the world during the past year. Descanting on the recent explorations in Africa, Sir Roderick said, "The discovery of that great water basin, the Victoria Nyanza, in the heart of equatorial Africa, and the proof that a great stream flowed out from its northern extremity, which Speke and Grant followed and stated to be the White Nile, was, as he stated last year, truly a great feat of which all our countrymen had reason to be proud. But in warmly praising and honouring the men who accomplished it, they were not yet satisfied as geographers with that their single line of march and the valuable *data* which they fixed regarding the upper waters of the Nile. They looked naturally to other efforts which must be made to dispel all scepticism, including that raised by the claim of the Venetian traveller Miani as to his having continuously ascended the river to 2½ degrees to the S.S.W. of Gondokoro, the rocky banks of which he had laid upon a sketch map. The council of the society had, therefore, come to the conclusion that the physical geography of all that region, together with the shores of the Victoria Nyanza—a Lake described by Speke as larger than all Scotland—should be further explored, and the nature and extent of the various affluents of that vast body of water determined; that the regions between the waters of the Lake Luta-Nzige and the Lake Tanganyika of Burton and Speke should be examined in order to determine if there were not there—as some geographers thought probable—other sources of supply for the White Nile coming from that region to the west of the Victoria Nyanza; and, finally, that, if possible, the Upper White Nile of Speke and Grant should be traced continuously from the Lake to that point where, according to their map, it was made to join the end of the Lake Luta-Nzige. Having considered that point the Council had adopted his—the President's—proposal to fit out an expedition to clear away all such obscurities by ascending the White Nile, and not, as previously, by any efforts from Zanzibar and the eastern coast of Africa. The difficulties encountered by Speke and Grant in passing through that tract, and the apparent impossibility of establishing any regular traffic between the east coast and the central kingdoms, had induced the Council to prefer to any other line of research an effort to render the great White Nile a channel of intercourse and commerce between the prolific interior and the traders of the Mediterranean Sea. For such an expedition the Council were ready to advance £1,000, hoping that means would be found to put a stop to the demoralizing traffic in slaves which, as our Consul-General in

at Cairo—Mr. Colquhoun—wrote to him, was accompanied by horrors of which no one could form an idea. That they believed could best be accomplished by the exertions of the Pasha of Egypt and by the extension of his influence southwards from Khartum to Gonlokoro. The intermediate country was now a sort of No-man's-land, in which numerous warring small tribes were kept in an excited and barbarous state by the importation of fire-arms, now so largely brought into use. If the miserable natives were rescued from their present disorders, legitimate commerce would soon arise between the equatorial kings and the merchants of Cairo and the Mediterranean."

While these enterprising expeditions are at work, exploring the regions "beyond the rivers of Ethiopia," let us devoutly hope that they will prepare the way for the diffusion of the blessings of the common salvation," and thus contribute to hasten the time when Ethiopia shall stretch out her hands unto God." J. A. B.

Art. VII.—RENAN'S LIFE OF JESUS.

The Life of Jesus. By Ernest Renan, *Member of the Institute of France.* London: Trubner and Co., 1864.

THERE are few subjects which equal in interest the history of religious thought since the Reformation. The remarkable movement which in the sixteenth century awoke to unwonted energy the intellectual life of Europe, formed the commencement of a new epoch. Liberty of thought, and the right of private judgment were boldly claimed. Men asserted that to think for themselves was their common birthright. They stood forth as protesters, as protesters against error, and all undue interference with religious faith and intellectual activity. In unmistakable language they demanded, in the name of humanity, the privilege of expressing their thoughts, and submitting to each other the results of their investigations. The leaders in that conflict did not fully understand the immense sweep of their claims. It was scarcely to be expected they would. Intellectual emancipation had but begun, and therefore it need not occasion surprise that what they persistently claimed for themselves they, in some instances, denied to others. The Reformers upheld the Scriptures as the standard of appeal in all matters of doctrine and practice. "To the law and to the testimony," was their watchword. By this test every opinion had to be tried; into this balance all dogmas had to be cast. But men with an open Bible were advised to search and think for themselves. The deliverance of the church and the voice of antiquity, though still to be respected, were no longer regarded as infallible.

This granted, might it not be expected, then, that in some instances, the tests and restraints accepted by the Reformers would be cast aside, or loosely applied; and the principle of free thought which they had claimed so courageously, and defended so boldly, be pushed to extremes they had never contemplated.

In the latter part of the sixteenth century and during the seventeenth, a literature was formed, the influence of which upon modern religious thought has, perhaps, never been justly estimated. We refer to the deistical writers of that period, and the answers they evoked. Within reasonable limits the liberty established by the Reformation admitted, with occasional exceptions, of free inquiry respecting sacred things. Doubts, which in previous times would never have been openly stated, were unreservedly uttered; and inquiries which the dominant hierarchy would then have prevented, were vigorously prosecuted. These comparatively favourable conditions caused an activity such as can only result from collision of opinion, and created as valuable a literature as any ever produced in an equal length of time. Lord Herbert, of Cherbury, Hobbes, Shaftesbury, Tindal, and Collins, are generally regarded as having been profane and immoral men. A more intimate acquaintance with them would considerably modify this notion. They were opposed to the orthodox creed, and wrote against it; but they were far from being the monsters many suppose. They were thoughtful men, and though their writings might mislead some, yet they drew forth the resources of the church and demonstrated her power to repel attack. The polemics of that time, both in relation to the facts and doctrines of Christianity, are exceedingly rich; and what is of more importance, they led to those recent investigations in philology, history, and biblical interpretation, from which the church has derived so much advantage. As evidence of the importance of the period referred to, as far as its religious literature is concerned, we need but mention the names of Baxter, Whitby, Cumberland, Tennison, Stillingfleet, S. Clarke, Berkeley, Warburton, Lardner, Sherlock, Waterland, Lowman, and Chandler. The works of these men and their contemporaries furnish a defence of the Christian faith as cogent as it is complete.

The relation of the English deists to modern continental rationalism is a question that merits more attention than it has yet received. We are apt to look upon the "negative criticism," by which for a considerable time the foundations of the faith have been assailed, as the offspring of German philosophy. Deism has received in Germany a thoroughly scientific form, and has there been associated with an intellectual activity as powerful and searching as the world has ever witnessed; but despite this we recognise in it the main features of its English prototype. The Lockian philosophy as taught in France by Condillac predisposed the thinkers of that

country, already disgusted with religion as they saw it exhibited in the forms of Popery, to look with favour upon the writings of the English deists. Indirectly through this channel, as well as in a more direct way, the sceptical philosophy of Britain affected Germany. Lutheranism, the faith of the Protestant states, was generally speaking a lifeless formalism. Religion was but a name. A suitable ground was thus offered in which deistical principles might take root, and it was not long before they possessed even the seats of learning. The positions which the negative critics on the continent assume, and the modes of argument they pursue, making allowance for more scientific form, are precisely those of the English deists. The impossibility of miracle, the unhistorical character of all accounts of miracles, the fixedness of natural laws, the mythical and legendary character of the Scripture records, were all postulated and maintained in England during the period to which we have referred. These antichristian writings also furnish the same professed regard for Christianity, and express the same desire to honour Christ and represent him truly, which characterise modern rationalism. Woolston states that all he contemplates is "the honour of the holy Jesus and the defence of Christianity, and that his chief desire in what he writes is the advancement of the truth and of the Messiahship of Jesus, to whom be glory for ever." This language reminds us of recent works, the authors of which seem to have taken Christianity under their especial care, and to be the only persons who are really anxious to ascertain the truth. Were not the points at issue of vital importance these loud professions would be exceedingly amusing. It is certainly singular if to doubt everything—to call everything in question—to endeavour by all possible means to find inaccuracies, discrepancies, fabulous and unauthenticated stories in the Holy Scriptures, is the only legitimate mode of arriving at the truth concerning revelation. We have been accustomed to regard faith as the condition of knowledge. It has always appeared to us a sound maxim that something must be believed before anything can be known. Man begins with faith, not knowledge; and from his beliefs, which constitute the grounds of knowledge, he seeks to reach positive results. Rationalism avowedly begins with doubt and ends with disbelief. Its inquiries are designed to lead to negative issues, though it is at times painfully obvious that the issues sought are foregone conclusions. This is characteristic of the antichristian literature of every age.

The early German anti-supernaturalists endeavoured to explain the miracles of the Gospels as ordinary occurrences. Christ walking on the sea was merely walking on the shore, which the darkness and peculiar atmospheric conditions made to appear as a walking on the sea. The feeding of the multitudes in the wilderness was

simply the free and liberal distribution of what provision the disciples had, at the bidding of Christ, so that they were all satisfied. Efforts of this kind, which remind us of the tone of some English writers nearly two centuries ago, were thought to be too crude and unscientific; and under the influence of the Hegelian philosophy a new school sprang up.

Rather more than thirty years ago Dr. F. Baur published several brief treatises on the condition and character of early Christianity. It was his design to furnish a rational theory of the origin and progress of the Christian Church. Sufficient labour had been expended in endeavouring to demonstrate that ordinary beliefs could not be accepted, but nothing had been done to account for the phenomena of the Christian world, and show how these general beliefs had sprung up. This constructive work Dr. Baur and his associates attempted, and thus sought to give a positive value to the "higher criticism." The antagonism between Pauline and Petrine Christianity is laid down as a fundamental position by the Tubingen school. The apostles were not at one among themselves —there were a Jewish and a Gentile party—Peter representing the former, and Paul the latter. The epistle to the Romans, the two epistles to the Corinthians, and that to the Galatians, the only writings bearing the name of Paul which Baur acknowledges to be genuine, furnish the evidence of this doctrinal opposition. Most of the other New Testament writings originated in mediatory efforts, and were designed to bring the two contending parties together, a consummation which was at length accomplished. The followers of Baur did not on all points agree with him, though on the whole they accepted his system, and brought to its advocacy great critical ability and extensive erudition.

Now the Pauline writings which Baur accepts suffice to demonstrate the falsity of his fundamental position. These four epistles clearly show that Christianity as taught by the several apostles was essentially one. There might be some difference in opinion respecting the precise relation of Judaism to Christianity, but the ground doctrines of the Christian faith were held by all, and held by all with equal firmness. Differences of opinion do not always indicate radical opposition. The Tubingen critics themselves are not agreed, yet their differences are not regarded as evidence of direct antagonism. Baur's starting-point supposes that Pauline and Petrine Christianity were as wide apart as Protestantism and Roman Catholicism are now, a supposition in favour of which the New Testament fairly construed offers no evidence. His fundamental position is not established, and of course his whole system fails. The view taken of the apostolic age by the Tubingen school is nothing new. Its recent advocates have perhaps been its ablest, and they have certainly availed themselves to the utmost of the

esources supplied by modern research; but substantially the same iew was advanced in the early part of the eighteenth century by)r. Morgan in his "Moral Philosopher," and by writers earlier han Morgan.

In the interest of this movement appeared the celebrated work f Dr. Strauss. It was designed to develope the true theory of he life of Christ, to indicate how our narratives of that life had een formed, and to make plain that the whole account rested upon he least conceivable portion of historical truth. Strauss did not reat the Prophet of Nazareth himself as a myth, but he considered he accounts we have of him to consist mostly of myths, which grew up under favourable conditions and came in process of time to be regarded as veritable records.

Antichristian tendencies have recently manifested themselves in our own country in rather unexpected quarters. Men set for the defence of the Gospel have taken part with its opponents. Transcendentalism, rationalism, and absolutism, are all advocated by those who are appointed as the spiritual guides of the people. We neither approve nor admire the casuistry by which the clergy who maintain antichristian views still reconcile themselves to retain their benefices. The Thirty-nine Articles may not be sufficiently definite, but there can be no mistaking the spirit and intention of their authors. Ecclesiastical law may lack explicitness, and upon legal grounds it may be impossible to convict and expel either the 'Essayists" or the Bishop of Natal. But in relation to the real questions at issue, what are legal technicalities? We venture to aver that there is a higher court in which these rights to emoluments ought to be tested; and that there are higher grounds upon which the questions raised ought to be decided. Should not conscience, a sense of honour, a regard to right and propriety lead every man to reject emoluments when he cannot conscientiously and consistently teach the doctrines to which the possession of a benefice pledges him? The answer is not doubtful. Legal quibbles would never be permitted to overrule moral principles.

This general unsettledness in religious belief has occasioned onsiderable anxiety and alarm. Many have probably thought that ie foundations of the Christian faith were so shaken that the ructure must certainly fall. Wide-spread scepticism is painful to sincerely religious mind, but there is no cause for alarm. The uestions freely canvassed now have been canvassed before. The quiry may be more searching and thorough, but this is to ie advantage of truth; and the church may feel assured that iere is no reason to dread the appearance of infidel reserves, for l available forces have already been marshalled, and led to the tack. It may be safely said that all has been done which an be done, and certainly it is a comfort to know the worst. If

the results of modern research have been pressed into the service of rationalism, these same resources have been accessible to the defenders of the faith. Some received opinions may have to be abandoned, and others may have to be modified, but the truth will abide. The opinions of men and the true utterance of the Divine Word ought not to be confounded. Human interpretations may be proved untenable, and the standpoints of men may be changed, but the truth remains unaltered. Advancing light which destroys long-cherished opinions, exalts the truth, by dispersing the mist and darkness in which men envelope it.

One of the most recent indications of dissatisfaction with orthodox views of Christian faith is the "Life of Jesus," by M. Renan. This work has been widely read, both in France and other countries. Perhaps few books have had more readers. The author is well known as a man of unquestioned scholarship, possessing extensive acquaintance with almost every department of ancient literature. His plan, while it has special reference to the first century, reaches down through the third, and contemplates the construction of a complete history of the origin and early progress of Christianity. It may, however, be questioned whether M. Renan, notwithstanding his scholarly attainments, be the man to perform this work satisfactorily. If erudition be the only qualification required, then few more fit than he. But are there not other gifts equally requisite? It has been said so frequently that it is almost regarded as an axiom that in critical inquiries the Scriptures must be treated as other books are. Properly understood, we have little objection to this principle; but it is so often misapplied that it deserves passing remark. All true critical inquiry supposes a state of mind corresponding to the subject of inquiry. It is not critical ability merely which is required, but a mental state which will secure the free and unprejudiced exercise of that ability. Now the reduction of all subjects to one broad level in mode of treatment, bespeaks a mental condition the exact opposite of what true criticism requires. Subjects differ in themselves, and will not submit to be placed upon an equality. The life of a poet, and the life of a warrior, cannot be set in the same frame, and approached in the same spirit. A question involving the sacred interests of religion, and one relating merely to civil rule, cannot be treated alike; or if they be then an imperative requirement of just criticism is disregarded. Subjects essentially different in themselves require corresponding states of mind; and if the principle above referred to be advanced as simply meaning that each subject must be approached in a proper mental mood, then we are prepared to admit it; but if more than this be meant, then we take decided objection to it. In all secular or semi-religious history, accounts of miracles are held to be legendary and unhis-

rical; so it is maintained they ought to be held in sacred history, d expunged at once from the narrative. While we allow that ported miracles should be received with caution, yet, as critical ethods ought to be determined more by the nature and purpose the questions with which they deal, than by any absolute prin-les, we scarcely feel committed to the course pointed out. In spect to affairs of a purely secular, or even partially religious aracter, we may well hesitate in accepting reports of miracles. e at once perceive an incongruity between the reported act and e purpose for which it is said to have been performed. Miracles e events of such profound import that we cannot accept their nnection with paltry and earthly ends. Whenever they are corded in such companionship, impelled by one of the truest stincts of our nature, we turn away. But do we always turn vay from miracles? Are there not conditions under which we ok for and expect miracles as certainly as under other circum-ances we repudiate them? When God approaches man, and velations are given to secure the spiritual interests of the race, id lead to higher and holier life, is there anything incongruous, ything repugnant to our sense of fitness and propriety in the rformance of miracles? Do we not, under such conditions and in nnection with such aims expect miracles? Account for it as we ay, there are certain designs and purposes in the working out of hich we expect miracles, while there are others in connection with hich we cannot accept them. There may also be found in the periences of unsophisticated men the same acquiescence or dis-nt in reference to the character of a miracle, as well as to its m. It must be no childish trick. In dignity and majesty it ust comport with the name in which it is performed, and the d for which a miracle is designed. Whether we call this intuition spiritual insight, or by whatever name we distinguish it, its im-rtance in constructing a "Life of Jesus," and a history of the rly church, is evident. M. Renan does not deny the possibility of racles, but he regards every account of them as unhistorical. He rts from this position. A reported miracle is sufficient to seal e doom of a narrative, and he begins in an arbitrary and fanciful y to account for the manner in which the legend sprang up. doing this he violates the truest instincts of humanity, and nifests his unfitness to fill up properly the design he has tched. The importance of an intimate acquaintance with every partment of literature relating to the subject, we unhesitatingly nowledge, but we maintain that the mental mood in which the ject is approached is of at least equal importance.

Rationalistic critics are loud in protesting that they are under party influence in prosecuting their researches. They labour to tain no dogmatic interest. Their only anxiety is to know the

truth, and be that favourable, or otherwise, to their received opinions, they are prepared to accept it. This is a very objectionable feature of rationalism. It evidently implies that all other people are unduly biased. They are not rationalists, because they won't open their eyes, else rationalists in reality they, for personal or party purposes, maintain orthodox views. Now the uninfluenced state of mind which rationalism demands is an impossibility. Every rationalistic critic writes in the interest of a party, or in the interest of a dogma, and this not merely in stating the results of investigation, but in pursuing processes of inquiry. The works in antagonism to Christianity have evidently been written as much under bias as those penned in defence of the Christian faith. There is little gained by these protestations, for while they throw ungrounded imputations upon the opponents of rationalism, they at the same time beget suspicions that those who utter them are not so free as they declare. When it is demanded that a man who writes a "Life of Jesus" shall not only possess the requisite literary qualifications, but also occupy a corresponding religious standpoint, it is not required that he be under undue influence; the demand is, that he possess a qualification as important in relation to the work as even literary acquirements. "These questions, we are told, should be investigated *without bias*. The only meaning which we can attach to these words is, that there should be an entire absence of critical and historical assumptions. In other words, that the point in question should not be treated as if it were an axiom. But if it be really intended that the mind should be kept free from religious bias, we reply, that such freedom as this is impossible. Every man necessarily assumes a religious attitude of some kind, either positive or negative. He either believes in a living God, or in an unconscious process. He either feels the need of redemption, based upon the fear of God; or he has no such feeling, because he does not charge himself with sin. Now, it is nothing but superstition to pretend that a positive religious attitude exerts a decisive influence upon criticism, but not a negative. It is only to the man who feels his need of redemption that the fact of redemption can possibly be clear; to every other man it will be sure to present itself in a distorted form. Hence a proper *religious bias* will tend rather to give freedom to the mind. And where, even before entering upon any critical investigation whatever, there is an *intuitive religious certainty* of the Divine character of the biblical books, there will be all the greater calmness and impartiality, and consequently all the greater ability to maintain the desired freedom from historical or critical prejudice."*

The admission of M. Renan respecting the age of the Gospels is

* Ebrard's "Gospel History," p. 17.

of the utmost importance. His at least is no prejudiced testimony. It has hitherto been common for writers of the negative school to place the date of the New Testament writings in the second half of the second century, or later. This late date was necessary, that time might be allowed for the narratives to grow up in the various modes supposed by rationalistic critics. However divergent respecting the real character of the Gospels, and the methods by which they have been brought to their present form, negative critics have all united in assigning them a late date. In this M. Renan departs from precedent and virtually acknowledges himself to be compelled by the force of evidence to date the origin of the Gospels within the first century. Strauss felt the force of this evidence, and was only prevented from taking the position M. Renan has taken by a consideration of consequences. By placing a century and a half or more between Christ and the written records of his life, it is supposed that sufficient time is allowed for these legendary or mythical stories to have grown, and been received by the church, without intentional fraud on the part of the compilers. That Christianity is based upon deliberate and monstrous deceits, is too *advanced* a position to assume. Time must be allowed, in order to produce the materials out of which the writings were composed, and the conditions under which their reception was possible. This does not destroy, but only shifts the difficulty; for the conditions which rendered the production and acceptance of such writings possible have still to be accounted for; and even if a century and a half be granted, the time was short enough for these narratives to assume their present form, and gain the approval of all Christendom, possessing, as it is affirmed they do, the least possible amount of historical truth. For at the dates fixed by Baur, Strauss, and others, the Gospels were not the property of an isolated church, or of a few churches in any one country, but of the churches everywhere. East and west the Christian communities were based upon the principles set forth in these writings and recognised them as embodying the truthful records of the faith. So that even supposing the origin of the Gospels to be as late as 150, the conditions which rendered their origin possible remain to be explained. And here the weakness of rationalism is evident. Whatever may be its power to destroy, the advanced criticism is deficient in constructive energy and skill.

But if, as M. Renan concedes, the Gospels "all date from the first century and the authors are generally speaking those to whom they are attributed,"* then the question will be more difficult to treat from a rationalistic standpoint. This authorship in general, though nothing new, is an odd and complex notion. Great stress is laid on the word "according" which is found in the titles prefixed

* P. 21.

to the Gospels; and upon this ground it is intimated that the Gospels were not really written by the men whose names they bear; but furnished from "authentic" sources the views entertained by each of the Evangelists of the life of Jesus. Though not personal productions these writings may be accepted as representing the opinions of the Evangelists named, and that within the lifetime of at least one of them; for according to common and uncontroverted tradition John lived till the close of the first, or the early part of the second century. Now upon the ground thus laid down we see not how the dilemma can be escaped that, either the Evangelists perpetrated a deliberate fraud, or their writings are historically true. Two of the Evangelists heard and saw what they record, and the other two were companions of the Apostles, so that even if we only accept the records as "on the whole authentic" and to be "generally attributed to the men whose names they bear," we see not how these men can be acquitted of base and intentional fraud unless what they relate be historically true. Yet, as the old apologists were wont to show, all the temptations to fraud were wanting. There was nothing to be gained by either speaking or writing deceitfully, but everything to be lost; yet to incur the loss of all things these men stooped to fraud.

Dated back to the first century, these writings are embraced in the apostolic age. They border upon the time when the events recorded transpired, and belong to a period when these events were within the remembrance of living men. That age cannot be considered uncritical. Men were neither unable nor disinclined to canvass fully any questions that might be submitted to them. The philosophical spirit of ancient Greece was not extinct; the robustness and vigour of the Roman mind were not destroyed; Northern Africa was far from being destitute of critical ability and power of thought; while Judaism could still furnish scholars well able to deal with questions affecting itself. Christianity came into collision with these intellectual potencies at a time when its historic groundwork could have been easily destroyed, had its destruction been possible. The followers of the Prophet of Nazareth were not only found among the illiterate; men of philosophic thought, erudite and acute, accepted him as their Saviour. His doctrine was not taught in an obscure corner. The apostles and early teachers of Christianity established themselves in the centres of intellectual life, and in a short space of time filled the Roman Empire with their teachings. Now it may be reasonably concluded that the age in which the Gospels were published, seeing that they came into direct collision with its beliefs, prejudices, and customs, would have demonstrated as it was its interest to do the unhistorical character of this antagonistic faith. Nothing of this was done, though had it been possible there was no lack of ability to do it, and circumstances were more favourable for the work than in any succeeding age. To

concede that the Gospels date from the first century is almost equal to acknowledging their historical character.

Another consideration of importance in relation to the veracity of these records, is thus stated by M. Renan—"To the perusal of documentary evidences, I have been able to add an important source of information; the sight of the places where the events occurred. The scientific mission, having for its object the exploration of ancient Phenicia, which I directed in 1860 and 1861, led me to reside on the frontiers of Galilee, and to travel there frequently. I have traversed in all directions the country of the Gospels; I have visited Jerusalem, Hebron, and Samaria; scarcely any important locality of the history of Jesus has escaped me. All this history, which at a distance seems to float in the clouds of an unreal world, thus took a form, a solidity, which astonished me. The striking agreements of the texts with the places, the marvellous harmony of the Gospel ideal with the country which served it as a framework, were like a revelation to me. I had before my eyes a fifth Gospel, torn, but still legible, and henceforward, through the recitals of Matthew and Mark, in place of an abstract being, whose existence might have been doubted, I saw living and moving an admirable human figure. During the summer having to go up to Ghazir, in Lebanon, to take a little repose, I fixed in rapid sketches the image which had appeared to me, and from them resulted this history."* The scientific explorer of ancient Phenicia is not the only one who has been struck by the remarkable harmony between the "land and the book." There are perhaps few intelligent travellers who visit Palestine but are impressed by it. This fifth Gospel with its legible testimony did not lead M. Renan to accept the Jesus of the Evangelists. The prophet of Nazareth was no abstraction. He had lived and acted amid these very scenes, but the Evangelists had not recorded his activity truly, and the imaginative professor proceeded to supply the lack. The accurate topography of the Gospels, the artless and unadorned descriptions of places, compelled belief in the historical reality of Jesus, but beyond this faith did not go. These writers so simple and true in geographical details, had combined with their artless and simple delineations of places, legendary accounts and fabulous stories concerning the carpenter of Nazareth; and yet, between this topographical framework and the personal narrative there existed a striking harmony. So far M. Renan goes,—what a pity he goes no farther! This simple and unadorned text, so true that it may be used as a hand-book to the land, affords at least strong presumptive evidence of the honesty and truthfulness of the writers. If they wrote one part of their narrative with truthful simplicity, why must the other be regarded as unhistorical, especially when there is between the two parts a

* Pp. 30, 31.

singular coherence? Truth and falsehood do not thus fit into and mutually illustrate each other. The light of the land, mingling with the light of the book, as evidence of the historical characters of the Gospels, deserves an attention which has not yet been yielded in modern inquiries.

The introductory chapter is chiefly devoted to the sources of information consulted in constructing this "Life of Jesus." These are the Apocrypha of the Old Testament, Philo, Josephus, the Talmud, and the Gospels. Among the Apocrypha M. Renan places the book of Daniel, which he regards as having been produced by the excitement caused through the persecution under Antiochus Epiphanes. The Messianic ideas contained in the Gospels he attributes to this source, and to the book of Enoch, both of which he thinks played an important part in forming the conceptions, and producing the influences, which moulded Jesus of Nazareth and gave him his place in history. The Bishop of Natal in his fourth volume on the Pentateuch attempts to trace in great part the writings of the New Testament to the book of Enoch. Indeed he would make the Evangelists and Apostles little better than mere plagiarists, indebted for at least the substance of their works to this apocryphal writing. In support of the late date of Daniel no new evidence is advanced. The old statements respecting language, the precise announcement of events, &c., form the sum of what is offered. Hengstenberg and Barnes may be referred to as treating the genuineness and authenticity of this prophetic book in an exhaustive manner. Philo as an authority is valued, Josephus is at a discount. The Talmud is introduced as being of importance, indeed, of greater importance than has been suspected. A compilation of Jewish theology it affords a peculiar insight into the circumstances which surrounded Jesus; although as the Talmud was not completed till about the year 500, we judge the light it sheds upon the subject will not be very clear. It contains valuable information, but along with it much "insignificant scholasticism," and we are afraid that the latter element has had more to do with this "Life of Jesus," than the former; for the Talmud contains no more fanciful conceits than are to be found in this volume.

As might be expected the principal place is given to the Gospels as sources of information. Luke is considered "a regular composition founded on anterior documents." It bears traces of having been "written entirely by the same hand," so that it is "of the most perfect unity."* The author of this Gospel is admitted to be the same as wrote the Acts of the Apostles, but whether it was really Luke or not is left doubtful. Both works proceeded from the Pauline party, and were produced by a companion of the Apostle to the Gentiles, a title to which it is conceded Luke has claim. The

* P. 9.

is fixed a short time after the destruction of Jerusalem, and conclusion is based on the passages in the Gospel which relate ıat event. A prophecy has never been uttered, so that these ı allusions must have been written after the occurrence. If this ɔt begging the question it is difficult to conceive what is. That ɜ has never been prophecy was the point to be demonstrated, it is quietly taken for granted, and used to determine the date ıe writing. There is also the logical fallacy of reasoning in a e lurking under these statements; the accounts have been ɐn after the events transpired, therefore there has never been hecy; there has never been prophecy, therefore the narratives been written after the occurrences took place. This is the acter of the bulk of argumentation against prophecy. The m of the third Gospel, though it refers to other writings con- ing the life of Jesus, does not refer to them as sources whence rials were drawn. It is even a question whether they were re- d to approvingly or otherwise; but at any rate the reference ɜaks the production independent and original.

their primitive form Matthew and Mark, M. Renan con- s, were fragmentary productions, each of them supplementary ıe other, and out of this combination resulted the two first els in their present form.* This theory is rested upon the ɔrity of Papias, who "mentions a writing of Mark, the inter- r of the Apostle Peter, written briefly, incomplete, and not ıged in chronological order, including narratives and dis- ıes composed from the information and recollections of the ıtle Peter." And also, "A collection of sentences written in ɹew, by Matthew, and which each one translated as he could." as merely affirms the existence of these writings, he makes no ion of their combination, which is purely the offspring of r. In neither Gospel, separately, can M. Renan perceive the ıcter indicated by Papias; but in each case he can detect the ıtives of Mark, and the sentences of Matthew, "mixed with ınts from another source."† The date of these Gospels is d anterior to Luke. And as the third Gospel is considered, much more advanced compilation"‡ than either the first or ıd, we may reasonably conclude that some time elapsed from ɔroduction of the one to the production of the other; for it is this advance in Luke in whatever it consists that the earlier of Matthew and Mark is based. Now Luke was "written but ɹrt time after the siege of Jerusalem."§ Were Matthew and ɜ then written before? If so the non-occurrence of prophecy ɜ so certain as is affirmed, and if not we are unable to appre- how the advanced character of Luke can be of much service termining the age of Matthew and Mark.

* Pp. 10, 11. † P. 11. ‡ P. 9. § P. 9.

M. Renan regards it as indubitable that Jesus spoke in the Aramean language, and that his early discourses were written in that tongue.* This granted, and we are separated one step farther from the Founder of the Christian faith. His utterances are conveyed to us in translations. In no case can we truly say we have his own words. The translations may be excellent, but they place us at least one remove from the sayings of Jesus. But if his words have come down to us in the language in which he spoke them, then it is possible to hold direct communion with him, and ponder his utterances just as they passed from his lips. This question is of the utmost importance in relation to the real character of the Gospels. Papias speaks of the sentences of Matthew as having been written in Hebrew; but the statement of such a lover of tradition ought to be received with caution, especially as he adds that each one translated the sentences as he could. Ebrard concludes, but without any very definite reason, that this information was derived by Papias from John the Presbyter.† But "to whom does this statement refer? If to Jews, why did they translate this Gospel, when *ex-hypothesi* it was written for them just that they might need no translation? If to Gentiles, how did it come to pass that they were able to translate the Hebrew document in question? Is it not a well understood fact that so rare was an acquaintance with that language that very few even of the teachers of the church could read it."‡ Irenæus, Jerome, and other Fathers, probably rested the question upon the statement of Papias, in favour of which they thought corroborative testimony was furnished by the Gospel to the Hebrews and the Gospel to the Nazarenes, both of which bore some resemblance to Matthew. It may be that the Gospel to the Hebrews contributed in great measure to originate the notion that the original of Matthew was written in the Hebrew tongue.

If it can be shown that Greek was commonly spoken in Judea and the neighbourhood when Jesus lived, we can see no reason for concluding either that he spoke in Aramean, or that one of the Gospels was written in that tongue. That he used Hebrew occasionally the Evangelists state, Matt. xxvii. 46; Mark iii. 17; v. 41; vii. 34; xiv. 36; xv. 34; but this occasional use can scarcely be considered favourable to, much less as establishing, general use. Ebrard, who is a strenuous advocate of the Hebrew Matthew, admits the prevalence of the Greek tongue before and at the commencement of our era.§ The discourse of Peter, on the day of Pentecost, was delivered in Greek, and so were most of the discourses contained in the Acts. There does not, indeed, appear reason for excepting any save that of Paul in the twenty-second

* Pp. 11, 17. † "Gospel History," p. 526.
‡ "Roberts's Discussions on the Gospels," p. 387. § "Gospel History," p. 499.

chapter, and the parenthetical clause stating that this was delivered in Hebrew, seems to suggest that Hebrew was not the ordinary speech. That it was understood may be readily admitted. But if it were the common mode of intercourse, why, in this instance, the particular intimation that Hebrew was used? And if Aramean were not the common language of the people, why should either Christ have spoken, or any of the Gospels have been written, in that tongue? If the Apostles employed Greek in their ministrations even in Judea, we are warranted in concluding that in the same language Jesus taught. This was the opinion of the leading Reformers, and since their times it has been maintained by many able critics. The reader is referred to the recent work of the Rev. A. Roberts, which is perhaps the most thorough the controversy has called forth. It does not seem so indubitable as M. Renan would have us believe, that we are separated by a wide gulf from the real words and thoughts of Jesus. His fusion of primitive documents in the formation of the first and second Gospels is unsupported by historical or critical evidence. It is the fruit of his own fancy, to which, in dealing with New Testament records, he has given unusual license.

In approaching the fourth Gospel M. Renan experiences some degree of embarrassment. He appears at a loss what particular character and place to assign it. The objections to its genuineness are first introduced. Papias, "who was connected with the school of John, and who, if not one of his auditors, as Irenæus thinks, associated with his immediate disciples, among others Aristion, and the one called John the Presbyter, says not a word of a life of Jesus, written by John, although he had zealously collected the oral narratives of Aristion and John the Presbyter."* The discourses, though conjoined with precise narration, are totally different from those of Matthew. "Singular passages occur in which we are sensible of a dogmatic interest peculiar to the compiler, of ideas foreign to Jesus, and sometimes of indications which place us on our guard against the good faith of the narrator. With views the most pure, the most just, the most truly evangelical, we find these blemishes, which we would fain regard as the interpolations of an ardent sectarian."† The metaphysical character of the discourses, "to which neither the Synoptics nor the Talmud offer any analogy," the style and diction, are all considered inconsistent with the Johnnean authorship. These exceptions are considered of such importance that M. Renan "dare not be sure that the fourth Gospel has been entirely written by the pen of a Galilean fisherman. But that, as a whole, this Gospel may have originated towards the end of the first century, from the great

* P. 13. † Pp. 13, 14.

school of Asia Minor, which was connected with John, that it represents to us a version of the life of the Master, worthy of high esteem, and often to be preferred, is demonstrated in a manner which leaves us nothing to be desired, both by exterior evidences, and by examination of the document itself."* Here is evident perplexity arising from the conflict between rationalistic proclivities and the force of evidence; and the perplexity is still more manifest when the testimony in favour of the genuineness of the Gospel compels the following admission—"If then this work is not really by the Apostle, we must admit a fraud of which the author convicts himself."†

By the consent of ancient authorities, including the Fathers, back to the early part of the second century this writing is attributed to John; Irenæus, Apollinaris of Hierapolis, Theophilus of Antioch, Latian, and Justin Martyr, as M. Renan admits, explicitly state and even maintain the Johnnean authorship. The various heretical sects which sprang up in the second century furnish equally important testimony respecting this Gospel. Marcion who lived in the first half of that century rejected it, but this rejection plainly supposes its general acceptance in the church, a thing incredible if it had only just appeared. Tertullian who wrote against Marcion avers that doctrinal errors had led to the false step. It was not upon historical grounds that the Gospel was rejected, but because its teaching did not harmonise with the dogmatic conceptions of Marcion. The Valentinians admitted the genuineness of John's Gospel, and Heracleon, a distinguished leader of the sect, wrote a commentary upon it, from which one at least of the Christian Fathers frequently quotes. The position given to the Gospel by this sect indicates that it was received by the founder. It would never have become an authority among the disciples had not the master accepted it. Marcion and Valentinius are in this particular contrasted by Tertullian. The former made havoc of the Scriptures, rejecting what did not please him; the latter made no effort to adjust the Scripture to his doctrine, but endeavoured to build that doctrine upon the Scriptures. In the Montanistic controversies also this Gospel acted an important part. Now had its origin been unapostolic and its authorship questionable, it is difficult to conceive how by friend, and generally by foe, it was attributed to the beloved disciple. A concession which increases the difficulty and embarrassment of M. Renan is—"That the first epistle attributed to St. John is certainly by the same author as the fourth Gospel." And it is added in a foot note—"The two writings present the most complete identity of style, the same peculiarities, the same favourite expressions."‡ Papias recognised the epistle to be John's,

* P. 14. † P. 15. ‡ P. 15.

so that by this acknowledgment the objection against the Gospel founded upon his silence is disposed of. How M. Renan granting to these compositions a common authorship could base an objection upon the silence of Papias respecting the one, when he distinctly states John to be the author of the other, is passing strange. It indicates a singular obliquity of vision. Polycarp, who was personally acquainted with John, attributes the epistle to him, as do others of the Fathers.

The form of this external evidence is difficult to evade. It is so complete and reaches back so far, that if the historic character of this document be discredited it will be impossible to establish the historic value of any ancient writing. Take the case of Irenæus. He was of Greek parentage, and born in the East about 140. He removed to the west and became colleague to Pothinus, Bishop of Lyons, and after the martyrdom of that bishop, he was elevated in 178 to the episcopacy. He had an intimate acquaintance with east and west, and more than this he had seen and conversed with Polycarp of Smyrna, who had been personally acquainted with John. There was just a single link between the Apostle and Irenæus. If ever man were circumstanced so as to know the truth respecting the origin of the fourth Gospel certainly this Father was. In addition to his direct testimony, the epistle of the Church of Lyons, written about 177, the year before Irenæus was made bishop, in setting forth the sufferings endured in the persecution under Marcus Aurelius, makes at least one clear reference to John's Gospel. Had the writing been spurious Irenæus must have known; but there are no grounds upon which we can conclude he would have allowed the falsehood to pass uncontradicted. Several others might be referred too, all of whom were in circumstances at the time when this Gospel was generally attributed to John, to have exposed the deception, and shown had it been possible, by irrefragable evidence, that the document was unapostolic. But these same Fathers upon historic grounds, and not in the interest of favourite dogmas, allege and maintain against the Marcionites and Alogi, the Johnnean authorship of the fourth Gospel. This array of testimony perplexes M. Renan exceedingly. At one time he is compelled either to acknowledge John to be the author, or admit deliberate fraud, and fraud perpetrated under the eyes of those whose interest it was to expose it, and by men who had no interest in perpetrating it. At another time he refers the document to the school of Ephesus, and almost if not entirely withdraws the admissions made. There is obvious difficulty and M. Renan feels himself embarrassed.

Internal evidence is equally strong in support of the genuineness of this Gospel, with external evidence; though rationalistic critics are positive in asserting the contrary. The harmony in thought and diction between the Gospel and first epistle, is far from being

unimportant. The avoidance of all direct reference to John is inexplicable upon the ground that he was not the author. If the document be not genuine, this indirectness in allusion bespeaks a refinement in cunning seldom if ever equalled. There seems to be no reason why the Ephesian school should avoid direct mention of the Apostle. One thinks that had the writing originated there special prominence would have been given to his name; but if it came from the pen of John, then we perceive indications of modesty and fineness of feeling, which we think, notwithstanding insinuated jealousies, characterised the disciple whom Jesus loved. The particularity of detail with which this Gospel abounds, appears inconsistent with anything but personal narration. He who so describes must have seen. The language and philosophic cast of thought cannot be regarded as insuperable objections, when we remember that the writing was produced in the latter part of John's life, after he had resided a number of years in Ephesus, and had lived in daily contact with Grecian culture. Would it not have been more surprising, had there been in this document no traces whatever of Hellenistic refinement and finish? Supposing that John has given us a life of Christ, in a manner similar to that in which Plato has given us a life of Socrates, is it on that account less real than a more strictly biographic narration? Many modern scholars are of opinion that in the dialogues of Plato we have a more complete representation of Socrates than in the narrative of Xenophon. Plato gave to the Socratic philosophy fuller development, and incorporated with it the results of his own thinking; this we cannot admit in reference to John, and if this be what M. Renan designs to insinuate by the analogy he introduces between Xenophon and Plato, the Synoptics and John, we consider his insinuation groundless; for the Christ of the fourth Gospel is the same with the Christ of the first three, in manner of life, in teaching, and every other essential feature. Let the reader take an ordinary reference Bible, and carefully compare John with the Synoptics, and he will find that the Christian thought of the fourth Gospel is the Christian thought of the other three. There is no further development of Christian truth, certain points are expanded, and treated with greater fulness, as was demanded by the design of the writer, but these same points are found in a condensed form in the other three Evangelists. John advances no new doctrine; he propounds no truth but what the others propounded as well. He states occurrences which the Synoptics omit, but these statements are given in support of truths declared with equal clearness by all the four Evangelists. To a given point the analogy may stand, beyond that it must not be pressed.

The following expression of opinion deserves to be noticed. "We are tempted to believe that John, in his old age, having read

s Gospel narratives, on the one hand remarked their inaccuracies, the other was hurt at seeing that there was not accorded to him sufficiently high position in the history of Christ; that then he mmenced to dictate a number of things which he knew better an the rest, with the intention of showing that in many instances, which only Peter was spoken of, he had figured with him and en before him." In support of this we are referred to John iii. 15; and following, compared with Matt. xxvi. 58; John xx. —6, compared with Mark xvi. 7; and John xiii. 24, 25; and we e reminded that these "trifling sentiments of jealousy" manisted themselves during the life of Jesus, between the sons of ebedee and the other disciples.* This quotation contains imrtant and very singular admissions. The Synoptical writings ere produced and received in the church during the lifetime of hn. The Apostle was acquainted with them, for he perceived eir inaccuracies and omissions; and moved by certain feelings he ined his own remembrances as corrective of the Synoptics and pplementary to them. The position which John in old age (for . Renan in opposition to many rationalistic critics admits that hn lived to be old†) may be reasonably supposed to have occupied the church, would give him opportunity of knowing whether the itings were produced by the men whose names they bore or not. e cannot think that John was duped, so that if he allowed the st three Gospels to pass with the names of Matthew, Mark, and ke attached to them, it appears probable, if not absolutely cern, that the Gospels as we have them, and as John read them, re really written by the Evangelists named, in an independent d original way, and not compiled by one or more editors, as M. nan supposes. Then John was reported to be an eye-witness of e occurrences recorded, and, of course, was able to say whether ey were true or false, so that if the accounts of the life of Jesus en by the Synoptics be in the main legendary, these legends ve the sanction of an apostle, who thus, by his silence, became accomplice in the act of deception. It cannot be alleged that hn was deceived: in his case it was impossible. If he read ese narratives, as M. Renan is "tempted to believe," he either

* P. 15.

† The admission respecting the old age of John, may be compared with the tement, that the fourth Gospel proceeded from the school of Ephesus in the ter part of the first century. If John lived to be old it is probable he saw the se of that century, and can it be thought, that he allowed a writing to go forth ring his name, if it were not in reality his? for being produced in the first cen-y, it must have been given to the churches in the lifetime of John. If this spel contains the remembrances of John, have we them as he penned them, or l he permit them to be tampered with, and in their mutilated form given to the urches during his own lifetime? The difficulties in which M. Renan is placed by concessions are obvious, and may well disturb his friends of the Westminster view.

joined in the deception, or there was no deception in which to join. The inaccuracies mentioned, and which it is said John corrected, probably refer to the journeys to Jerusalem, and to the Last Supper. Now, that John has supplemented the Synoptics in respect to the visits to the capital of Judea, and given more precise information concerning the date of the Last Supper, may be at once conceded; but that there is mis-statement in the one case and correction in the other cannot be granted. Sound criticism yields results in reference to these points which show John and the Synoptics to be in substantial agreement.

The value which M. Renan places upon the Gospels is thus stated, "They are neither biographies after the manner of Suetonius, nor fictitious legends in the style of Philostratus; they are legendary biographies. I should willingly compare them with the legends of the saints, the lives of Plotinus, Proclus, Isidore, and other writings of the same kind, in which historical truth and the desire to present models of virtue, are combined in various degrees."* He denies the supernatural, and despite reliable evidence places the Gospels upon an equality with "Lives of Saints," and on this ground creates, according to his own fancy, the Life of Jesus of Nazareth. A course like this may satisfy M. Renan, but it is far from satisfying us. An esteemed friend of ours, when asked his opinion of M. Renan's work replied, "A bank of mud, affording no safe anchorage." The introductory chapter, by far the most valuable part of the work, is a singular production. The dogmatism and hesitancy which characterise it, the assumptions and concessions made, render it a literary curiosity, and plainly point to conflict and confusion in the author's mind. Elements so contradictory as this introduction contains cannot be brought into harmony, and how the writer could yield so much, without yielding all, is a question difficult to solve. We are prepared to give M. Renan credit for honesty, though we are inclined to think that prejudice in favour of foregone conclusions must be unusually strong when, after conceding points of vital importance in the controversy, he refuses to follow out these concessions to their legitimate results. As this article is already of sufficient length, we must postpone to another number an analysis of the work.

A. J.

* P. 25.

THE

CHRISTIAN AMBASSADOR

ART. I.—THE LITERARY LIFE AND LABOURS OF ADAM CLARKE.*

METHODISM, that great ecclesiastical organization, can boast of names of deservedly high repute in the Commonwealth of Letters—those of John Wesley, the Founder, Thomas Coke, Joseph Benson, Richard Watson, we mention with pleasurable satisfaction; but the *first* place, we think, must be awarded to Adam Clarke. Without intending any reflection on the eminent literary men of the body in the present day, it has not yet produced his superior or even equal as a scholar.

Adam Clarke was one of those few men that may be held up as models. And it is in this character we wish to place him before you to-night; for somehow people in general require models. There is much talk about originality; but originality is a great rarity. Character is a formation rather than an outgrowth. Education is acquired, and not inherited. Pursuits are directed more by circumstances than by nature. There prevails considerable eccentricity of manner and habits, it is true; and not uncommonly is this confounded with originality of character,—than which a greater mistake could not be committed. Eccentricity is an *oddity* and not an *order* of mental being—an excrescent, a bastard offshoot, and nothing more. A truly pitiable creature is the eccentric man. Doubtless we are *made* very much what we are by the example of others. Example has great moulding force. Napoleon's example has made many warriors; Demosthenes', many orators; and a good ploughman's, many good ploughmen. And it is because we believe that the literary example of Adam Clarke is fraught with this influence or force, that we have selected it as the topic for present consideration.

A few particulars of the birth and early life of this eminent man would perhaps be a fit, as it is a necessary prelude or introduction to the topic proper of this lecture.

* The substance of a Lecture delivered before the Clowes Chapel Young Men's Improvement Association, Hull, April 15th, 1864.

Adam Clarke was born in Ireland in the year 1760 or 1762. His father was educated for a clergyman, but owing to certain conscientious scruples never presented himself for ordination. He followed the profession of a schoolmaster. Both parents were staunch Protestant Churchpeople, and brought up their two sons, Tracey and Adam, in the doctrines and ritual of the National Establishment. The revenue of the school being inadequate to meet the necessary wants of the family, Adam's father was obliged to cultivate a small farm. Some notion of his professional means may be gathered from the terms on which he taught the different branches of learning: Reading, 1½d. per week; Writing, 2d; Writing and Accompts, 4d; and Greek and Latin, 7s. per quarter. These were the *highest* school-terms in that country in the latter end of the 18th century. The chief labour of the farm was performed by the schoolmaster and his two sons, the latter in turns attending school and working as agriculturists. It will be readily perceived, therefore, that Adam Clarke was neither of aristocratic descent nor wealthy parentage; nor was he placed in the most favourable circumstances for securing a good education in youth.

In childhood Adam was a very *inapt scholar*. Genius in him did not early develope itself. "For this dulness he was unmercifully censured and unseasonably chastised: this so far from eliciting *genius* rather produced an increase of *hebetude*, so that himself began to despair of ever being able to acquire any knowledge by means of letters." When about eight years of age, he was led to entertain hopes of future improvement from the following circumstance. A neighbouring schoolmaster calling at the school where he was then endeavouring to put vowels and consonants together, was desired by their teacher to assist in hearing a few of the lads their lessons. Adam was the last that presented himself, not a little ashamed of his own deficiency. He however hobbled through his lesson, though in a very indifferent manner; and the teacher apologized to the stranger, and remarked that, *that lad was a grievous dunce.* The assistant, clapping young Clarke on the head, said, *Never fear, Sir, this lad will make a good scholar yet.* This was the first thing that checked his own despair of learning, and gave him hope.

The alphabet acquired, Adam passed on to the "Reading Made Easy," which he got through without much difficulty. When he had learned to spell pretty correctly, and to read with tolerable ease in the New Testament, his father, who wished, if possible, to make him a scholar, put him into "Lilly's Latin Grammar." *Now* he *was* in difficulties. He stumbled at almost the first sentence which he was ordered to get by heart,—not because he could not commit it to memory, but because he could not comprehend the *reason* or *utility* of such learning. Two whole days and a part of the third

ere spent in trying to commit to memory *two lines* with their onstruction of what appeared to him useless and incomprehensible argon; but not succeeding, he laid down the book, well watered ith his tears, in utter despair of ever being able to make any rogress. The ability however was at last strangely acquired. 'He took up," in the language of his daughter, one of his biographers, "an English Testament, sneaked into an English class, nd rose with them to say a lesson. The master perceiving it, aid in a terrific tone, 'Sir, what brought you here? where is your Latin Grammar?' He burst into tears, and said, with a piteous tone, '*I cannot learn it.*' He had now reason to expect all the severity of the rod; but the master, getting a little moderate, perhaps moved by his tears, contented himself with saying, 'Go, Sirrah, and take up your Grammar: if you do not speedily get that lesson, I shall pull your ears as long as *Jowler's* (a great dog belonging to the premises), and you shall be a *beggar* to the day of your death.' These were terrible words, and seemed to express the sentence of a ruthless and unavoidable destiny. He retired nd sat down by the side of a young gentleman with whom he had been in class, but who, unwilling to lag behind with his dulness, equested to be separated, that he might advance by himself. There he was received with the most bitter taunts and poignant nsults. 'What! have you not learned that lesson yet? O what stupid ass! You and I began together: you are now only in *s in præsenti,* and I am in Syntax!' and then with cruel mockings, egan to repeat the last lesson he had learned. The effect of this as astonishing—young Clarke was aroused as from a lethargy; e felt, as he expressed himself, *as if something had broken within im:* his mind in a moment was all light. Though he felt indescribably mortified, he did not feel indignant: '*What,*' said he in imself, '*shall I ever be a dunce,* and the butt of those fellows' sults!' He snatched up his book, in a few moments committed e lesson to memory, got the construction speedily, went up and id it, without missing a word, took up another lesson, acquired it most immediately, said this also without a falter, and in the urse of that day wearied the master with his so often repeated turns to say lessons. Nothing like this had ever appeared in e school before. The boys were astonished; admiration took the ace of mockings and insult, and from that hour, it may be said om that *moment,* he found his memory capable of embracing every bject that was brought before it, and his long continued sorrow s turned into instant joy!

"For such a revolution in the mind of a child, it will not be sy to account. He was not *idle,* and though playful never wished indulge this disposition at the expense of instruction—his own t incapacity was a most oppressive burthen; and the anguish of

his heart was evidenced by the tears which often flowed from his eyes. *Reproof and punishment* produced neither *change* nor *good*, for there was nothing to be corrected to which they could apply. *Threatenings* were equally unavailing, because there was no wilful indisposition to study and application; and the fruitless *desire to learn* shewed at least the regret of the want of that ability for the acquisition of which he would have been willing to have made any kind of sacrifices."

This ability, we repeat, was strangely acquired. It was not by slow degrees, as in ordinary cases, that he acquired this power; it was a creation rather than a revolution. There was no conquest over inaptitude and dulness by gradual and persevering conflict; the power seemed generated in a moment, and in the same period there was a transition from mental imbecility to intellectual vigour, and without the operation of extraordinary means or excitements. "The reproaches of his school-fellow were the spark which fell on the gunpowder and inflamed it instantly. The inflammable matter was there before, but the spark was wanting." This would be a proper subject of investigation for the mental philosopher.

This circumstance has been the more particularly detailed because the doctor ever considered it as one of the most important circumstances in his history; and often mentioned it as a singular providence which gave a strong characteristic colouring to his subsequent life.

It is a little remarkable that, from the instances already noticed, two widely different motives stimulated young Clarke at two different times to the acquisition of learning. In the first instance, commendation was the successful motive; in the second instance reproach. This is certainly a singularity. Perhaps the truth is, that both methods may at different times act as stimulants to the same person. It was so at least with Adam Clarke.

But it must not be imagined that from the acquisition of the ability to commit the Latin to memory, young Clarke found no difficulty in cultivating his mind in the acquisition of knowledge. He ever found an *initial* difficulty to comprehend anything; and till he could understand in some measure the reason of the thing, he could not acquire the principle itself. Some persons apprehend a subject at first sight, and know as much of it in a short time as ever they know after; but Dr. Clarke was slow in apprehension, and proceeded with great caution till he understood and was sure of his principles, and then he proceeded with vigour, endeavouring to push those principles to the utmost of their legitimate consequences. Arithmetic was one branch of knowledge in which he never made any great progress, simply because unable to comprehend its leading principles.

The love of reading was intense and unconquerable in Adam

Clarke. It was in him indeed quite a passion; and to gratify it he would undergo any privations, and submit to any hardship. The pence he received for being a good boy, and doing extra work, he carefully expended in the purchase of interesting books. His early purchases comprised penny and two-penny histories, six-penny books were rarities for him. In this way he obtained a little library, which to him was exceedingly precious; for his books were his companions. Every vacant hour was spent in their company, and to gain time he sometimes abridged the necessary hours of sleep. Childish histories, tales, and romances were the first subjects of his study. The following short list of his books I give as a curiosity:—

The famous and delightful Histories of Tom Thumb, Jack the Giant Killer, Jack Horner, Thomas Kickathrift, the Babes in the Wood, Robinson Crusoe, the Fairy Tales, Peruvian Tales, Arabian Nights' Entertainments, the Destruction of Troy, A Groat's Worth of Wit for a Penny, the Pilgrim's Progress, the Holy War, Æsop's Fables.

Such were the humble materials which served as a foundation, certainly very unpromising, for one of the most select and valuable private libraries in the kingdom.

"From small beginnings mighty fabrics rise."

In the present day and according to the present mode of education, most of these books would be proscribed, as calculated to vitiate the taste and give false impressions of life—especially books of enchantment, chivalry, &c. But though it may not quadrate with certain received maxims, it should be observed, that it was such reading as this that gave Adam Clarke his literary taste, and bent his mind to literary, philosophical, and Bibliothecal pursuits. "Had I never," he has been known to observe, "read these books, it is probable I should never have been a reader or a scholar of any kind: yea, I doubt much whether I should ever have been a religious man. Books of enchantment, &c., led me to believe in a spiritual world, and that if there were a devil to hurt, there was a God to help, who never deserted the upright; and when I came to read the Sacred Writings, I was confirmed by their authority in the belief I had received." Allowing the utility of such works in the case of Dr. Clarke, nevertheless, as books for children teaching the existence of a Divine Being and an eternal state without any injurious tendency are in these days obtainable for a few pence, we think they should be preferred to those to which Dr. Clarke acknowledges himself indebted in the days of his boyhood. Parents who give their children books (and they should do so by all means), should seek to give them the best and most useful kind.

While a mere lad of eight or nine years of age, Adam composed a satire on one of his school-fellows, with whom he had disagreed on no very sufficient grounds. The poem consisted of 175 verses, and was all composed one Saturday afternoon, after the breaking-up of school. Some fragments only remain, of which we present a specimen. It was entitled,—

THE PARALLEL. A POEM;

Or, Verses on William W—h—n, of Portglenone, in the county of Antrim, describing the base extraction, high insignificance, and family connexions of the said William W—h—n, alias "Pigmy Will."

But now, my muse, for to be brief,
On Willy's acts turn o'er a leaf.
The Pigmy people did declare
With race of *Cranes* a dreadful war;
And urg'd them with their winged might
To meet them on the field to fight.
The *Cranes*, not daunted at this news,
Ne'er doubting that they'd soon confuse
This reptile race, void dread or fear,
Unto the battle they drew near.
Our *Pigmy* with his little page
A fearful crane did soon engage:
She tore their face with beak and nail,
And dealt her blows as thick as hail.
In minutes three the page was kill'd;
And Will, being well in running skill'd,
Took to his heels t' avoid disgrace,
And shun the rage of cranish race.
But Fortune's smiles, that wait the brave,
Beam'd not, our hero fleet to save;
For soon, alas! he fell flat down.
The crane, observing him in swoon,
Clutch'd, and lift high up in the air,
Having fast hold of poor Will's hair.
At this unhappy change of place,
Will made a haggard, rueful face;
And earnestly desired to be
Rid of his potent enemy.
The crane fast sped, now high, now low,
With her poor caitiff screaming foe;
Till coming o'er Portnegro town,
She loos'd her fangs, and let him down;
And he, poor wight, like old king Log,
Came plump directly to a bog."

These are not bad verses for a mere boy. He was indebted, of course, to his reading for many of his classical allusions. The story of the Pigmies and the Cranes may be seen in Homer, Pliny, and Juvenal. But, it may be asked, how could young Clarke at this age get the information which enabled him to make the above classical allusions? It may be answered, that he was now learning, and was particularly fond of classical history; and, having procured an old copy of Littleton's Dictionary, he made himself, at a very early age, entire master of all the proper names; so that

ire was neither person nor place of note in the classic world of ich he could not give a ready account.

The next ten years were spent in the pursuit of knowledge and the acquisition of a trade. His studies during this time ibraced such subjects as magic, alchemy, and music. Towards ɜ close of this period he was converted to God principally through ɜ pious instructions of his mother and the ministrations of the ɜthodist preachers. The principles of the Christian religion now ɜeived his serious and profound attention. He drew up for himf a religious creed with no other assistance than the New Tesnent, which was found afterwards to be almost the identical creed the Methodists, and which during his life he never saw occasion alter. He was wont to say, "I have not received my creed m man nor by man."

The conversion of Clarke proved quite an intellectual stimulant his mind. Indeed "the immediate consequence of his spiritual ancipation was intellectual enlargement. Emulation, as we have ɜn, overcame that native stolidity which made him incapable of ɹuiring without difficulty the first rudiments of learning; but he ɾer manifested much quickness of apprehension or expansion of nd, until he had entered into the liberty of the sons of God." ough he could not well enter into the spirit of Lucian and venal, which he then read, yet he was surprised to find how ɜy, in comparison of former times, learning appeared. Difficuls seemed to have vanished, and learning appeared now little more him than an exercise and cultivation of memory. He has been en heard to say, "After I found the peace of God to my conence, and was assured of my interest in the Lord Jesus, I believe nay safely assert that I learned more in one day, on an average, ɯ formerly I could do, with equal application, in a whole month. ıd no wonder; my soul began to rise out of the ruins of its fall, the favour of the Eternal Spirit. It was not on the affections or ɜ passions this Spirit worked; but upon understanding, judgnt, and will: these being rectified and brought under a Divine luence, the lower faculties came on in their train, purified and ined. The change in my heart was the effect of the change in ɾ immortal spirit. I saw, from my own case, that religion was ɜ gate to true learning and science; and that those who went ough their studies without this, had, at least, double work to do; ɨ in the end not an equal produce. My mind became enlarged take in anything useful."

The study of astronomy and natural philosophy now occupied ı attention. Learning on the highest authority that "the ɯvens declare the glory of God; the firmament showeth forth his ndiwork;" and finding that a mere inspection served only to ɔduce in him wonder and astonishment, without giving him such

information as might enlarge the boundaries of knowledge, he greatly desired to gain some acquaintance with the science of astronomy. Dr. Derham's incomparable work, entitled Astro-theology, lent him by a friend, and a small but excellent achromatic telescope, given him by another particular friend, with the aid of the Bible, enabled him to gain some knowledge of the heavenly bodies; while Ray's "Wisdom of God in the Creation" gave him still more particular information, and was the means of directing his mind to the study of natural philosophy.

When an apprentice, a singular circumstance occurred, which seemed for a time to put a stop to all his intellectual pursuits. He was strictly conscientious, and from fear of offending God he lapsed into a state of morbid veracity. He analysed and balanced his words, so as that he might speak nothing but what was strictly true; insomuch that at last everything appeared to him to be hypothetical, and doubtfulness in everything relative to himself took place. This had a very awful and indeed almost fatal effect upon his memory; and so much afraid was he lest he should say anything that was not strictly true, that on many subjects he would not acquire full information, that he might no longer affirm or deny anything. When he had gone an errand, and returned, he gave in to his employer the most embarrassing account.

"Adam, have you been at ——?"

"I think I have, sir."

"Did you see Mr. ——?"

"I believe I did."

"Did you deliver the message?"

"I think so."

"What did he say?"

"I cannot say: I am not sure that he said so and so, if I have ever been there and seen him; and I am not sure that he did not say what I think I have just now told you."

"Why, Adam, I cannot tell what you mean! Pray be more attentive in future."

After some time, the empire of doubt became so established, that he appeared to himself as a visionary being. In this state he continued for three weeks, which appeared like three centuries, when he was delivered from it in a prayer-meeting. But its effect upon his memory was never effaced. "From that day to this," he observed in after life, "my memory has been comparatively imperfect—much inferior to what it was before." He never afterwards had a memory for verbal minutiæ, which, as he expresses, was perhaps a wise dispensation of a kind Providence.

We will now follow him to Kingswood School, where he awaited the arrival of Mr. Wesley for his appointment to the Christian ministry. A circumstance occurred there which had considerable

influence upon his literary career. One day working in the school garden, he found a half-guinea, which, though destitute of money himself, he handed to the governor of the school, who engaged to make inquiries for its owner. The classical tutor owned to having lost a half-guinea, but as he could not identify the one found, he refused to receive it; and the governor, not liking to retain it himself, returned it to the finder. Now upon this hangs a tale. The tutor was about to publish a Hebrew Grammar, price 6s. to subscribers; and Adam, finding himself in possession of this sum and more, requested the tutor to accept him as a subscriber. To the honour of the tutor, a pious man, he accepted the poor, despised, and ill-treated Irish lad as a subscriber for his Grammar; and when a copy reached Adam, who had then become a Methodist preacher, he commenced the study of Hebrew. Remarking on this circumstance afterwards, Dr. Clarke said, "Had I not got that Grammar, I probably should never have turned my mind to Hebrew learning; and most certainly had never written a Commentary on Divine Revelation! Behold how great matter a little fire kindleth!"

True to his intellectual bias, he immediately on entering the ministry in Bradford Circuit, gave himself most diligently to the cultivation of his mind in useful knowledge. In the languages he could make but little advancement, owing to his itinerant mode of life, and the many arduous duties belonging to the work of a Methodist preacher.

Here, however, a circumstance took place, which, through his inexperience, had nearly proved ruinous to the little knowledge which he had already acquired, and might utterly have prevented all future accessions to his little stock. The circumstance was this. In the preachers' room at Motcombe, observing a Latin sentence written on the wall in pencil relative to the vicissitudes of life, Adam wrote under it three lines from Virgil, corroborative of the sentiment. The next preacher that followed him in this place, seeing the above lines, which he could not understand, nor see the relation they bore to those previously written, wrote under them the following words:—

"Did you write the above to show us you could write Latin
For shame! Do send pride to hell, from whence it came. O, young man, improve your time, eternity's at hand."

These contemptible words, from an equally contemptible man, had a very unfriendly effect on the inexperienced and simple heart of Mr. Clarke, threw him into confusion, and in a moment of strong temptation he fell upon his knees, and solemnly promised to God that he would never meddle with Greek or Latin as long as he lived. When he next saw the preacher he expostulated with him on the publicity given to the reproof. "Why," said he, "did you not tell me privately of it, or send the

reproof in a note?" "I thought what I did was the best method to cure you," replied this vain ignoramus. Mr. Clarke then told him what uncomfortable feelings it had produced in him, and how he had vowed to study literature no more. Whereupon he applauded his teachableness and godly diligence, and solemnly assured him that "he had never known any one of the learned preachers who was not a conceited coxcomb," &c. A lapse of four years, however, saw this rash vow, very properly, broken, through a little advice from Mr. Wesley. Then, falling on his knees, as before, Adam Clarke begged God to forgive his rashness, and in mercy to undo any obligation which might remain, because of the solemn manner in which it had been made. He left the throne of grace with a conviction that he had done wrong in making the vow, and that he had done right in thus seeking to undo it, and experienced satisfaction of mind.

But not wishing to encumber this lecture with too much detail, the doctor's matured literary life will not be sketched so minutely as the initial stages of it have been. We may observe here, however, that at this period his studies embraced the Hebrew, Greek, Latin, French, and Syriac, languages, natural philosophy, chemistry, &c., and may add that while stationed in Dublin, he entered himself a medical student in Trinity College, and attended several courses of lectures, whereby he obtained a sufficiency of medical knowledge to serve his own large family in all common cases, and to keep what he ever considered the bane of families, all apothecaries, from his door.

Whatever subject of study he took in hand, he commenced with the elements or principles. In his study of Greek he used Grabe's edition of the "Septuagint," wishing to see how it differed from the Hebrew text, and when differences appeared he generally noted them in the margin of a quarto Bible. Writing occasional notes on his readings, &c., was a common exercise, and certainly a very useful one. "My chief time for study," says he, "is from five in the morning till ten; and after five in the evening;" his hour for retiring to bed being ten o'clock.

No minister of the Gospel can exercise his profession properly without book learning. A library to a minister, "who is a workman that needeth not be ashamed," is essential to his intellectual efficiency. Adam Clarke collected together a large, valuable, useful library. The printed works occupied four rooms, exclusive of a dressing room which took the surplus stock. There were from eight to ten thousand volumes. As may be presumed in such a number works on almost every branch of literature, science, and art were found. There were few, very few, volumes of sermons, and for the library of a great English divine, a small proportion of English theological works. But, on glancing along the shelves the

pure Word of God was to be found in its original tongues; and almost every other work, whether of criticism, history, or what else that in any way tended to illustrate its pages. The fountain and the stream were seen in every direction; the latter not systematized in sermons and bodies of divinity, but in the tomes of the greatest scholars and most accurate critics. Great numbers of these works were rare and costly. At the sale, after his death, some fetched the great price of £20, £30, £40, and one realized no less than £63. Ten days were occupied in the sale of the printed books alone, and £3,200 was the amount which they produced.

The manuscript library was also a vast collection, numbering 625 manuscripts in all; of these, some of them in two and three volumes, 281 were European, embracing, as to subject and language, Hebrew, Greek, Icelandic, Irish, French, Italian, &c., comprising classics, grammars, vocabularies, missals, breviaries, versions, portions of, and commentaries on, the Scriptures; and others treating on alchemy, philosophy, theology, history, heraldry, poetry, &c. The whole of this library was left to Dr. Clarke's youngest son, who afterwards had it sold by public auction in London. The four days' sale realized £1,804 5s.: the MS. Bible, translated into the English language by Wicliff, in 2 vols., fetched no less than £100.

His museum comprised ancient monuments and mosaics, a valuable collection of minerals; numerous ancient coins in gold, silver, and copper; a cabinet, containing a very large collection of red antique sulphur casts, Indian, Burmese, Egyptian, and Chinese idols and figures, in bronze, wood, and stone, numerous Chinese drawings and paintings, Hebrew rolls, Singaleze, and Persian MSS., several fac-similes of ancient charters, maps, and charts; a powerful five feet telescope, a capital sextant, two magnets, an instrument to illustrate a series of lectures on mechanics, model of a steam carriage, large compass, Hadley's quadrant, &c. The sale of the museum embraced two days and realized a considerable sum of money.

How Adam Clarke with his slender means to start with, and his often comparatively straitened means at different periods of his life, became possessed of works and collections of such value, will be matter of some surprise to many. The following particulars may afford a solution:—1. After he became an author, his pen often furnished him with the "needful." 2. He was always on the look-out. 3. His talents and character procured him many friends, and he had works occasionally presented to him. 4. He was the warm friend of Mr. Baynes, bookseller, Paternoster Row, who being in the habit of visiting the continent, and purchasing largely and often cheaply, valuable foreign works, gave the Doctor the first chance of selection, without being at all exorbitant in his

charges. 5. Probably he did, as he advised others to do, "Lived thin," and thus "raised the wind." In his early student days, however, he felt and complained of his want of books. A somewhat amusing anecdote is told of the doctor's dispatch in making a book he wished for his own. A catalogue of books having been sent to him late one evening, he immediately looked over it, and saw advertised for sale the first edition of "Erasmus's Greek Testament." Early on the following morning he went off to the bookseller's, and purchased the work. A few hours afterwards a well known literary character, the late Dr. Gossett, went also to Paternoster Row, with the intention of procuring it, but the book was gone. Finding by whom it had been bought, he called on Dr. Clarke, and requested a sight of it, observing, "You have been very fortunate Dr. Clarke, in having obtained this work, but how you got it before myself, I am at a loss to imagine; for I was at Baynes' directly after breakfast and it was gone." "But I was there before breakfast," replied Dr. Clarke, "and, consequently, doctor, I forestalled you."

We would here take occasion to say that every man should have a library according to his means. What a reflection on a man's intelligence to have no books. Is there intelligence where there is the absence of literature? I presume very little. Literature is as essential to a healthy mind as bread is to a healthy stomach. It is a poor excuse that you have no time to read: then make time. You have time to procure food for the body, you may have time to procure food for the mind. Dr. Watts says, "The mind is the standard of the man." There is true philosophy in this line. Seek then food for the higher as well as lower part of your being. Books are cheap and within the reach of most who will strive to possess them: and those few who are too poor to purchase can have them lent them for a fraction, or for nothing. We advise every young man to furnish a nice little library before furnishing a house, to seek for himself a study before he take to himself a wife.

But Dr. Clarke was not a mere echo of his library. That he used his books extensively is true. They were carefully read and pondered, some of them profoundly studied, numbers frequently referred to in his researches for biblical information; but he was no mere copyist. He employed them as tools and nothing more. Dr. Clarke was a great man without his books out of his library. "Do you know your lesson, sir?" enquired a schoolmaster of a pupil. "Yes, sir." The master took the book to hear it. "Why don't you proceed?" said he to the boy. "Please, sir, I can't say it without the book." Dr. Clarke was not merely great with his books, but great without them. As an instance of this truth we may state that he preached in the latter part of his life 5,000 sermons on all kinds of subjects, and on a great variety of occa-

ons without knowing beforehand one single sentence that he ould utter. "And were I," said he, "to preach before the king, the two universities, I must preach in this way or not at all." o man walking on stilts in the literary world could have done is.

Of the authorship of Dr. Clarke most of you are aware. He as a great author, *i.e.*, published many works, original or edited. is ability for this was questioned by himself in early life. In a tter to his future wife he says, "For my own part, I am well sured I shall never make an author. Were there no other asons, my ideas flow too quick for the slow process of black upon hite. The thought, therefore, I entirely relinquish." The ews of the young man and the matured man, however, differed. hen he was a child he thought as a child; but when he became man he thought as a man.

It is no part of our design to attempt a critical review of Dr. arke's numerous works. Our simple object is to point out his erary labours as an encouragement to young men in humble circumstances to pursue literary pursuits and projects. We, therefore, simply furnish the following list of the doctor's works, which ntains the chief, perhaps all, that added to his reputation as a riter. Two or three small pieces which he published are not ecified.

"A Dissertation on the Use and Abuse of Tobacco."

"A Bibliographical Dictionary; containing a chronological count of the most curious books in all departments of literature, om the infancy of printing to the beginning of the nineteenth century. To which are added, an Essay on Bibliography, and an ccount of the best English Translation of each Greek and Latin lassic. 6 vols.

"The Bibliographical Miscellany; or a Supplement to the Bibliographical Dictionary, down to 1826. 2 vols.

"Baxter's Christian Directory, abridged." 2 vols.

"Claude Fleury's History of the Ancient Israelites; with an ccount of their manners, customs, &c." With a Life and fine portrait of Claude Fleury.

"The Succession of Sacred Literature; in a chronological arrangement of authors and their works, from the invention of alphabetical characters to the year of our Lord 345. Vol. 1st.

"Shuckford's Sacred and Profane History of the World connected; including Bishop Clayton's Strictures on the Work." Embellished with a set of maps. 4 vols.

"Sturm's Reflections: translated from the German." 4 vols.

"The Holy Scriptures, &c.; with a Commentary and Critical Notes. Designed as a help to the better understanding of the Sacred Writings. 8 vols.

"Harmer's Observations." 4 vols.

"Clavis Biblica; or a Compendium of Scripture Knowledge."

"Lives of the Wesley Family."

Three volumes of sermons, besides several single discourses and detached pieces; and many anonymous articles in the "Classical Journal," in the "Eclectic Review," and in various other respectable journals.

To these may be added the new edition of Rymer's Federa, in folio, on which he spent ten years under the Record Commission.

Our time will only allow us to furnish you with a few interesting particulars concerning Dr. Clarke's largest and best work—the Commentary.

"It was in course of publication during fifteen years. It was begun, continued, and ended with prayer. It was completed in the year 1826, and will for ever remain a monument of the author's genius, wisdom, learning, knowledge, and piety." His object in the publication is thus expressed by himself: "I do not pretend to write for the learned; I look up to them myself for instruction. All the pretensions of my work are included in the sentence that stands in the title; it is 'designed as a help to a better understanding of the Sacred Writings.'" A modest pretension certainly! But who that has consulted this great work will not pronounce it a work for other than the illiterate?

In the arduous labour of its preparation, Dr. Clarke had no assistants, not even a single week's help from an *amanuensis;* no person to look for common places, or refer to an ancient author, to find out the place and transcribe a passage of Greek, Latin, or any other language, which his memory had recalled, or to verify a quotation;—the help excepted which he received in the chronological department from his own nephew. "I have laboured alone," says Dr. C., "for nearly twenty-five years previously to the work being sent to the press, and fifteen years have been employed in bringing it through the press to the public, and thus about forty years of my life have been consumed."

The work was truly arduous. Repeatedly Dr. Clarke was ready to despair finishing it, and as often regretted that he had ever commenced it alone. An extract of a letter from Dr. Clarke to Mr. Roberts, of Bath, will serve to show what labour and anxiety the work cost him. He says, "Joshua's sun and moon's standing still kept me going for nearly three weeks. That one chapter nas afforded me more vexation than anything I ever met with; and even now I am but about half-satisfied with my own solution of all the difficulties, though I am confident I have removed mountains that were never touched before. Shall I say that I am heartily weary of my work, so weary that I have a thousand times wished I had never written one page of it, and am repeatedly purposing to

it up. No man should undertake such a work alone; and I no soul to help me." And then in a letter to the Duke of ex he further states it to have been a labour "which, were it o commence, with the knowledge he then had of its difficulty, ons of silver and gold could not have induced him to under- "

ltimately the great work was finished, but not till it had had twice laid aside from indisposition, and once on account of a en rise in the price of paper. The doctor wrote the last sentence while on his knees, and when he had written it he poured out eart in thanksgivings to God who had preserved his life, and led him to bring his labours to a happy close. During the noon he came into the parlour, and, without speaking to any beckoned to his youngest son, and, taking him into the hall, "Come with me, Joseph; I wish to take you into my study." oon followed, when Dr. Clarke opened the door, and pointed s large study-table and the stand on the right hand, cleared of heir folios, &c., and nothing remaining on either but his study e: "This, Joseph," he exclaimed, "is the happiest period I enjoyed for years. I have put the last hand to my comment, ve written the last word of the work; I have put away the as that would remind me of my bondage, and there (pointing ie steps of his library ladder) have I returned the deep thanks grateful soul to the God who has shown me such great and inued kindness. I shall now go into the parlour, tell my good to the rest, and enjoy myself for the day."

r. Clarke's love of the antique was intense. An old coin or ld MS. delighted him much. Writing to one of the Methodist chers on the Shetland Mission, he remarks, "See that you pick ip some curious piece of antiquity, were it but the Horn Book of which Adam and Eve taught Cain and Abel their alphabet." here is much humour in the following account of his decipher- an Egyptian inscription in London. The account is taken from ter to his wife. "I have, through the medium of Mr. Baynes, an interview with the secretary of the Royal Society of Anti- ians, who informed me that they had just received from Egypt rious stone, with a threefold inscription; one hieroglyphics, the r Greek, and the third utterly unknown. He offered to take o the society's apartments in Somerset House, and show it to 'all,' he continued, 'of the literati of the metropolis have to see it, several members of the Asiatic Society, the famous scrit scholar, Charles Wilkins, F.R.S., &c., &c., and not one hem can find out the matter of the stone nor the third inscrip- . Sir, it pours contempt upon all modern learning, and is a uage that has been utterly lost. As the Greek inscription rs that it relates to the deification of one of the Ptolemies, it is

evidently several hundred years older than the Christian era; however, if you choose, sir, you shall have the privilege of seeing it.' He seemed to treat me with such a more than *quantum sufficit* of hauteur, that I really did not wish to lay myself under so much obligation, however, I endeavoured to thank him in the best manner I could. He then said, 'If you are conversant in Greek, I can repeat part of the last lines of the Greek inscription to you.' I bowed and said nothing. He then began, and interpreted as he went on. Among many things, he said, 'The stone is so hard that no instrument we have could cut it; and the inscription itself points this out, for the decree is, that it should be cut on a hard stone.' Adam Clarke,—'Sir, I do not think, whatever quality the stone may be of, that στεπεος (stepeos) here signifies hard; its ideal and proper meaning is firm, and it probably refers to the local establishment of the stone; it means to be set up firmly in an obvious place.' He was not willing to give up his own opinion, but he would not maintain it: the interview ended.

"On Saturday morning I called on Mr. Baynes, and found the doctor had been there again enquiring for me, and wishing me to meet him there at twelve o'clock, and he would take me in a coach to Somerset House. I appeared indifferent about it; however, Mr. B. and Mr. N. pressed me so much to accept the offer, for they wished to have a peep also, that I consented to go.

"The doctor came precisely at the appointed time, and behaved himself with less stiffness; we entered the coach and drove forward. The conversation was chiefly about the 'stone, and its indescribable inscription, with the contempt which it poured on the learning of the most learned,' &c., &c. He talked also about Persian, and 'assured me that we had derived many English words from it,' and mentioned some. I mentioned others. I soon had the ground to myself. Arrived at Somerset House, we entered, and I was led to the apartment were the stone was.

"*Doctor.*—'Here is this curious and ancient stone, which, sir, Sydney Smith took from General Menou, and which he valued so much that the French Government endeavoured to make the restoration of it one part of the definitive treaty.'

"I had only begun to look at the stone when the member who is employed in making out the Greek inscription came in, I suppose by appointment. I viewed it silently for some time.

"*Doctor.*—'Well, sir, what do you think of it?'

"*Adam Clarke.*—'Why, sir, it is certainly very curious.'

"*Doctor.*—'What do you think the stone is? Some suppose it to be porphyry, others granite, but none are agreed.'

"*Adam Clarke.*—'Why, sir, it is neither porphyry nor granite, it is basaltes.'

"*Doctor.*—'Basaltes, think you?'

"*Adam Clarke.*—'Yes, sir; I am certain it is nothing but basaltes, interspersed with mica and quartz. I pledge myself it will strike fire with flint.'

"This produced some conversation, in which the other gentlemen took a part; at last my opinion became current. I then measured the stone, and the doctor finding I was doing it *secundem artem*, was glad to take down the dimensions. Then the 'unknown inscription' came into review.

"*Adam Clarke.*—'This inscription is Coptic, and differs only from the printed Coptic in Wilkins' Testament, as printed Persian does from MS.'

"Dr. Woide's Coptic Grammar was brought out of the library, and I demonstrated my position. Thus in a few minutes was delivered into their hands a key by which the whole may be easily made out." And let us add, thus Adam Clarke, a plain Methodist preacher, without a literary name, and without any diploma, did what the most learned had failed in accomplishing.

Allusion has been made to "Rymer's Fœdera," a new edition of which Dr. Clarke was employed under His Majesty's Commissioners of the Public Records to prepare. The commissioners had for seven years been unable to obtain a person qualified to undertake this work, and having had their attention called to Dr. Clarke, directed John Caley, Esq., their secretary, to wait on him. He did so, and the following account of the conference is given in Dr. Clarke's own words.

Mr. Caley.—"Mr. Clarke, I am desired to call on you to know whether you would be willing to undertake a work in which His Majesty's Government would wish to employ you?"

Adam Clarke.—"Pray what is it in which His Majesty's Government could employ so obscure an individual as myself?"

Mr. Caley.—"Sir, I am not at liberty to specify it at present."

Adam Clarke.—"Then, sir, I can give no answer, because I know not whether I have (and very probably I have not) the requisite qualifications for the work."

Mr. Caley.—"Sir, those who have sent me have no doubt of your qualifications. The work is confidential; but I can say no more at present than that it requires the habits of a Christian, a scholar, and a gentleman."

Adam Clarke.—"Why, sir, I may very reasonably doubt whether I have any of these qualifications in an adequate degree; all I can say is, if there be any way in which, in addition to my present sacred duties, I can serve my king and my country, it must be my duty to embrace it; but as I know not the nature of the work, nor the abilities and time it may require, I cannot give any particular answer."

Mr. Caley.—Mr. Clarke, your answer is sufficient; I shall report it, and you may expect to hear from me again shortly."

Accordingly within a few days Dr. Clarke received a note from Mr. Caley, wishing an interview, at which he informed the doctor what the work was. The doctor tried to excuse himself on the ground of general unfitness, but Mr. Caley smiled and said, "Mr. Clarke, you will have the goodness to try."

It should not be omitted that, previously to engaging in this business, he laid the whole affair before the Committee of Preachers at City Road, and begged their advice. It is quite amusing to read what passed among them. Some said, "It will prevent your going on in the work of the ministry." Others, "It is a trick of the devil to prevent your usefulness." Others, "It may rather be a call of Providence to greater usefulness than formerly; and seeing you compromise nothing by it, and may still preach, &c., as usual, accept it in God's name." Others, "If Mr. Wesley were alive he would consider it a call of God to you, and so close in without hesitation." "Thus there was a division among them." Dr. Clarke ultimately accepted the post till such a time as the commissioners could procure another person, which, however, they did not for ten years, when, after repeated resignations, he finally relinquished the work—a work which he had performed to the satisfaction of His Majesty's Government.

The literary character and ability of Dr. Clarke imposed upon him great labours and brought him great honours. We shall only indicate them. He was a member of the committee of the British and Foreign Bible Society, the Librarian of the Surrey Institution, the Founder and President of the Liverpool Philological Society, the Tutor of two Budhoo priests in the Christian religion, one of the trustees for John Wesley's literary remains, a Fellow of several learned societies, and was without fee or any expense made an M.A. and a D.C.L. by a Scottish University.

There is one feature in the doctor's literary life deserving remark before we close, viz., that he never ceased being a student. In a sermon at Frome, preached only a few days before his death, he alluded to this fact. "Fifty years," said he, "have now passed since I first came to this place preaching the unsearchable riches of Christ. Since that time I have been always learning; I have studied my own heart, and there is yet work there to be done. And now, my brethren, I come again before you; my hairs are now grey, yet I acknowledge it as my proudest boast, that Adam Clarke is still a learner at the feet of his Master." Such an example is worthy of universal imitation.

Adam Clarke, the divine, the preacher, the scholar, the critic, the commentator, the sub-commissioner, the Christian, lived seventy-two years, and he died at twenty minutes after eleven o'clock, on Monday night, August 26th, 1832, at Bayswater, London, whither he had gone on the Saturday afternoon previous, to be ready to preach on the Sabbath.

"My dear doctor," said Mr. Hobbs, with Christian tenderness, a little before his death, "you must put your soul into the hands of your God, and your trust in the merits of your Saviour."

The faint reply was, "I do; I do."

Thus resting on his Saviour, Adam Clarke passed away from earth to heaven. How will he shine in that land of glory! How many precious souls have been saved by his ministry and biblical writings! And how many more will yet be saved, who can compute? His commentary is an immortal work; and hence he being dead yet speaketh. The lecturer acknowledges that he has repeatedly been instructed and blessed by the writings of this great and good man, and not the least motive for the selection of the doctor's literary life and labours as the subject of this lecture is a deep desire to do a little honour to one for whose writings he has much love and to which he is much indebted.

I desire in conclusion to remind you of the lessons, or some of them, which this sketch of Dr. Clarke obviously teaches.

1. *Poverty of circumstances need be no effectual barrier to the acquisition of knowledge.* Adam Clarke was the son of a poor schoolmaster, and was obliged to learn his lessons one day, and to farm the next. Before he had reached his teens his parents were reduced to very straitened circumstances. And yet we have seen that he became a great scholar. Many of us are poor, and may feel our circumstances a great barrier to our literary progress, but let us not despair. Poverty is not an impassable barrier, and knowledge may be acquired under its difficulties. Only let us be resolved on attaining knowledge, and perseverance will do much. If we cannot get all the works we wish, let us be thankful we can get some, and like good scholars let us use the tools we have at command to the best advantage. Be encouraged, sons and daughters of the poor, by the example of the poor Irish schoolmaster's lad.

2. One lesson taught us is *that early hebetude may be conquered to a great degree at least.* It is possible that you, my young friends, may find in commencing a study a considerable amount of dulness, a stupidity which may discourage you and induce the thought that you shall never make anything out. Perhaps all scholars have been thus affected, more or less. But this hebetude may be conquered. "Tom Jack's lad," in the tales of the Wesleyan Methodists by Uncle Saul, was sure that he should never be able to learn his letters on the sight of the book which his kind instructress brought as his lesson-book.

"What a lot o' stuff; I can ne'er mind all that," said Tom.

"Can you remember twenty-six names?" inquired the lady.

"Yees, we've got fifty chaps here, and I knows them all."

"Well, in this book there are only twenty-six letters."

"Only twenty-six!"

Tom thus was induced to try, and soon he learnt his letters, and to spell. He conquered his dulness and ultimately became an intelligent and wealthy man. Adam Clarke in early life was dull in acquiring knowledge, but he succeeded. If I am addressing any inapt scholars to-night, I would say, try to understand the principles of what you wish to study, and if you cannot retain the exact words or phraseology in your memory, never mind so long as you have an understanding of the principles. Labour on, and perseverance will be crowned with success.

3. *Self-education is possible, and may accomplish much in the world of letters.* If an example of this truth is needed, I point to Adam Clarke. When he left school 'tis true he had a moderate English and Latin education, but of oriental and Biblical learning he knew nothing; and indeed very much of his Latin was forgotten, so that when he again took up the study he had to commence as a novice. Perhaps but few men who have been self-educated, have reached such a pinnacle of literary fame as Dr. Clarke; he was a marvel, a prodigy. Nevertheless, all may attain to some degree of literary excellence, and we do hope that the illustrious example of Adam Clarke will stir up many to attend to their own education. What though you cannot be a sun, if you are a star of the first magnitude, it will be better than being an opaque body, neither giving light nor heat.

Lastly. Religion is a principal auxiliary to the acquisition of learning and science. It was such in the case of Adam Clarke. After his conversion he learned more in a day than previously on an average he had done in a month. Religion operates favourably upon our mental nature. It does not make our mind anew, but it brings new principles, and motives, and purposes to operate upon it, and from their nature a new mental order of being is induced. We have the same minds, but they are purified, and they think in harmony with our new spiritual life. There have been great scholars without religion, but there have not been greater scholars than those possessed of religion. Religion in the soul of man is the greatest moral force that can be possessed; and it influences and controls in great measure the entire man. Would you make learning as easy as possible, then we say get religion. Be religious students. Make all your studies subservient to the elucidation of God's Holy Word, and to the preparation of your soul for a heavenly state. But beware of the false notion that religion is a royal road to learning. Don't think that in gaining religion you have gained all knowledge; that you have nothing to do but go to bed some night an illiterate clown and rise in the morning a very philosopher. With religion you must adopt the same means to gain knowledge as without; the only gain religion is of is that it makes the acquisition easier and perhaps speedier. And allow me to add that

as religious young men you should be studious. The best class of society, because religious, you ought to be the wisest class, or seeking to be. I wish you to occupy an honourable intellectual position, and shall be glad if the efforts of the improvement class, under whose auspices this lecture is delivered, do in any measure promote it. W. W.

ART. II.—*The Necessary Existence of God.* By WILLIAM GILLESPIE. London: Longman and Brown.

The Deity. By WILLIAM COOKE, D.D. London: Hamilton, Adams, and Co.

IT has been stated by some divines that all attempts to prove the existence of God are little better than trifling; for as a fundamental belief it does not admit of demonstration, but must be taken for granted. The authors named at the head of this paper have thought otherwise. Their patient and pains-taking labours show that they not only considered the Divine existence could be demonstrated, but also that to attempt its demonstation was a work of importance. If God exists, it seems reasonable to suppose that evidence demonstrative of his existence is within our reach. This is still more obvious when we consider that God is declared to be the subject of all theology, and the supreme object of all religious affection and homage. How necessary, then, that we not only know that God is, but have an extensive and correct knowledge of the evidences by which the postulate is maintained. It is not sufficient merely to assert that God is, because a sceptic may reasonably demand evidence, and every intelligent Christian ought to be able to meet this demand. He who believes any truth without reasonable evidence is guilty of folly, and he who asserts there is a God without being able to advance the reasons upon which the assertion is based, is far from being prepared to meet the demands of this active and doubting age. Men are required who can not only boldly proclaim, but also ably defend the truth. There are, it is to be feared, many who, if called upon by an ingenious sceptic to give a reason for their faith in the Divine existence, would find it a difficult task to comply; for they have never formed an acquaintance with the various modes of argument pursued in establishing this foundation truth. We do not wish to be understood as affirming that theists ought to give attention to every fanciful and groundless objection which their opponents may raise; but still there are objections which merit consideration, and which ought to be fairly and fully refuted. Many antitheists are far from being feeble in argument, but we see no reason why any theist ought to be inferior to them in dealing with the grave question at issue.

It is a mistake to suppose that the enemies of theism are asleep, or that they have ceased hostilities; they are still in the field, and with characteristic earnestness are seeking to extend their lines, to increase their forces, and to devise new modes of attack. As of old they "discern the signs of the times, and take counsel together against the Lord and his anointed." The public press, the lecture-room, and all available modes of propagandism are employed to advance doctrines in direct antagonism to truth and human welfare. With great cunning and winning address atheistic dogmas are diffused among the working classes of our land, their advocates "becoming all things," except messengers of light and mercy, "to all men that they may win some." The various circles of society are invaded, the most sacred things are held up to ridicule, and subtile questions are propounded which perplex the minds, and unsettle the faith of not a few. There are many who while they shrink from the extreme of antitheism, are yet perplexed by numerous doubts, which they are unable fully to suppress; such persons will gladly listen to arguments designed to remove the causes of their perplexity, and enable them to resist the dogmatic and sophistical assertions of atheists.

Many atheists are so sensual that little hope can be entertained of correcting their errors. Their atheism arises from intellectual pride and depravity of heart. This enmity of the heart blinds and deludes the judgment, and despite the most incontrovertible evidence betrays the mind into a disbelief of what the depraved heart desires were not true. Depraved feeling, not intellectual conviction, is the chief cause of atheism. Though there be little hope of leading any of this class of atheists to embrace theism, yet there are others who will undoubtedly listen to reason, and who may be convinced of their error. To offer to this class what we regard as evidence amounting to proof; and at the same time prevent others being drawn into the dismal gulf of atheism, by furnishing them with such reasons as we deem sufficient to resist the dark tide of doubt which surges against religious truth, is the end proposed in this article.

We venture to affirm that the Being of God, the great fundamental truth of theology, admits of being rationally demonstrated. In seeking to prove either this or any other truth, we must carefully attend to the laws of evidence. Some are, perhaps, satisfied with insufficient evidence, but others demand evidence such as the case will not admit of. It is unreasonable to require the evidence of the senses, and yet some say, "Let us see, hear, or handle your God, and we will then believe in his existence." One would suppose that a little calm reflection would convince these that the Infinite (supposing him really to exist) cannot possibly be an object of sense. Indeed, the human spirit, which is finite, is not an

object of sense, yet we have rational evidence of its existence. Why then ought it to be required in order to a reasonable conviction of the Divine existence that the evidence of the senses be furnished? Others require the evidence of consciousness. This they cannot have. Finney very properly remarks, "The existence of God is an inference, or affirmation of reason removed one step back from consciousness." A third party demands a logical definition of the mode of the Divine existence before they can accept the fact. Such a demand is monstrously absurd. Reason emphatically declares that the essence and mode of the Infinite Spirit is, and must be removed beyond the province of logical definition. Those who profess to believe in nothing but what admits of logical definition evince great ignorance of logic. They require to be taught what the merest tyro in logic knows — viz., that being and not being cannot be logically defined:* that there are general terms and specific differences which cannot be logically defined, will not, we think, be questioned. A logical definition must express the difference by which the thing defined is distinguished from other things. "Thus scarlet is, no doubt, a species of colour; but how shall we express the specific difference by which scarlet is distinguished from green or blue? The difference is immediately seen by the eye, but we have no words to express it."† It would be as reasonable then for those who will not believe in the being of God, because the mode of his existence cannot be logically defined, to deny the difference of colour, because that difference cannot be expressed in logical form. Analogical reasoning shows that when an objection is raised against any of the truths of religion, which may be applied with equal force against what we know to be true in the course of nature, such an objection can have no weight. The atheistic objection stated above may be urged with equal force against what we know to be true in nature; therefore it must be regarded as of no weight in the controversy. Yet, notwithstanding this, antitheists say they cannot believe in the being of God, because of its incomprehensibleness. All that we ask of them is that they would apply this adopted rule of faith in all other instances, and they will stand self-refuted. Can they comprehend the pure principles of animal and vegetable life? or understand how the same soil, atmosphere, and sunshine produce at the same time wholesome and noxious plants? Can they logically state how mind and matter are united? or define the connection between volition and muscular motion? And if in these instances the facts be accepted, though the modes cannot be comprehended, why ought incomprehensibleness to be regarded as an insuperable objection against the existence of God? He is scarcely fit to be reasoned with who presumes to make his own limited comprehension the measure of

* See Watts' Works. Vol. VII. 575. † Reid.

all being. It is quite as rational for a man to deny the existence of everything which lies beyond his circle of vision, simply on the ground that he cannot see it. Disbelief in the being of God compels the acceptance of more incomprehensible things than he is required to receive who believes in the divine existence. The denial of any truth involves the belief of its opposite error, and the rejection of a simple truth necessarily leads to the acceptance of a monstrous error.

Though the being of God is not an object of sense nor of consciousness, though it cannot be logically defined nor fully comprehended, yet a careful study of the works at the head of this paper will convince every candid person that it can be rationally proved.

There are two modes of argument by which the fact of the Divine existence is sought to be established, viz., the *a priori* and the *a posteriori*. We place Mr. Gillespie and Dr. Cooke among the ablest exponents of these methods of reasoning. The *a priori* argument is metaphysical, and belongs exclusively to the province of abstract reasoning; the *a posteriori*, while affording considerable scope for abstract thought, is more easily understood and belongs more specifically to the popular exposition of natural theology. The advocates of the one mode have generally endeavoured to point out the defects of the other, and *vice versa;* hence these two modes of reasoning have been commonly regarded as hostile to each other. But they are not necessarily so; indeed, we consider each by itself defective, and maintain that the two ought to be united so as to mutually support each other, in order to constitute the most formidable and invulnerable argument for the Divine existence. For this reason we have brought together the works of Gillespie and Cooke—the one expounding the *a priori* and the other the *a posteriori* argument. By one class of mind the latter is deemed defective and the former satisfactory, whilst by another class the *a priori* is considered worthless, and the *a posteriori* all that is required. This may arise in some degree from difference in education, but we think principally from difference in mental constitution. Arguments which fully convince some persons fail to convince others. Wesley stated that the study of mathematics would incline him to deism; now another person might pursue the same study with great success and never experience any such inclination. How is this? is a question sufficiently curious and important to arrest the attention and claim the consideration of mental philosophers.

The *a priori* argument proceeds from cause to effect, from principle to corollary. Dr. S. Clark is generally considered the great advocate and expounder of this argument. He has doubtlessly displayed considerable metaphysical ingenuity in conducting it. Yet it is very difficult to follow him through all the intricacies of

his reasoning. Much confusion and misapprehension have arisen from the fact that Dr. Clark, and most of the advocates of the *a priori* argument, have grounded their reasonings principally on *posterior* facts. That this is the case with the rector of St. James's will be evident, if we examine the three propositions upon which his argument is grounded. "1. That it is absolutely and undeniably certain that something has existed from eternity." "2. That this something which has existed from eternity must be an unchangeable and independent being." "3. That this unchangeable and independent being, which has existed from eternity without any external cause of its existence must be self-existent, that is, necessarily existing." True. But why is it that we know it to be "absolutely and undeniably certain that something has existed from eternity"? Simply because something now exists. It is impossible to construct an argument to show the necessity of an eternal self-existent being independently of all visible effects. It is necessary that something must have existed from eternity in order to account for the things which are made or do appear. To us it is far from satisfactory to talk of reasoning from cause to effect in order to prove the existence of a first cause. Indeed, it involves a contradiction, because in all reasoning the starting point must be taken for granted as a first principle. The *a priori* mode of reasoning can be logically used to prove effects only; *e.g.*, an astronomer, knowing the relative position, magnitude, and motion of sun, moon, and earth, can upon these grounds show when there will be an eclipse of either sun or moon. This is purely *a priori* reasoning. When applied to demonstrate the being of God it fairly breaks down; for it must necessarily assume what it professes to prove, or shift to *a posteriori* ground. But it may be asked, is not the following argument of Dr. Clark's purely *a priori* and logically sound? viz.: "There must be in nature a permanent ground or reason for the first cause, otherwise its existence would be owing to or dependent upon chance. The existence, therefore, of the first cause, is necessary in itself; and, therefore, that necessity is *a priori*, in the order of nature, the ground and reason of its existence."

In this passage there is an attempt to reason from cause to effect. But what is the cause? Necessity. What the effect? Divine existence. Surely this is proving too much. Divine existence an effect! What is this necessity which is said to be the ground of the Divine existence? Is it substance? Something it must be; and something distinct from the Divine existence. If we say C is the ground of the existence of D, we mean that D is distinct from and dependent upon C. Cause and effect cannot be identical. Therefore, they can never be united in a being who is confessedly one.

Dr. Clark failed to prove the necessary existence of God. But he only failed where every other man must have failed who attempted to prove it in the same way. His argument was stated illogically, viz., that necessity was the ground of the Divine existence, instead of the eternity and independence of God being the ground of the necessity of his existence. It is because we admit his unoriginated self-existence that we admit his necessary existence. Baxter, and others among the old divines, put this argument in its right and tenable form. They used the term necessity in a sober sense. If we understand them rightly, they believed God's being was necessary *because it was underived.*

Those advocates of the *a priori* argument, in whose reasonings we have any confidence, or to whom we attach any importance, do not reason from cause to effect; but their arguments are grounded on reason independent of experience derived from objects of sense. This is the character of the *space* argument; and of this argument Gillespie is, we think, decidedly, and by far the most thoroughly philosophical and lucid expounder. We are not surprised at Sir William Hamilton saying, he "considered it among the very ablest specimens of speculative philosophy which this country has latterly exhibited." The following sketch will furnish the reader with a more complete view of such argument than anything we could advance. The successive steps of the argument are placed in the following order:—

PART I.

"Prop. 1. Infinity of extension is necessarily existing. Prop. 2. Infinity of extension is necessarily indivisible. Prop. 3. There is necessarily a being of infinity of extension. Prop. 4. The being of infinity of extension is necessarily of unity and simplicity. Sub.-Prop. The material universe is finite in extension. Prop. 5. There is necessarily but one being of infinity of expansion.

PART II.

"Prop. 1. Infinity of duration is necessarily existing. Prop. 2. Infinity of duration is necessarily indivisible. Prop. 3. There is necessarily a being of infinite duration. Prop. 4. The being of infinity of duration is necessarily of unity and simplicity. Sub.-Prop. The material universe is finite in duration. Corollary from Sub.-Prop. Every succession of substances is finite in duration. Prop. 5. There is necessarily but one being of infinite duration.

PART III.

"Prop. 1. There is necessarily a being of infinity of expansion and infinity of duration. Prop. 2. The being of infinity of expansion and duration is necessarily of unity and simplicity. Prop. 3. There is necessarily but one being of infinity of expansion and of infinity of duration."

In all reasoning there must be a starting point—a first principle. The mathematician, in order to prove any of the propositions of mathematics, must lay down and build upon certain axioms or common principles, the truth of which is too self-evident to require proof, *e.g.*, the whole is greater than a part, and that equal quantities added to equal quantities make equal sums. All reasoning relating to scientific questions is based upon common and self-evident principles. It is impossible to reason with men who deny axiomatic truths, and wise men invariably avoid intercourse with them. A person may very possibly take for an axiom what cannot be admitted as axiomatic; or confound a vulgar prejudice with a first principle. Mr. Gillespie avoids these errors. The axiom on which he builds his superstructure is this, "Everything, the existence of which we cannot but believe, is necessarily existing." We are compelled to believe in infinite extension: we cannot conceive its contrary. If there be any "necessary ideas this must certainly be one; and the objects of our necessary ideas necessarily exist." Agreeing with this conclusion is Mr. Gillespie's first proposition—"Infinity of extension is necessarily existing." In support of this proposition, he says, "Even when the mind endeavours to remove from it the idea of infinity of extension, it cannot, after all its efforts, avoid leaving still there the idea of such infinity. Let there be ever so much endeavour to displace this idea, that is, conceive infinity of extension non-existent; every one by a reflex examination of his own thoughts, will find it is utterly beyond his power to do so.

"Now, since even when we would remove the notion of infinity of extension out of our minds, we cannot but leave the notion of it behind, from this it is manifest infinity of extension is necessarily existing; for everything, the existence of which we cannot but believe, is necessarily existing.

"To deny, therefore, that infinity of extension necessarily exists, is to utter a downright contradiction. "Infinity of extension is, then, necessarily existing."

In opposition to this view, viz., that space is really objective, Kant maintained that it is only subjective, simply a condition of thought. If this theory is true we have no evidence that anything exists beyond ourselves. There can be no real objective existence, because if space be subjective, all the bodies we suppose to exist in space must be subjective too. To speak of a thing being extended in space, when there is no space, is a direct contradiction. According to this theory we have no logical evidence that we began to be; because if extension be subjective, so must duration, and if duration be subjective, we have as little authority to say that our souls began to be, as to say they are either black or white; because upon this ground duration has as little to do with them as colour.

If duration be subjective we can have no evidence of a first cause, because we cannot prove that what we know to exist has any relation to time, consequently we cannot prove anything antecedent. If time be subjective we cannot apply it to what exists, and therefore we cannot speak of a beginning in time; and if we cannot argue the beginning of a thing we cannot attribute it to a cause. Thus the foundation of the *a posteriori* argument is destroyed. If this hypothesis, that space is subjective, be true, no confidence can be placed in the evidence of our senses. We have no perception of external things; states and affections of mind are all that we cognise, and outward reality is a delusion. But have we not a conviction of the reality of external things? How has this conviction originated? Is it not irrational to suppose that there is no corresponding outward reality? Why have we an eye so evidently constructed for the purpose of vision, if along with our sensations of sight there is no real perception of external things? Questions might thus be multiplied which involve this theory in irretrievable embarrassment. In support of this position reference has been made to dreams. When asleep the mind calls up, or represents ideas of things, and for the time being, there is no doubt of their real objectivity. The conclusion drawn is that if these things be so in one state (sleep), why may they not be so in another? So that if deluded in one state we are asked to believe that no credit can be given to our consciousness or senses in any state. Surely this is an unwarrantable conclusion. Asleep and awake denote entirely different states. In the one we may mistake a dream for a reality, but no rational being can be persuaded that in the other a reality may be mistaken for a dream. Because when dreaming man is deluded for the time being, it does not necessarily follow that all dream perpetually, believing there is an objective world, when in reality there is no such thing. If dreams are of any value in relation to the subject under consideration, it occurs to us that they are in favour of objectivity. If there be an objective world by which our organs of sense are affected, and if by the sensations thus caused the mind obtains a knowledge of the reality of outward things, it is only what we might expect that in sleep, when volitive power is suspended, and perceptions unbidden crowd upon the mind, that their real objectivity should be unquestioned. The objectivity of dreams has its cause in the objectivity which men cognise in the sensations experienced when they are awake. The effects of sleep upon the mind are such that "we need not be surprised that it should cause us to mistake our own ideas for real things, and be affected with those in the same manner as with these. But the moment we awake and recover the use of our faculties, we are sensible that the dream was a delusion, and that

the objects which now solicit our notice are real."* It is, however, maintained by certain philosophers that our senses are not to be credited, because in some instances it must be admitted that they deceive us, as, for instance, in the distance and magnitude of objects. The sun and moon appear to our senses to be equal in distance and magnitude, whereas the former is many times larger than the latter, and placed at a more remote distance. It is a wise law of our nature that as objects recede the apparent magnitude becomes less as the distance becomes greater. If distance did not diminish the apparent magnitude of sun, moon, and stars, their proportions would be too vast for our power of perception. Indeed the sun itself would fill the field of vision. We are, therefore, under the necessity of calling to our aid experience and judgment, in order to enable us to form correct estimates of the magnitude and distance of remote objects. A little attention to the mind in a perceptive state will show that as soon as we perceive external objects, we have an irresistible conviction of their reality; and this conviction is not the result of reasoning, but in immediate connection with the perception. Those who endeavour to show by eloquent speech and subtle reasoning the fallaciousness of the senses, must, in practice, contradict their theory every day. We are compelled to accept the evidence of our senses, under no other condition can the ordinary work of life be carried on; to doubt this evidence would be to introduce confusion and frustrate any plans we might feebly project. If the hypothesis we have considered be true, natural philosophy is a farce, history is a dream, and all testimony is worthless.

The nihility, or nothingness hypothesis, as it is called, has been held by Watts, Watson, and other able divines. A little reflection will show that this theory is as unsatisfactory as the preceding one. Cudworth remarks, "Whatsoever is or has any kind of entity doth either subsist by itself, or else is an attribute, affection, or mode of something that doth subsist by itself. For it is certain there can be no mode, accident, or affection of nothing, and consequently that nothing cannot be extended, nor immeasurable. But if space be neither the extension of body, nor yet of substance incorporeal, then must it of necessity be the extension of nothing, and nothing must be measurable by yards and poles. We conclude, therefore, that from this very hypothesis of the democratic and Epicurean atheists, that space is a nature distinct from body, and positively infinite; it follows, undeniably, that there must be some incorporeal substance whose affection its extension is; and because there can be nothing infinite, but only the deity, that it is the extension of an incorporeal deity."

After examining, with considerable care and thought, the state-

* Beattie.

ments of those divines and philosophers who contend that space is nothing; and also the arguments of those who maintain that space has a real objective existence, we are fully persuaded that the latter are right. The reasonings of the nihilists are for the most part weak and futile. Take, for example, the following quotation from Richard Watson, "They have rightly observed" (referring to Berkeley, Lane, and others) "that space is a mere negation; and that to suppose it to have existence, because it has some properties, for instance, of penetrability, or the capacity of receiving body, is the same thing as to affirm that darkness must be something, because it has the capacity of receiving light, and silence something, because it has the property of admitting sound." He assumes that space, darkness, and silence are alike negations. That the two latter are is generally admitted, but it is at the same time maintained that space is not a negation. Mr. Watson takes for granted that which ought to have been proved—viz., that they are analogous, but it can easily be proved they are not. We cannot conceive of the non-existence of space, therefore we argue its necessary existence; but we can easily conceive of the non-existence of darkness and silence. Space has real extension and capacity for containing, but darkness and silence have not. Let a man close his eyes at midday, and he is, for the time being, in darkness as real in all respects as he who walks abroad at midnight. In relation to the question at issue, what difference is there between light being shut out by the eyelids in one case, and by the western or eastern horizon in the other? Darkness has no capacity to receive light, but the eye has; silence has no capacity to admit sound, but the ear has. Space is universal and unalterable, this cannot be affirmed of darkness and silence. Thus it is evident that instead of space being analogous to darkness and silence, it has nothing in common with them. We affirm then, in the language of Finney, "that space is and must be."

The argument for the being of God, based upon infinity of extension, as conducted by Mr. Gillespie, is a most important one, because by it the existence of an infinite being is logically proved. But we are not warranted from the argument to conclude that this substratum (or infinite being) possesses other properties than we find in space. To prove that this infinite being has will, intelligence, power, &c., we must turn to the *a posteriori* argument.

Dr. Cooke's work is one of considerable merit. The style is perspicuous and elegant; the arguments are sound and convincing; and the plan is extensive, skilfully constructed, and ably worked out. The volume furnishes ample evidence of the author's industry and learning. Watson and other divines have expounded the *a posteriori* argument with considerable ability, and their productions may, in some respects, surpass Dr. Cooke's, but, taking this

volume as a whole, we regard it as the best exposition of the argument in the English tongue. *A posteriori* reasoning is more in harmony with popular thinking than *a priori*. Both the taught and untaught know that every house must have a builder, and every book an author. This adaptedness to ordinary minds gives it special value. Men know that the material universe exists, and they can easily be shown that it exhibits marks of design, and therefore must have had an intelligent author, and that that author must be God. This evidence is generally considered as perfectly conclusive and satisfactory. But there are some who take exception to this mode of argument, and oppose it with subtle objections.

1.—It is maintained by atheists that matter is eternal, and that there has been an infinite succession of things, and consequently that the *a posteriori* argument is built upon a groundless assumption —viz., that the world is an effect. Atheists protest against their opponents taking things for granted. They demand satisfactory reasons for all they are called upon to believe, and profess to have a great regard for substantial evidence, and equally as great contempt for superstitious belief; and yet they will assume in a wholesale manner whatever favours their theory. What credence have they that matter is eternal, or that there has been an infinite succession of things? Can any antitheist show upon reasonable grounds that this theory has the slightest claim on our credence? Every atheist may not avowedly accept this theory; but an intelligent survey of the antitheistic position will show that this is its logical ground. Dr. Cooke thoroughly demolishes this refuge of lies. Had space permitted we would have transcribed his argument on "Matter not Eternal;" we offer, however, the following passages: "The necessity for an eternal something is felt by every mind. We cannot but admit it; but that matter is that something is not felt to be either a physical or a logical necessity. Some sceptics, indeed, have argued against even the actual existence of matter. We can certainly conceive it possible for matter not to have existed at all, and this possibility excludes the eternity of matter from the category of necessary truths. An atheistic writer so far confirmed in infidelity that he gloried in the name of Antitheos, and wrote a work expressly to disprove the being of God, says, 'We can conceive matter not to exist?' Important admission from a materialist. For if we can conceive matter not to have existed, its non-existence is thus admitted to have been possible, and, therefore, its actual existence was contingent; and, if contingent, its eternity is excluded from the category of necessary truths, even by the testimony of infidelity itself. Indeed, as the non-existence of matter is admitted to have been possible, it follows that its actual existence has no ground at all except the will and energy of a creator." * * * *

"The eternity of matter involves the absurdity of supposing an infinite number of eternal and self-existent beings.

"Matter, in the aggregate, is not one being only, but an incalculable number of beings. It consists of innumerable particles, inconceivably small. It is further evident that every atom, however small, has a distinct existence, an existence as peculiar to itself, and as distinct from every other. The smallest molecule of matter has its peculiar identity of being, as distinct from every other, as the existence of Sirius from the sun, or the sun from the planets which revolve around him. If this applies to one atom, it applies to all, however numerous they may be; and, therefore, if matter be eternal, self-existent, and independent, every atom is eternal, self-existent, and independent; and there are necessarily as many eternal, self-existent, and independent beings in the universe as there are individual atoms. Can we conceive a supposition more extravagant than this? Yet such is the atheistic hypothesis; and this we are required to believe without a particle of evidence, and as a substitute for our belief in the existence of one eternal being as the intelligent creator of all things."

The demonstration of the non-eternity of matter is not indispensable in an attempt to establish the being of God. Apart from it there are not wanting cogent reasons in support of this fundamental truth. Chalmers maintains that the most important evidence of the being of God is furnished, not in the simple existence and laws of matter, but in its dispositions—"the benevolent adaptations, obvious utilities to which it is subservient, and goodly arrangements which bespeak design, and so a designer." "We do not," he says, "ask if ever a time was when the matter of this world had no existence, or if ever a time was when the laws of this matter were not in operation, but if ever a time was when the present order of this world had yet to be set up?" * * "These form our chief if not our only grounds of argument on the field of external nature for the demonstration of a God."

2.—It is asserted by Pantheists that there is no such thing as a created universe, having a separate and distinct being, but that all is God, and God is all. And, consequently, that the *a posteriori* mode of argument is false. It is difficult to define the tenets of Pantheists, they are so various and conflicting; for they are presented both in materialistic and idealistic forms, and thus lack self-consistency. Pantheists manifest no liking for antitheistic associations, for they indignantly repel the charge of being atheists. But still since pantheism denies a living, personal God, it is substantially one with atheism. This absurd speculative error originated in the east, and was doubtless congenial to oriental habits and modes of thought; but it is surprising that it should have obtained place and power among practical Europeans. And the sur-

rise is increased when we consider the extent to which it prevails oth upon the continent and in our own country. It seems, ıdeed, to belong to every age and every country; for it is among he most prevalent errors that have characterised the history of ıuman belief. This theory is represented as being beautiful and eneficent, pure and noble, but its fruits from age to age, prove it o be the reverse of these—*e.g.*, see its effects as developed among he Hindoos.

After some judicious remarks on the cause, or causes, history, ınd effects of Pantheism, Dr. Cooke furnishes a most conclusive efutation, the substance of which we transcribe. "In our cate-ɔory of principles it has been laid down as an axiom that one riterion of truth is that it shall harmonise with all other truths; ınd as another criterion that it be supported by some direct vidence. But the remarkable characteristics of this theory are, hat it is neither supported by evidence, nor in harmony with any ruth, but in direct antagonism with all truth.

"1. As a system of materialism, in which form it was held by he ancients, it is contradicted by the non-eternity of matter; for f, as already shown, matter be not eternal, it is impossible it can e identical with deity, or that deity can be identical with it.

"2. It is contradicted by our consciousness. By consciousness recognize my personal identity. While I am conscious of my xistence, I am also conscious that I am myself and not another; ınd that I am in an absolute sense distinct from every other ɔerson, and from every other object, and that they are absolutely listinct from me. My personality is absolutely, exclusively, and ınchangeably my own. My thoughts, affections, and actions are ıll my own, and constitute the history of my personal being. The ıame consciousness of personal identity which separates me from ıll other persons and all other things equally separates me from ihe Deity. I can no more confound my existence and personality vith the Deity, than I can with any other person or thing. The listinction here is absolute and unchangeable. Every man knows :his, and no authority or evidence is required to sustain it."

Pantheists may clothe their sentiments in high-sounding and ıcholastic phraseology, such as the following:—"God is the soul ɔf the universe, the one and only true existence, the infinite ɔlement into which all being ultimately resolves itself." "Matter ɔan have no distinct separate or independent essence, but is only ın emanation from, and a manifestation of the one, sole existing ıpiritual essence." "There is but one real existence in the ınıverse, and that all other things are merely phenomenal, being ɔnly modifications or appearances of the one substratum." "All hings are absolutely identical, and that the infinite and finite, spirit ınd matter, are nothing more than different modifications of the

one universal being." But still notwithstanding the elegant diction and learned phrase, we can scarcely accept these as the utterances of true philosophy. If Pantheism be true there can be neither sin nor suffering, because all is God, and he can neither sin nor suffer. There can be no idolatry on earth, because whatever is worshipped is the true God. But we pause. The system embraces such evident absurdities that it is almost impossible to write consistently respecting it. We have stated that all worship must be rendered to God; but it is grossly inconsistent to talk about worship at all, because there cannot be such a thing, if Pantheism be true, except God worship himself. We are certain that sin, suffering, and idolatry exist, yea, abound in this world, and we are as fully persuaded that Pantheism is false.

Another objection that may be named is, "That the finite cannot prove the existence of the infinite." The advocates of the *a posteriori* argument assume that it can, but we fear upon insufficient grounds. Dr. Cooke's work, though it contains about all that can be legitimately advanced in behalf of the *a posteriori* argument, offers no refutation of this objection. It is stated by Hume with characteristic force and perspicuity:—"By this method of reasoning you renounce all claim to infinity in any of the attributes of the Deity. For, as the cause ought only to be proportioned to the effect, and the effect, so far as it falls under our cognizance, is not infinite; what pretensions have we, upon your suppositions, to ascribe that attribute to the Divine Being?" This objection is not confined to sceptics, but has been held valid by men of sound piety and of unquestionable orthodoxy. The *a posteriori* argument alone has seemed to them insufficient to prove the existence of infinite being. The following syllogism, familiar to all readers of natural theology, fully embodies and fairly represents the *a posteriori* argument.

"Whatever exhibits marks of design must have an intelligent author.

"The world exhibits marks of design. Therefore

"The world must have an intelligent author."

The validity of this syllogism cannot be questioned. It shows that the *a posteriori* argument is good so far as it goes. "It is level to all men's capacities. And unless men resolve to shut their eyes and stop the operation of their understanding, they cannot avoid coming to the conclusion that the phenomena of nature imply the existence of a cause of them." But still this kind of reasoning does not, cannot make it appear that infinity belongs in any way to God. The above syllogism fails to prove that the world has an author of infinite intelligence, though some take it for granted that it does; but this is a great mistake. It does not touch the question of infinity at all. The idea of infinity is not found in the premises,

therefore it cannot be admitted in the conclusion. To give the terms a greater extension in the conclusion than they have in the premises is illogical and produces false results. We must turn to the *a priori* argument for proof of the unity and infinity of the Deity, and to the *a posteriori* for evidence of his intelligence, power, &c. Upon *a priori* grounds it may be proved that there is necessarily a being, and only one, of infinity of extension and duration. By *a posteriori* reasoning it may be proved that to this being belongs goodness, wisdom, power, &c. Thus the conclusion is reached that there is an infinite being, all-knowing and all powerful, necessarily and entirely free. J. G.

Art. III.—THE TWO WITNESSES. AN EXPOSITION.

"And I will give power unto my two witnesses, and they shall prophesy a thousand two hundred and threescore days, clothed in sackcloth. These are the two olive trees, and the two candlesticks standing before the God of the earth. And if any man will hurt them, fire proceedeth of their mouth, and devoureth their enemies; and if any man will hurt them, he must in this manner be killed. These have power to shut heaven, that it rain not in the days of their prophecy; and have power over waters to turn them to blood, and to smite the earth with all plagues, as often as they will. And when they shall have finished their testimony, the beast that ascendeth out of the bottomless pit shall make war against them, and shall overcome them, and kill them."—Rev. xi. 3–7.

DIVINE Providence has always taken care for the preservation and perpetuity of the church, and for this purpose has raised up able men, gifted with power to preach the Gospel and bear witness against sin. Beside the regular staff of Gospel officers who keep up the order of the sanctuary in the even flow of ordinary times, extraordinary men are supplied in times of extreme difficulty and hardship. There are times of degeneracy and revolution and suffering now and then occurring, and requiring superior men to appear on the stage of action, or which is the same thing, requiring ordinary men to rise above their level, and out-do themselves in holy activity and patient endurance. True to the wants of the church and his own promise, the great Patron never fails to produce or create suitable agents. Men are furnished for such times dowered with moral manhood, love of truth, and scorn of suffering, ready to do battle for the right at any cost or consequence. From our easy stand-point we cannot withhold our admiration of such characters. But we rise higher in our views, and praise God who has given such power unto men. In the worst times there have always been some to keep up the succession, and advocate the cause of God and truth. A faithful Abdiel amongst rebel angels, a Lot in Sodom, a Noah single-handed against a world of antediluvian sinners, or an Elijah in a faithless nation of idolaters, will lift up an intrepid voice and dare to condemn falsehood and

wrong. God never left himself without witness or witnesses. What we are now affirming is symbolized in these two brave men who are set before us in picture in the passage we wish to explain.

"And I will give *power* unto my two witnesses, and they shall prophesy a thousand two hundred and threescore days, clothed in sackcloth." In the first clause, "And I will give *power* unto my two witnesses," the translators have gratuitously added the word *power*, and signified the same to us by printing it in italics as their custom is whenever they supplement the nakedness or abruptness of the original. It certainly fills up an ellipsis and clears the sense if we take *power* to mean prophesying power. Or we may adopt the marginal reading, "And I will give unto my two witnesses that they shall prophesy." Or we may throw the word power out of the translation, and read the clause in its naked idiomatic simplicity, "And I will give unto my two witnesses." Give what? It is not said what, but just, I will give. You might almost put after the word *give* anything you please, provided you keep within the scope of what is necessary and tributary to the outfit of these men for their holy office. The meaning must be, I will give whatever their critical circumstances require. Having to stand forward on the open stage of public life, when the lion of persecution was unchained and roared against the saints, these champions would require uncommon endowments to equip them for their perilous position. Even in ordinary times the ministry is felt to be a burden requiring strong men to sustain its weight. Men in holy orders need to draw their help from above. It is necessary for the Lord to give to them what they have to give to their people. The bread which the apostles handed to the multitude passed first through the hands of the Master. He gave to them what they gave to the people. It is only as the same order is preserved and continued that the church can be well fed now. If then in common times ministerial work calls for labour and patience and fortitude such as grace only can inspire, what must those two men want who have to front an angry world, and deal with a church, several of whose members were only outer-court worshippers! Whatever they want is engaged for. The voice said, "I will give." Anxious enquiry might ask, What wilt thou give? The reply is, "I will give." There being nothing specified, it is fairly open to the widest compass of their wants. I will give *courage* when their hearts droop; *patience*, when they have to suffer; *utterance*, when they have to preach or plead; *prudence*, when they are in difficulties: in a word, I will give commensurate with their need. And their help shall spring on the moment, at the needful point. "Settle it therefore in your hearts not to meditate before what ye shall answer. For I will give you a mouth and wisdom which all your adversaries shall not be able to gainsay nor resist." Luke xxi. 14, 15. Thus understood, "I

will give" was like a white card upon which they might write all they wanted. It was a comprehensive engagement to supply all the necessities, and meet all the contingencies of their commission The Lord's soldiers are not pushed into the battle without good harnessing and sufficient weapons. Two questions arise here.

1st. Who were these two witnesses? One way of answering this question is to find out the veritable individuals intended. According to some, Moses and Elijah were to be the two witnesses; or according to others, Enoch and Elijah; or Elijah and Jeremiah; or Elijah and Elisha. Several other persons not within the circle of Scripture, but living since the canon was closed, have been fixed on for this office. So many have been put in for this work, that it exhausts our patience but to name them all. And many simple and improbable things not worth repeating have been said and written on the subject. We deem it a mistake to seek for the very men. A better method of interpretation which has been adopted by some judicious eminent writers, is to consider them as ideal men and representatives. In a composition so mystic it is an error to cleave to literality and fact and history. It is sufficient if there be such a representation as agrees to a general outline of facts. On this theory of interpretation here is a promise that properly gifted men should be raised up to serve the church and stand up for God against evil-doers. Heroic men, full of love to truth, and zeal for God, and tender concern for the public good, are God's witnesses. Another question is—

2nd. Why are there but *two* witnesses? If there must be more than one, why not a greater number than two? The answer is, there are two for confirmation and validity. Observe they are *witnesses*. Usage and justice require two or three, but not less that two. See Deut. xix. 15; John v. 30—33; viii. 17, 18; 2 Cor. xiii. 1. These passages, which we desire the reader to turn up and read, refer to the custom in courts of law of requiring at least double testimony, the voice of one being too light to take proceedings upon. We conclude then that two witnesses in this passage mean, not just two, but a sufficient number for the purpose in view. These two witnesses are found in every town or city or village where there is a due amount of public preaching, as much as is sufficient to reach the ears of all if they would hear. "And this Gospel of the kingdom shall be preached in all the world for a *witness*." Those may tremble who have heard two preachers hold forth, and have not sought salvation. The prophets have spoken. It is enough. "If any man be ignorant, let him be ignorant." 1 Cor. xiv. 38. Two are not many, but they are sufficient.

Two are put together to supplement each other. The more nobly dowered of two preachers may be deficient in something which his inferior possesses. When you hear the superior man,

there may be a want about him which his colleague, who is second to him in ecclesiastical rank and in general talent, may supply. We often see two stand together both superior—one superior in one thing and the other superior in another. Thus a balance is preserved, and a check is put upon pride, and each man is necessary to the other. So Moses and Aaron, though they were brothers, were diversely gifted and yoked in their public labours. Moses was learned in a high degree and had weight of character, joined with a commanding person and a matchless temper. But the handsome erudite was slow and hesitating in his elocution, and faltered and lingered in his speech. Therefore his brother Aaron, who was favoured with good organs, sweetness of voice, and ready articulation, acted as his spokesman. Moses dictated and Aaron was his orator and exponent. In the Reformation work it is said that two leading spirits qualified each other. Luther's headlong courage was bridled by Melancthon's prudence, and had the rashness thrown off; and Melancthon's prudence was saved from degenerating into temporizing by Luther's boldness. The same thing is often witnessed amongst men of humbler name who work side by side in ordinary church-labours, the system of Christian agency being so tempered together that no one is thrown down into hopeless discouragement, and no one is exalted to a position of independence on his humbler brethren. For the public two witnesses are better than one: and they are better also for themselves. Two are joined together—

For Encouragement. Solitary, single-handed effort is lonely and cold. Company sweetens toil as it adds a finer edge to pleasure. It gives fortitude in danger, and patience in suffering. "Iron sharpeneth iron, so a man sharpeneth the countenance of his friend," Prov. xxvii. 17. Latimer and Ridley were better martyrs for being in company. The one cheered the other by an inspiring assurance that by the grace of God their death would mightily further the interests of religion, and would light a candle in England that would never be blown out again. "After these things the Lord appointed other seventy also, and sent them two and two before his face, into every city and place whither he himself would come." Luke x. 1. "Two are better than one, because they have a good reward for their labour. For, if they fall, the one will lift up his fellow; but woe to him that is alone when he falleth, for he hath not another to help him up. . . . And if one prevail against him, two shall withstand him; and a threefold cord is not quickly broken." Eccles. iv. 9, 10, 12.

The work of these two men was of a highly practical nature and of public use, what an apostle pronounces of paramount importance to the public good, far outweighing any flashy endowments that are but for show—"they shall prophesy." The term is of com-

prehensive import, and indicates that they would teach, reprove sin, call men to repentance, and promulgate Gospel doctrines. These are permanent duties, necessary at all times, whereas prophesying in the sense of foretelling future events, is not so. Since Christ has appeared in the flesh the glory of prophecy is over. What is there worth foretelling? The Saviour is the ornament and complement of prophecy. "The testimony of Jesus is the spirit of prophecy." Rev. xix. 10. And as he has fulfilled the prophetic utterances of the Old Testament by his incarnation, the sun of prophecy has passed its noon-tide, and is fairly on the wane. To predict him was the highest honour before his advent; since then the noblest office is to preach him.

The period of their ministry was to be "a thousand two hundred and threescore days." This may be regarded as identical with the "forty and two months" named in the verse foregoing this, and repeated again in the sixth verse of the next chapter. The very same space of time is indicated by months in the second verse which in this third verse is given by a number of days, the round number of thirty days being reckoned for a month. And not only is the length of time the same, but we think it means the very same time, and not a period of equal length fore-running or succeeding it. The meaning is that the two witnesses exercised their ministry in those very "forty and two months," when the holy city was under profanation by Gentile soldiery. Some have interpreted these respective times as distinct and separate. But the context will, we think, lead a sober-minded reader to the conclusion that these periods are one and the same. For our part we favour the theory that these days are to be reckoned as common time. We need not be strictly chronological, but allow license for the ideal and mystic character of the composition. It is possible that an actual time of persecution and profanation is referred to, lasting just, or nearly, the period specified. Or it may be that the period is copied from earlier history. Three years and a half was the time assigned to Elijah's drought. Three years and a half was the length of time which our Saviour occupied in completing his course, closing it up by a bloody death, just as these two witnesses close theirs. It is scarcely a presumption to say that these facts are borrowed and woven into the texture of this mystic drama.

The costume of these men is of a piece with the other features of the vision. They were clothed in "sackcloth." It was common for prophets to wear rough garments. They did so ordinarily. The coarse raiment was canonical. But there is a special reason for the sackcloth worn by the witnesses. It sorts with the sad days they lived in. The Orientals wore sack as a sign of mourning, just as Europeans wear black and put on crape. Bearing their testimony at a time when the land was full of distress and military

outrage, it required them to put on mourning habits and condole with the public misery. Void of sympathy they would have been unworthy of their office. The zeal for God which overlies compassion for men, is by that very token a false, unholy zeal. When Divine judgments are abroad in the earth, and the church has so far followed the world as to be hardly distinct from it, it is time to put on sackcloth and to plead both with heaven and earth. Godly ministers will cry and sigh for the abominations that are done in the land. Wear sackcloth? Yes; and they well may. And thoughtless blind sinners may blame them as morose, unhappy, melancholy fanatics, who have foresworn all that is genial and benevolent. But let a happier state of things come round, and see if these sighing, crying saints will not sympathize with the general joy, and give way to holy gladness. Those who weep with them that weep, also rejoice with them that rejoice. Some thoughtless creatures will dress well and feed to the full, and be gay and jovial, whatever grief is abroad. It is nothing to them that God is dishonoured and the holy land laid waste, and that the public manners are corrupt, and the vials of Divine displeasure are poured out on the earth. Genuine witnesses are of another spirit. They have a clearer perception, a livelier sympathy. They identify themselves with the public weal, and lift up the voice of reproof, instruction, and prayer, and stand in the gap, and cover not their bodies only, but their souls with sackcloth. "Who is weak and I am not weak?"

We pass now to verse 4. "These are the two olive trees and the two candlesticks standing before the God of the earth." Double figures are common to Scripture, which uses large license in rhetoric, grouping together incongruous objects and properties, as when it speaks of *living* stones. The two figures here, however, are naturally related, the olive trees yielding the oil which is necessary to supply the candlesticks, or lamp-stands, as the better translation is. In Zechariah, chapter fourth, whence John has copied his imagery, the two trees stand near the seven-branched light-bearer skirting the oil bowl on either side and, if we may so express it, *growing* the oil into it. Although John is a great copyist he uses a liberty in the appropriation of Old Testament imagery, adding, or dropping, or varying particular parts at his pleasure, as here, he has made two candlesticks, whereas the type he borrowed from has but one. The close and curious reader will observe many other instances in which he uses a like freedom. It suited his purpose well to draw from Zechariah, as two public men were represented there, namely, Joshua and Zerubbabel, who were the lights of their day, the main pillars of the declining commonwealth which they were appointed to restore. The witnesses hold the same honourable position at a time when the lamp of God burnt dimly and piety was low. They were appointed

to preserve the succession of the church, to revive and quicken the feeble piety of their times, and to shed a radiance on the surrounding darkness. For this purpose they kept themselves before the public. Lamp-stands should still occupy a conspicuous place, not in closets, or corners, or out-of-the-way nooks and angles, but in the centres of population, in crowded thoroughfares, in gateways and places of resort. The open table is the place for the candlestick, that all the household may have the benefit of the light. "Let your light so shine before men, that they may see your good works and glorify your Father which is in heaven." Matt. v. 16. The value of right men in office can hardly be told. They are the rallying points of the truth, reproving sin, and making inroads on the kingdom of darkness. Public teachers are sons of oil. We have insisted on them being in contact with men. So necessity requires. There is, however, another contact more urgent. They must stand "before the God of the earth." Nearness to him is the secret of their usefulness. Their standing before him imports that they are in his favour and service and pay, and derive their authority and efficiency from him. It is the privilege and honour of angels that they are admitted to the Divine Presence; "I am Gabriel that stand in the presence of God." Luke i. 19. Guardians and officers of churches are spoken of as having the same honour. Will the reader handle his Bible and turn up the illustrations? Zech. iii. 7, iv. 14; Deut. x. 8; 1 Kings xvii. 1. True as it is that in New Testament times all believers have high privilege and may draw very near to God, we cannot rid ourselves of the belief that Christian ministers have a privilege of nearness peculiar to and required by their office. And their value is proportionate to the degree in which they avail themselves of that privilege. And it behoves them to be careful to do both the things which we take upon us to recommend,—namely, to keep in contact with men and in communion with God. If in their free contact with men, they lose their converse with God, their light will be dim and their moral influence feeble for want of association with the fountain head of all good. And if their communion with God be so retired and withdrawn and extended as to cut them off from contact with society or to give them very limited opportunity of public action, the same consequence will follow. Let none think of building tabernacles in the mount of communion because it is good for themselves to be there. It is a species of selfishness. And let none dare to rush into the pulpit without having first been in the presence of the great commissioning Power, otherwise it may be expected their light will flicker, and their utterances be dry and drivelling and tame. The witnesses must stand both before God and men as connecting points.

Verses 5 and 6 invest them with miraculous endowments for

protection in their work. The ideals drawn from Old Testament history are found in Moses and Elijah. The language is so like their times that they seem to stand before us in flesh and blood. We naturally think of the awful man that wielded the lightning. "Then the king sent unto him a captain of fifty with his fifty. And he went up to him: and behold he sat on the top of an hill. And he spake unto him, Thou man of God, the king hath said, Come down. And Elijah answered and said to the captain of fifty, If I be a man of God, then let fire come down from heaven, and consume thee and thy fifty. And there came down fire from heaven and consumed him and his fifty." 2 Kings i. 9, 10. This was repeated a second time, and but for a deprecating earnest prayer would have occurred a third time. In John's representation the fire comes out of the men's mouths. In Elijah's case it fell from heaven; it came out of his mouth, notwithstanding, as it fell at his command. The witnesses are gifted with killing power. If men let them alone, and allowed them speech and space for their work, they were content to deliver their message and leave it to its proper results. It was only when constable or magistrate, police or church dignitary, or royalty itself, interfered with them to impose restraints, that the word of doom was uttered and took effect. "Behold, I will make my words in thy mouth fire, and this people wood, and it shall devour them." Jer. v. 14. It might be thought that this was severe and out of harmony with the spirit of the Gospel, which is pre-eminently gracious and forbearing, and thereby distinguished from the death-dealing dispensation which preceded it. Such an objection overlooks the fact that the writer of the Apocalypse takes his stand at an Old Testament point and inweaves not only much of its literature but much of its spirit also. And moreover it was a season of judgment, when there was a struggle between God's cause and a wicked world-power that fought against the church. And who shall say that there must be no judgments under the Gospel? Extraordinary men stand on independent ground, being exempt from ordinary canons, and subject only to the rule of their own commission. To this day it is dangerous for men to meddle with God's servants, even with his ordinary staff. The King takes it ill for any to interrupt his officers in the discharge of their duty. And his displeasure is sometimes signally displayed. The unseen hand of a retributive providence hurries the church's enemies off the stage. It cannot be marvelled at that men who had the power of life and death should also have command over the elements. "These have power to shut heaven that it rain not in the days of their prophecy,"—an undeniable allusion to Elijah sealing up the clouds by his prayer for three years and six months, the period of time allowed to these men. Also they could not only restrain the waters but transmute and corrupt them. "And have power over

waters to turn them to blood, and to smite them with all plagues as often as they will." This is a copy of Moses filling the Nile with blood, and smiting the coast of Mizraim with lice and locust, frog and fire, and divers other calamities. So gifted, these two champions were proof against all assailants,—impregnable as living castles. It is said they could do these things as often as they would. Of course, being good men, they would use such terrible gifts sparingly, and only when it was necessary to secure the liberty of prophesying. They held these gifts not for private or selfish purposes, but for the glory of God and the establishment of truth.

Verse 7 foretels their death by a beastly power under infernal and diabolical influence, which shews that they died a violent death, but not till the conclusion of their work. "When they shall have *finished their testimony.*" Till then their lives are perfectly secure, not a hair of their heads can be injured. After their work is done what matter how soon they die? What is life for but to be devoted to God's glory, and the public good? After all has been got out of us that we are capable of yielding, it is time we were going to heaven if God so please. Why should a man wish to outlive his usefulness? Let the old tree that has borne fruit well and long, when at last it fails be cut down out of the way. Let the pitcher which has become leaky and will carry water no more, be broken. When the sun has run his course, and has come to the setting point, he makes no lingering on the horizon, as loath to quit his sphere, but quietly sinks out of view. So the servant of God, his work done, drops out of sight at the end of his day, and passes from toil and action to rest and reward. These men were overcome, but not ingloriously; only as Christ was overcome when he said, "It is finished;" only as Paul was overcome after he had confronted Cæsar, Acts. xxvii. 24; only as Peter was overcome after he was old and had to be indebted to another to fasten his girdle as his Master foretold. John xxi. 18. They were not overcome into sin and disgrace, and defeat of the end they lived for, but only killed out of spite by a power that could not seduce them from their fidelity. Like labourers who finish their tasks before sun-set, they struck the last stroke and dropped their tools, leaving nothing undone. They *finished* their testimony. My brethren in the ministry, whose eyes may meet these lines, suffer the word of exhortation. Let it be our ambition to do all that is due from us to the church and the world, that when the shadows of evening close in upon us our work may be complete, and we may pass to the presence of our Master, each saying, "I have finished the work thou gavest me to do!" Such death be yours and mine! T. G.

Art. IV.—FRANCIS BACON.

The Letters and Life of Francis Bacon; including all his occasional works, &c. Newly collected and set forth in chronological order, with Commentary, Biographical and Historical. By James Spedding. Vols. I. and II. London: Longman and Co., 1861.

Bacon's Essays and Colours of Good and Evil; with Notes and Glossarial Index. By W. A. Wright, M.A. Macmillan and Co. London. 1863.

TO very few men in the whole range of history has it been given to found a new and permanent system in physics or philosophy, to revolutionize existing systems, to change the entire method of thinking, to furnish a new organon for investigating truth and nature, and thus reveal the adaptations, fruitfulness, and glory of nature. The founding of such a system shows the founder to possess greater powers of penetration, keener perception, and more intellectual force than his contemporaries; and that besides the divine endowments of vision, he has constructive power to rear and establish the new in the place of the old.

Foremost among men of this class in the order of time is the immortal peripatetic philosopher, Aristotle. We do not forget his two great predecessors, Socrates and Plato. The former had a thousand times over shown the effectiveness of his method of disputation in confounding the Sophists: but for constructive and permanent purposes it was useless. Its vagueness and contempt of physics also condemned it. All the great disputant professed was (to use his own simile) to assist men in the pangs of intellectual labour. The new-born child was left unnursed and untrained. Here was the weakness of the method of the great son of Sophroniscus.

Plato supplied in part the weakness of his great master's method, by adding *analysis* and *classification* to his investigation. Thus the importance and necessity of the decomposition and separation of the whole into its several parts—the discovery of the one in the many—was first fully recognized. He also taught that science deals with classes rather than individuals.

It remained, however, for the great Stagyrite by his demonstrative method to make the investigation of Socrates, and the analysis and classification of Plato, precise, powerful, and permanently effective. In his hand science assumed a positive form, the principles of knowledge became sure, the formal philosophy of the Greeks he systematized, while criticism and logic were elevated into sciences. None of the ancients wrought so great a revolution, or elaborated and perfected such a long enduring system of philosophy

as Aristotle; and no name of classic antiquity stands out more prominently in the light of those renowned ages than his.*

No case arrests our course down the stream of the ages till we come to the entire revolution wrought in the sublime science of astronomy by Copernicus. The Phœnicians, Chaldeans, Egyptians, Greeks, Romans, and Christians, all undoubtingly held the central immobility of our earth; and that all the worlds of the sky were solid spheres at different distances, and at different rates of velocity were all revolving round this earth. It is true that some six hundred years prior to our era, Anixmander, Pythagoras, and others, expressed their doubts concerning the received theory, but the doubts died with the doubters. Yet truth, though it may be hidden, despised, or neglected for ages, will eventually, by its native, inborn power, rise to the throne of dominion and sovereignty, and will destroy error, be it ever so hoary, or falsehood, be it ever so popular. The study of mathematics and astronomy amounted to a passion with Copernicus, and most of his time was devoted to these subjects. To gratify his passion, he went to the famed university of Bologna. In the course of his studies here he was led to that conclusion which has made his name immortal. He resided at Rome for a while, then returned to his native land, where he divided his time between his clerical duties and the demonstration of his new theory. For years he thus worked. His instruments were few and rudely constructed. The telescope was not then known, and his difficulties were great; still for thirty years he laboured on at his great problem. His work was published just at the time of his death, but his principles took root. The publication of his book was like the letting out of water—not to be driven back or stayed in its course. Onward swept the truth, winning its way, and producing conviction on all hands. It is difficult to overestimate the completeness and importance of the change thus introduced. The labours and discoveries of Copernicus's illustrious disciples and followers, Galileo, Kepler, and Sir I. Newton, were based upon his principles. On these principles they evolved and enounced laws of the widest sweep and application, subtle, occult, and profound, and phenomena of the loftiest grandeur and sublimity. So that to the end of time the true system of astronomy is emphatically Copernican.

What the great German did in astronomy, Descartes and Kant did in intellectual philosophy; they overthrew the false and vicious, and established true and legitimate methods of speculation in mental science. The title of *Father of Modern Philosophy* has been accorded to the former by unanimous consent. His is the famous formula, *Cogito, ergo sum, i.e.*, I think, therefore I am;

* See Dr. Fischer's "Francis Bacon of Verulam;" and Vol. II. of Lewes's interesting and valuable work, "Biographical History of Philosophy."

over which sciolists have made themselves so merry. But this formula is not intended by its author for a *logical* proof of our existence. It is the foundation of this philosopher's doctrine of consciousness. That his system has weak places, that it sometimes fails upon application to crucial questions, is doubtless true; yet it was his hand that broke the fetters that had for ages held the human understanding in abject bondage, and constructed anew systems in harmony with the laws of the human mind. But philosophy had drifted into low empiricism, and sensationalism, and blank scepticism, till the "sage of Konisberg," the "Copernicus of metaphysics," appeared. "Kant not only changed the whole science of metaphysics, as Copernicus had changed the science of astronomy, but he also consummated the science he changed." He explored the primary laws of belief, and searched into the true origin of our ideas, and defined the proper boundaries of human knowledge.*

Amongst the great men we have enumerated stands the name of Bacon, the peer and equal of any of them. He acquired great fame in his own times, and the flight of two centuries has only brightened, intensified, and increased the lustre of his name. He lived in a brilliant age, but none of his contemporaries stand higher than he. Why he is called "Lord" Bacon we are at a loss to know. He bore two titles of nobility, but neither of them had the family surname attached to it. He was first elevated to the peerage by the style and title of Baron Verulam, and afterwards he was advanced to be Viscount St. Alban's. These titles he always used, and how they have both been allowed to drop, and the baron's synonym "Lord" tagged on to the family surname, we know not. The present Poet Laureate, in his beautifully conceived and beautifully executed poem, the *Palace of Art*, gives Bacon the euphonious title of Verulam. And let the reader see how high he places him in his splendid palace. Thus he sings:—His soul

> "took her throne;
> She sat betwixt the shining oriels,
> To sing her songs alone.
> And thro' the topmost oriels' colour'd flame,
> Two godlike faces gazed below;
> Plato, the wise; and large brow'd Verulam,
> The first of those who know."

It would be difficult to describe all the biographies of our philosopher, for they are legion. The first was by the Chancellor's own secretary, Dr. Rawlings; and among the latest is the instalment of the noble work named at the head of this article. Nearly all the lives have been written with a partisan purpose. The writers have started with a foregone resolve to find an angel or a

* See eighth chapter of Reid's Intellectual Powers, vol. III., Lewes's History, and Morell's History of Modern Philosophy, part I.

demon, and have found accordingly. The attempt of Mr. Basil Montague was a titanic effort to remove the mountain of stigma and opprobrium that lay upon Bacon's name. His affection for the great man's memory, his enthusiasm, ingenuity, and dexterity, excite our wonder. It was against this work that Macaulay wrote his brilliant and famous essay. He rushes vehemently to the opposite extreme of Montague. The fervid eloquence of this famous essay makes it a philippic, and its manifest exaggerations reduces it to a diatribe. How he blackens Bacon's memory, and endeavours to tear into fritters every defence that Montague sets up! And how he crowns him with a splendid diadem, as a philosopher, but covers him with scorn, contempt, and execration, as a man, is known to the myriad readers of this magnificent writer. Concerning Mr. Hepworth Dixon's "Personal History," we are bound to say that it is a most unsatisfactory production. Its spirit of adulation, its stilted style, its surmises and sophisms, its hasty and one-sided dealing with state papers, all make it untrustworthy as a guide and unsatisfactory as a defence.

Mr. Spedding has laboured for years upon his work. He has almost dwelt in State paper offices, he has not only collected a great amount of new material, but has re-arranged the old: so that he is no intruder in the field. He does not write a book on Bacon because it will sell just at this time; he writes from profound conviction, and is most judicious and painstaking in canvassing and putting his case before the reader, while his style is singularly firm and lucid. Bacon's letters, speeches, and scattered memoranda are given in their complete form for the first time. Mr. Spedding's elucidatory remarks are very valuable; they throw light not only upon the life and character of Bacon, but upon many important events in the reign of Elizabeth. Besides which every statement and opinion has its voucher, the reader is not in doubt as he follows the biographer; he is satisfied that it is no common rumour, or supposition of what might have happened which he reads. Added to its many other excellences, there is an utter absence of all the gauds of fine writing. Thus certified we shall be safe in following such a guide, as far as he goes, while we shall not fail to call upon the reader to form his own opinions when fact and truth demand it.

In the third year of the reign of good Queen Bess Francis Bacon was born. His birth took place in York house, Charing Cross, London (this building was for ages the residence of the archbishops of York). His father, Sir Nicholas Bacon, was the Queen's Lord Keeper, and held the Great Seal for more than twenty years. His motto over the hall at Gorhambury was in his case very expressive and appropriate in all respects, save his physical proportion—*Mediocria firma.* He was not rapacious,

like many of his compeers; his household was sober and well controlled; and his personal virtue and fidelity to the state were unimpeachable. He is thus described—"He was a man of solid but apparently slow understanding, and of such enormous bulk of body towards the end of life, that a short walk through Westminster Hall to the Star Chamber threw him completely out of breath, nor did he recover himself for some minutes after he had taken his seat, when he used to knock with his staff as a signal for the lawyers to begin their pleadings." Old Camden thus characterizes him, "A man exceeding gross-bodied, sharp-witted, of singular wisdom, rare eloquence, excellent memory, and a pillar, as it were, of the Privy Council." The Queen was accustomed to say, with caustic wit, "My Lord Keeper's soul is well lodged."

The philosopher's mother was one of the most remarkable women of her age: and this son inherited much of her character and many of her intellectual excellences. She was a woman of great attainments in linguistic lore; she knew the best writers in Greek, Latin, Italian, and French. She corresponded with Bishop Jewel in Greek, and translated his "Apologia" from the Latin so correctly that the Bishop's critical eye could find no fault. She also translated a series of sermons from the Italian. She was a clear-headed, strong-minded woman. No doubt she was very decided in her character, very dogmatic, often perverse and splenetic, yet she was full of maternal anxiety and affection for her children. Her letters are studded with scraps of Greek, Latin, &c. Still they are full of marvellous good sense, shrewdness, and pious concern for her sons. Her style combines a certain stateliness and straightforwardness. The following extracts from her letters speak for themselves. The first refers to Francis' debts (and unhappily the incubus and curse of debt crushed him all through life). The letter is addressed to Anthony, his elder brother. The brothers lived together, and Anthony applied to their mother to join them in the sale of an estate in which she had a share. She was suspicious as to how the liabilities were incurred, and replied, "For your brotherly care of your brother Francis's estate you are to be well liked, and so I do, as a Christian mother, that loveth you both as the children of God; but as I wrote but in few words yesterday by my neighbour, the state of you both much disquiets me, as in Greek words I signified shortly. I have been too ready for you both till nothing is left; and surely, though I pity your brother, yet so long as he pitieth not himself, but keepeth that bloody Percy, as I told him then, yea, as a coach companion, and bed companion, a proud, profane, costly fellow, whose being about him I verily fear the Lord God doth mislike, and doth less bless your brother in credit and otherwise in health. Surely, I am utterly discouraged, for one after another they still swarm ill-favouredly. He was a

towardly young gentleman, and a son of much hope in godliness. But seeing that he hath nourished most sinful proud villains, I know not what other answer to make." In the following passage her ladyship seems to fear that Francis is not so mindful of his religious duties as she desired. "This one chiefest counsel your Christian and natural mother doth give you even before the Lord, that above all worldly respects you carry yourself ever at your first coming, as one that doth unfeignedly profess the true religion of Christ, and hath the love of the truth now by long continuance fast settled in your heart; and that with judgment, wisdom, and discretion, and are not afraid or ashamed to testify the same by hearing and delighting in those religious exercises of the sincerer sort, be they French or English. 'In hoc noli adhibere fratrem tuum ad consilium aut exemplum.'"

Mr. Spedding says truly, "Lady Bacon's letters exhibit tender and anxious affection, fervid piety, proneness to suspect everybody about her son of preying upon him and abusing his simplicity and inexperience; irritable jealousy with regard to her own maternal authority, all curiously mixed with little solicitudes about his physic, his diet, his hours of sleeping, walking, and going abroad, and all his smaller household arrangements."

Springing from such a stock, and trained by such parents, wonder is lessened at the fact of the vivacity and sagacity of intellect which he early manifested. His precocity attracted Queen Elizabeth, who would prove him with questions, which he answered so aptly that she was wont to stroke his head, and call him her "young lord keeper." From his youth his health was feeble and his constitution weak. This drawback remained with him all through life. When young he was acutely sensible of atmospheric influence, so much so that any sudden change would cause him to faint. This feebleness was one cause of his disinclination to physical sports. He had an eager and restless spirit. He was expert and ingenious when a child in little childish experiments with his toys and playthings. Even in comparative infancy and through his after life acoustics was a favourite study. Hence his toy trumpets and drums were used to discover the origin and locality of the sounds they made. He would spend hours in seeking the causes of an echo, and when a lad he spent much of his leisure time upon jugglery and legerdemain. At thirteen he was sent to the University of Cambridge, and became a member of Trinity College. He was under the too celebrated Dr. Whitgift, of Star Chamber notoriety. The three years spent in this great seat of learning were evidently not happy ones. Neither tutor nor student seem ever to have mentioned each other in their respective writings. While here he became dissatisfied with the method of Aristotle, and meditated the great revolution in experimental philosophy he after-

wards effected. Having kept only eight terms, he left Cambridge without a degree. His father had purposed him to be a diplomate; with this view he was sent to Paris as a member of Sir A. Paulett's ambassadorial staff. While there he was occasionally employed in offices of trust, and conducted some difficult negotiations. He also travelled through France, and finally settled at Poictiers. On the continent he spent nearly three years; but his residence abroad was abruptly terminated by the death of his father, an event that changed the whole course of his life. He hastened home to find his brother in possession of the patrimonial estate, and nothing for himself but a slender portion of a fifth, which would afford him but a very inadequate maintenance. He says "his father had given him the greatest share of his love, but had treated him as his last comer."

Till now his prospects had been very bright and promising; but a dark cloud now settled down upon them. His father at the head of the legal profession, his uncle first minister of the Crown, the Queen herself frequently deigning to notice him,—all this might presumably be taken as a favouring indication of future prosperity. He soon found, however, that they all failed him; his father dead, the Queen soon forgot him, and his uncle, Lord Burghley, became very jealous of his fine parts and abilities, and met his application for some office in the state with a curt refusal. Burghley could not help seeing how much superior his nephew was to his own son Robert, a youth of Bacon's age. Out of sheer envy and jealousy he determined to keep this clever youth down, and this determination to Bacon's sorrow he never forgot.

All hope of court preferment vanishing he saw clearly that he would have to fight his way in life unaided and alone. So he began to bethink himself what course he should take, and after anxious deliberation he determined to adopt the legal profession. Expediency, not conviction or inclination, decided him, for he disliked the law as a profession, but he concluded that he could best attain what is called "success" in the temple of Themis, and so Bacon became a lawyer, to "work by wit, and not by witchcraft." The Cecils gloried in giving it out that he was not a real but only a bastard lawyer. If it is meant that he was never profoundly versed in forensic technicalities, we think the negative could be sustained. In this Coke was his superior. But no English lawyer has surpassed him in understanding and expounding the philosophy of law, though posterity knows and delights to honour him, not as the Lord Chancellor of England, but as the "Lord Chancellor of Nature."

It was while pursuing his legal studies in Grays Inn that he published a draft of his philosophical opinions and speculations,

under the somewhat pompous title of "The Greatest Birth of Time." It dropped still-born from the press, and the few that read it mostly pronounced him to be a rash speculatist.

He was made Bencher to his Inn in 1586, and shortly after was elected to its Readership. At this time he determined to try to be made an inner barrister, and with this view wrote to his uncle the Lord Treasurer. The letter is before us and is full of interest, as it shows us his habits and disposition at its date:—"I find," he writes, "also that such persons as are of nature bashful (as myself is), whereby they want that plausible familiarity which others have, are often mistaken for proud. But once I know well, and I most humbly beseech your lordship to believe that arrogancy and overweening is so far from my nature as if I think well of myself in anything it is in this, that I am free from that vice." He found the testy and gouty old lord as curt and stern as ever, for when he sent a refusal he read this sharp-witted nephew a severe homily on his presumption and vanity.

In the meantime Bacon got a seat in the Commons House of Parliament. He was elected for Melcombe Regis in 1585, for Taunton in 1586, for Liverpool in 1588, and for Middlesex 1592. He continued to sit for Ipswich, St. Alban's, and the University of Cambridge till his elevation to the lords. He seems to have taken little part in the debates of the house for several years. It was when he was knight for Middlesex that he broke in upon the Commons with two splendid speeches; first, in favour of reforming and codifying the laws of the realm, and shortly after, against the claim of double subsidy made by the Queen's Government. Till then only one subsidy had been voted at one time, but the virgin Tudor determined to assert her right to break the custom. Another point of constitutional moment involved was the Queen's proposal to discuss money bills in conference with the lords. Bacon delivered a most powerful speech against these encroachments of the crown; he denounced them as extravagant and unconstitutional, and dwelt with much pathos on the miseries which such exactions would cause amongst the country gentry, who would be compelled to sell their plate and brass pans to meet these demands of the Queen's Government. He demanded a strict inquiry into the many evils and illegal proceedings of the adminstration, imploring the house to "examine the wounds strictly and not to skim them over." Our orator struck the court and its partizans dumb with horror and amazement. Her majesty was very wroth, and making no secret of her anger, she gave it out openly that all hope of favour and promotion to Bacon was gone. That he went beyond the limits he intended as he grew warm in his speech is we think evident. It is also evident that he was heartily sorry at having grieved the Queen in his speech. Macaulay dwells on what he calls his "baseness" and "mean-

ness" in writing an apologetic letter to his uncle. But turn from the sounding epithets of the great historian to the letter itself. Can our readers see any "most abject apologies," or "bemoanings," in the following extract which is the pith of the whole letter? He writes:—"I was sorry to find that my last speech in Parliament, delivered in discharge of my conscience, my duty to her Majesty, and my country, was offensive; if it were misreported, I would be glad to attend your lordship to discover to your lordship anything I said not; if I were misconstrued I would be glad to expound my words, to exclude any sense I meant not; if my heart be misjudged by imputation of popularity or opposition, I have great wrong, and the greater because the manner of my speech did most evidently show that I spake only to satisfy my conscience. It is very true that from the beginning, whatsoever was a double subsidy I did wish might for precedent's sake appear to be extraordinary, and from discontent's sake might not have been levied upon the poorer sort."

While we would rather this letter had not been written, yet we fail to find either in its spirit or expression, any ground for the sweeping censures heaped upon Bacon's head. He found the Parliament of England a fitting arena for the development and exercise of his great powers. In brilliant array stand the orators and debaters of England's Legislature, than whom our country has had no abler or more patriotic sons. And conspicuously among them is the figure of Bacon. When he was speaking—

> "His eye
> Drew audience and attention, still as night,
> Or summer's noontide air."

"Rare" Ben Jonson's description of his eloquence has been often quoted, yet it is too good to be omitted here. "There happened," says he, "in my time one noble speaker, who was full of gravity in his speaking; his language, where he could spare or pass by a jest, was nobly censorious. No man ever spake more neatly, more pressly, more weightily, or suffered less emptiness, less idleness, in what he uttered. No member of his speech but consisted of its own graces. His hearers could not cough or look aside from him without loss. He commanded when he spoke, and had his judges angry and pleased at his devotion. No man had their affections more in his power: the fear of every man that heard him was lest he should make an end."

With what determination Elizabeth maintained her dislike to the rising orator is seen in her stout and pertinacious refusal to promote him to the Solicitor-Generalship which fell vacant by Colles' advancement to the Attorney-Generalship. Bacon used all the means he could command to secure this prize. He tried to conciliate the Cecils again, but was again rudely repulsed. The noble and courtly Essex had pledged himself to his friend to

obtain the appointment for him, but the influence of the favourite was waning. The Queen was not to be moved, nor the Cecils conciliated. Her Majesty had not forgiven his burst of patriotism on the subsidy question, and her imperious Tudor spirit would not bend; she even refused him an audience, and said in most unlady-like terms, which we will not soil our pages with quoting, that she would "search England through for a solicitor rather than take him." Essex wrote a vehement letter to Sir Robert Cecil, which was characteristic of the warm impetuous temperament of the man. He said, "The solicitorship for your cousin Francis I must have. And in that I will spend all my power, might, authority, and amity, and with tooth and nail procure the same for him against whomsoever may come; and whosoever getteth this office out of my hands for any other, before he get it, it shall cost him the coming by; and I think strange of my Lord Treasurer, and you Sir Robert, that can have mind to seek the preference of a stranger before one so near a kinsman; for if you weigh in a balance the parts every way of his competitor and him, only excepting five poor years of admitting to a house of court before Francis, you shall find in all other respects whatsoever no comparison between them." All failed, however, and his competitor, Serjeant Fleming, obtained the office. Bacon was grievously disappointed, mortified, and, as he thought, disgraced, and he resolved to leave England and live on the continent; the Cambridge University at the time made him one of her Masters of Arts, then he meditated a retreat from an ungrateful court into the lettered seclusion of a college. "I will," he writes to Essex, "with this disgrace of fortune, and yet with the good opinion of so many honourable men, retire myself with a couple of men to Cambridge, and there spend my life in my studies and contemplations, without looking back."

Essex felt himself to be one cause of Bacon's failure, and presented him with a small estate at Twickenham, which he afterwards sold for £1,800, and at the same time dissuaded him from his purpose to retire from public life. In reference to this gift Bacon said to the giver, "If I grow a rich man you will give me leave to give it back again to some of your unrewarded followers." But he never became what is called rich. The relation of these two men soon became wofully altered, ending in a sad tragedy. For a clear, full, and candid narrative of the grounds and circumstances of the case between the chivalrous nobleman and the accomplished lawyer, we commend our readers to the volumes of Mr. Spedding. Here we see how great a favourite the Earl was with the grey-headed Queen, how she lavished her favours upon him without stint, and how he became the idol of the country. We see also how singularly the lives of Essex and Bacon became interwoven; how the two currents ran into one ample channel for a time, and then how wofully they parted; the one soon swallowed

up in the vast ocean, and the other running on through years of personal prosperity and elevation, yet never very smoothly or happily.

Bacon may be said to have first appeared as an author in 1592, by the publication of a bulky pamphlet on a law case. In 1596 he issued a "Treatise on the Elements of the Common Law of England;" and in 1597 he gave the world the first edition of his "Essays." This work was very fragmentary and incomplete, yet it settled his claims as an eminent author. It was translated into French, Latin, and Italian, and was universally admired; indeed this has been the best read and most popular of any of Bacon's writings. These literary ventures brought him much notoriety, but no increase of practice or wealth. So involved was he that he was arrested in the streets of London for debt, and had to borrow money to satisfy his hungry creditor. Not succeeding in law or preferment, he resolved to try to mend his fortunes by a rich marriage. He paid his court to Lady Hatton, whose fortune was all his poverty-stricken state required, but she was eccentric in manner, and a very vixen in temper. Happily for Bacon she rejected his suit. Shortly after she became the wife of his rival and sworn enemy, Sir E. Coke, an old crabbed lawyer, with a large family and bowed to the earth with infirmities, and who had ample reason ever after to deeply regret his connubial selection, for she succeeded, as she endeavoured, "in making him as miserable as he deserved to be." In this suit Bacon was aided by Essex, who was just on the point of sailing on his famous Spanish expedition. He wrote to Lady Hatton thus, "If she were my sister, or my daughter, I protest I would as confidently resolve to further it, as I now persuade you." On failing, Bacon wrote the Earl deploring that "cross and contrary winds hindered him." Baffled in his matrimonial speculations, he hardly knew what to do, when fortune began to smile upon him in his profession. He was engaged in several important cases, old Lord Burghley died, and the Queen's pique and prejudice began to give way. All this tended to open his path and brighten his prospects. Her Majesty even deigned to visit him at his manor at Twickenham.

We now approach events that constitute the only real difficulty to those who would remove the tarnish from the fame of Bacon. We refer to his conduct in the Essex trial. Let us try honestly to ascertain the facts of the case, and form our judgment upon them.

The fortunes of the Earl culminated in his Spanish campaign. His military laurels were no mean ones. But in an evil hour he desired and obtained the chief command of an expeditionary corps in Ireland, to suppress the rebellion there. The state of the country was most alarming, the Tyrone rebellion was spreading and the aspect of things threatening. In becoming the Queen's

Viceroy in that country, he acted directly contrary to Bacon's earnest dissuasions. The Cecils were only too glad to get him away from the Queen; they saw likewise that his rashness and impetuosity might involve him in difficulty, which they hoped would come to pass, and it happened as they desired. He committed a series of most disastrous blunders. He wasted time and money, and sadly mismanaged the whole of the ill-fated expedition. He suddenly returned to Court without even soliciting permission. The Queen felt her dignity and authority were invaded, and she ordered him into custody, and appointed a commission to investigate his conduct. Bacon, as Queen's Counsel, was compelled to appear against his former patron—compelled, we say, for nothing is clearer than that he made strenuous efforts to be relieved of this unthankful duty. At the commencement of his troubles Essex consulted Bacon who, thinking the Queen's anger would soon pass away, told him to wait, saying, "It is but a mist; but it is as mists are—if it go upwards, it may cause a shower; but if downwards it will clear away." By which periphrasis he meant that all depended upon the Queen's temper. That humour was offended pride strengthened into a determination to be revenged. But as far as Bacon is concerned, let it be distinctly noted that the intimacy between him and Essex had been relaxed for nearly two years before these examinations. During the ten months of his *quasi* confinement he would dread Bacon's knowing anything of the plot he was forming with his popish co-conspirators. The plot extended so far as to open communications with the King of Scotland, the Irish rebels, and indirectly with the King of Spain and the Pope. And when he was again at large, Bacon tried all his powers to placate the offended monarch; he also tried to induce her to send him to Ireland again, to which she replied, "When I send Essex to Ireland again, I will marry you. You, Mr. Bacon, claim it of me."

In the meantime the plot ripened, and all was ready for a felonious and traitorous raid upon London. Essex knew how the populace of the city had idolized him, so his scheme was to enter the city during sermon time at St. Paul's Cross, and call upon the people assembled to join him against his foes, and compel the Queen to come to his terms. All was in readiness when the authorities got scent of the intended outbreak, and several privy councillors broke in upon the traitors at the *denouement* of the plot, and frustrated its execution. Essex, instead of riding into London to see and conquer, ignobly ran, followed by a scattered host of retainers, into the city, brandishing his sword, calling for help from the citizens. But he vociferated in vain, for no one joined him; indeed all looked on wondering what the confusion would end in. The Queen's troops soon quelled the uproar and captured the leading traitors. Shortly afterwards the Earl was put upon his trial for

the greatest crime known to English law, high treason. We will not re-tell the story of his trial; but we must note in passing that Bacon's bitterest enemies admit that in this trial Coke and Yelverton, Bacon's senior counsel, were infinitely more virulent and acrimonious against Essex than he was. But it is rung out in endless changes that it was "base," "mean," "ungrateful," &c., to appear at all; and much indignant rhetoric is wasted, and many stinging adjectives and fierce sentiments are employed in blackening Bacon's memory for his part in this celebrated trial; while sober truth, fact, and reason are sadly forgotten. See the following sentence from Macaulay's "Essay," page 159, of the edition of 1853:—"To a high-minded man, wealth, power, court favour, even personal safety, would have appeared of no account when opposed to friendship, gratitude, and honour. Such a man would have stood by the side of Essex at the trial, would have "spent all his might, power, authority, and amity," in soliciting a mitigation of the sentence, would have been a daily visitor at the cell, would have received the last injunctions, and the last embrace on the scaffold; would have employed all the powers of his intellect to guard from insult the fame of his generous though erring patron." Let us shake off the spell the magician has thrown over us by his eloquence, and inquire soberly, "What are the facts?" Mr. Spedding's conclusion, grounded upon indisputable evidence, is in Bacon's favour, and for judicial clearness and impartiality commend us to Spedding rather than Macaulay. The first thing to be settled is Essex's innocence or guilt. On this question there can be no dispute. He stands a dangerous enemy to the Commonwealth; he had for some time indulged covert designs of placing himself as dictator next the throne. This was his purpose, every detail of his treasonable project was prepared, even to those who were to seize the royal person. Here was an attempt of the greatest criminality. No rhetorical flourishing, no number of sonorous periods, no amount of *couleur de rose*, can remove this ugly fact. The next thing to settle is Bacon's duty in the trial. Was it his duty to say, "Truth and loyalty are dear to me, but my friend is dearer still. Never mind, though he has endeavoured to rouse London and the country to arms against the noble Queen of the realm. Has he not given me two thousand pounds worth of freehold land? I must not take any part in bringing home to him the guilt and condemnation he so richly deserves?" Is there a just man among our readers that would so reason? Certainly not. We cannot well conceive that he was bound to cast his allegiance to the winds, to wink at and excuse the very kind of rebellion Essex was sent to Ireland to suppress; that he must palliate treason and sacrifice the whole duty of the subject on the altar of personal sentiment. It can be safely averred that when a man's friend for-

sakes truth and justice and commits gross crimes, no mere sentiment must stand between him and his duty to uphold the right and true. It is sufficient to meet with a confident denial the affirmation that he "bore a principal part in ruining the earl's fortunes, in shedding his blood, and blackening his memory." It is opposed to logical formula to prove a negative, yet evidence abounds in these volumes that no advocacy on earth could have saved Essex, and that neither during the trial, nor the narrative subsequently drawn up by the Queen's express commands, was the guilt of Essex overdrawn. Nor is it true that Bacon made no effort to save him from the scaffold. In the only interview he had with the Queen, between the trial and execution of Essex, he enlarged upon the excellent qualities of mercy, terming it an "excellent balm that did continually distil from her sovereign hands, and made excellent odour in the senses of her people," and then applied it to the case in hand. But the stern, lion-hearted, old Queen was in no merciful mood, and took no heed to the discourse of the facile lawyer, but left her former favourite to his ignominious fate. And so perished this generous but spoilt and violent nobleman.

Anent the declaration of the Earl's treasons, &c., which Bacon was commanded to write, we find it to be grave, dignified, severe, but free from rancour and bitterness. We confess personally we wish his pen had not written it, and yet we see no principle of justice or morality that he violated. In his "Apology" for writing this declaration he says:—"Whatsoever I did was done in my duty and service to the Queen and the state, in which I will not show myself false-hearted or faint-hearted for any man's sake living; for every honest man that hath his heart well planted will forsake his king rather than his God, and forsake his friend rather than forsake his king—and will yet forsake any earthly commodity, yea, and his own life in some cases, rather than forsake his friend. I hope the world hath not forgotten these degrees." A literary man and a lawyer of high repute, in examining the original depositions some years ago, found omitted passages, marked on the margin *om*; and he rushed to the conclusion that this was Bacon's writing, and that *om* meant *omitted*, and furthermore that these passages were omitted *because they told in favour* of Essex! This point Mr. Spedding fully clears up, he says: "First, it is by no means clear that these marks were made in reference to this declaration at all. Secondly, it is quite possible these passages were omitted at the trial. Thirdly, right or wrong there's no ground for imputing these marks to Bacon. Fourthly, the passages omitted do not in any one particular tend to soften the evidence against Essex as explained in the narrative."

Some promotions came about this time. He was made Queen's

Counsel, and obtained the reversion of the registrarship of the Star Chamber. Still the wolf howled at his door, and he was compelled to sell part of his manor at Gorhambury to appease his creditors. The aged Queen did not long survive her favourite earl, she died in March, 1603. All eyes were now turned towards the Scottish king. The accession of James brought some improvement to Bacon's fortunes and prospects; the king scattered titles, honours, and places about him with a prodigal hand. Bacon was one of a batch of three hundred new made knights; he had requested the honour in order to expedite a matrimonial project. So when Bacon became Sir Francis, Miss Barnham, the daughter of a rich city alderman, became Lady Bacon. He was then made King's counsel by letters patent, which brought him some £60 per annum. He was one of the counsel in the trial of the noble Sir W. Raleigh. Coke, who was senior, would not allow Bacon to examine witnesses or address the jury. In James's first parliament he obtained increasing popularity by some eloquent speeches on the necessity of redressing national grievances, while he won the marked good will of the king by advocating his pet plan of uniting Scotland with England. In the same year, 1604, he visited his friend Sir H. Savile, Provost of Eton, to whom he communicated his philosophy, which he was then preparing to give to the world. In 1605 he published his splendid treatise on the *Proficiency of Learning*. This was only a detached work,—the porch of a magnificent temple he was rearing; his object in this work was to review the state of the sciences, expose the obstructions to their progress, and shadow forth the method of their revivification and renovation.

In 1607 the advancement of his old foe, Sir E. Coke, to the Chief Justiceship of the Common Pleas, opened Bacon's way to the long coveted solicitorship. This year he gave to his friends Bishop Andrews and Sir T. Bodeley the M.S. of his *Cogitata et Visa*, which he afterwards expanded into the well known *Novum Organon*. This is the most wonderful production of analogical wit and wisdom ever given to the world. Had the writer done nothing else it is sufficient to cover him with imperishable glory. About the same time he also published his *De Sapientia Veterum*, (The Wisdom of the Ancients). In 1610 he lost his accomplished mother. She was well stricken in years, yet clear and vigorous in her intellectual powers, and rich in piety and grace. Bacon deeply felt the blow, and sincerely lamented her. His rising in state offices was now rapid. When the Knights Marshal's court was created he was appointed its first judge; and shortly afterwards he was made Attorney General. He stood now at the head of the bar, the struggle had been long and weary, but he had at last gained the goal. The position he occupied in the country is seen

in these two facts. He was returned a member of the Commons by three constituencies,—Ipswich, St. Alban's, and Cambridge University; of the three he preferred his "dear and reverend mother," the university. Then arose the question whether an Attorney General could sit and vote in the parliament. Searches for precedents were diligently instituted by the house, but none could be found. The house, however, solemnly resolved to make his case exceptional, guarding themselves with the proviso that the honour was given to him personally and exclusively. He used his high office and great influence in reforming abuses and repressing evils, he used all his power to put down duelling, which was then very common. He set himself to reform the statute book, and wrote treatises to improve and explain the law; and persuaded the king to appoint law reporters who should print such judicial decisions as served to lay down or elucidate the law upon any important legal question. Many of his plans and reforms were unheeded at the time, but after the lapse of two centuries and a half they are being adopted.

The only charges against Bacon during his incumbency of the Attorney's office were regarding Oliver St. John and Peacham. The former case arose from a trial for the defendant's denouncing "benevolences." It is alleged that Bacon in his speech for the crown defended these illegal imposts, when he, in parliament, as a private member, had exhausted his powers of eloquence in opposing them. But the truth of the matter is left out in this allegation. Bacon did not discuss the legality or illegality of benevolences; he only dwelt upon the seditious language employed by St. John. The charge Bacon divided into four separate parts, and the parts were allotted to the different counsel in the case, each being expected to argue his own part. These are the Attorney's words,—"The first of these which concerns the king I have taken to myself, the other three I have distributed to my fellows." The case of Peacham, the Somerset clergyman, is more difficult to deal with and defend, and we are sorry that we have not Mr. Spedding's guidance in this and subsequent facts of Bacon's life. In few words the case against Bacon stands thus:—That on bare suspicion Peacham's house was broken into, and a sermon found which he had never preached, nor had any one seen it beside himself, and on this ground he was thrown into prison, and further, to insure a conviction Bacon tampered with the judges, and tortured the prisoner. We now, in as few words as the importance of the subject will allow, give the facts of the case in reply. It appears that the old clergyman's study was not broken into to seek treasonable matter,—that it was not a sermon that was made the ground of the prosecution, but some political papers, which several persons *had* seen. It also appears that Peacham was already in custody for offences about

which do not hang the dubiety of a political charge. But was Bacon responsible for the arrest or the prosecution? Was he responsible for the manner in which the prosecution was conducted? Most certainly he was not. For, (1) he was only carrying out the orders entrusted to him; and (2) this was the manner in which such prosecutions were conducted. The practice of private consultation with the judges was common in that time. Of course as we see it, and as it was, it was a terrible burlesque to call such a system by the sacred name of justice. But that it was frequently resorted to cannot be safely denied. In reference to the use of torture, Hepworth Dixon has some pertinent remarks. He says:—"A belief that truth must be extorted by the help of the cord, the maiden, and the wheel, was in the opening years of the seventeenth century universal. It had come with codes and usages of antiquity sustained by the practice of every people on the civilized globe. And Bacon was not more responsible for the general practice than the particular act."

The story of a man's life must be read in the light of the times he lived in. Not thus to read compels us to read history backward, involving and entangling us in a huge network of confusion, contradiction, and endless perplexity. History becomes jargon, and the accepted verdicts of ages upon human character must be reversed. We do not forget that honour, truth, virtue, are not temporary, local, or conventional, but bind every man in every age. Yet it must also be remembered that where certain actions relate to certain social or political questions, and do not impinge upon the great principles of morality, they must be regarded in the light of their surroundings and incidental circumstances. We deeply deplore that Bacon, who was so much ahead of his age in science and intellectual power, was not ahead of his age in moral insight and congruity of character. But if he was no better than his times he was certainly no worse.

About the time he became Attorney-General there was introduced into the English Court, as king's cupbearer, a youth of handsome appearance, of approved French manners, and of fascinating address, named George Villiers, afterwards the famous Duke of Buckingham. He at once attached himself to Bacon, making him his adviser in court matters, while Villiers engaged to use his influence for Bacon's promotion. Villiers' influence with King James rapidly increased, and so place and promotion came to his adviser. In 1616 he became a member of the Privy Council, and entered upon his duties with circumstances of especial distinction. The two great universities sent letters under their seals, congratulating him on his elevation. Shortly after he was again advanced. The Great Seal was put into his hand, and he was made Lord Keeper. He was installed with

ceremonies that savoured somewhat of ostentation and vanity. But we fear this was the weakness and foible of our philosopher. He found the Court of Chancery full of abuses, and crowded with arrears, and he set himself to reform and dispose of these evils, till there was not one cause unheard. "And this I think," he says, "could not be said in our age before. This I speak not out of ostentation, but out of gladness when I have done my duty. I know men think I cannot continue it, but the duties of life are more than life itself." In January, 1618, he was made Lord Chancellor, and in July following ennobled with the title of Baron Verulam; and in the following January was raised to the higher dignity of Viscount St. Alban's. He called this his "eighth rise or reach, a diapason in music." He was made viscount with the gorgeous ceremony of investiture, Buckingham and Carew supporting his robes of state, and Lord Wentworth bearing his coronet. He had nearly reached the highest summit of fame, his cup was nearly full. Under the king there was but Buckingham above him, and in the philosophical world there were none before him: "First layman in his own country, first philosopher in Europe." He celebrated his sixtieth birthday in great state and splendour in York House. The noblemen, scholars, and savans of England thronged to do him honour, and partook of his banquet. Ben Jonson was among the guests that day, and recited some characteristic lines which he had composed in honour of his noble and learned host. The year 1620 witnessed the crowning glory of his life, the publication of the *Novum Organon*. The fame of this work soon spread through Europe, and the most eminent men of Europe hasted to honour him as the first philosopher of his age. Macaulay says of the first book of the "Organon," that "it blazes with wit, but wit which is only employed to illustrate and decorate truth." Again he says, "That all the peculiarities of his extraordinary mind are found there in highest perfection. No book ever made so great a revolution in the mode of thinking, overthrew so many prejudices, and introduced so many new opinions."

The Viscount's coronet was not fairly settled upon his brow, the laudations of princes, poets, and philosophers were yet ringing in his ears, when he was overwhelmed with disgrace, dishonour, and shame. Let us briefly trace this sad ruin in its history and circumstances. After six years' silence James had convoked his Parliament. His exchequer, so often empty, was empty now. So he had recourse to his "faithful" Commons. The Parliament met in January, 1621, but instead of voting supplies, they began to discuss grievances. They commenced a crusade against monopolies and benevolences. Against these the "people's representatives" were terribly vehement. The keen-eyed but silly-minded James saw the storm gathering and threatening, and with

the advice of Buckingham (himself a large monopolist), and Dean Williams, of Westminster, he resolved to meet the storm, and allay it by sacrificing some victims. Accordingly Sir G. Mompesson and Sir F. Michell were thrown into the hungry maw of popular vengeance. This served only to increase the greed and desire for more and higher victims. The Commons fastened now upon no less a person than the Lord High Chancellor of England. And as Buckingham and a court coterie (of which Williams was one), wanted the Great Seal for Williams, it was convenient enough for Bacon to be sacrificed. Coke was at the bottom of the movement against his successful rival, and though not seen in the movement, he was the legal adviser of his enemies, and hounded them on, and at last saw his envied rival at his feet. Sir R. Phillips, the member for Bath, presented the charges of corruption and bribery, which the committee drew up, to the Lords against their Speaker. In presenting the charges, Sir Robert said he was "a man so endued with all parts, both of nature and art, as that I will say no more of him, being not able to say enough." The charges were arranged into twenty-eight resolutions, each containing some allegation of bribery and corruption. Bacon first indignantly protested his innocence. In his letter to the king, he writes, "For the briberies and gifts wherewith I am charged, when the book of hearts shall be opened, I shall not be found to have the troubled fountain of a corrupt heart in a depraved habit of taking rewards to pervert justice; howsoever I may be frail, and partake of the abuses of my time. . . . And with respect to this charge I am as innocent as any babe born upon St. Innocent's day. I never had a bribe or reward in my eye or thought when pronouncing sentence. If, however, it is absolutely necessary, the king's will shall be obeyed, I am ready to make an oblation of myself to the king." What volumes these words speak! And how significant is the fact that it was at James's order that he dictated the letter of confession to be laid before the Lords. The peers demanded an answer to every charge, and in answer he subscribed to each count in the impeachment. Now, let it be remembered under what pressure this confession was made, and let it also be remembered that these charges were only *prima facie* ones; there was no sifting of evidence, no testing of testimony, or examination of any kind. Bacon was never proved guilty. Let our readers go through carefully these twenty-eight charges as we have done, and let Bacon's own explanations be duly considered, and we can affirm almost confidently that they will see that Lord Campbell and Macaulay have made the very worst of the case. There are only four cases where the gifts had any connection with matters *pendente lite*. In nearly all the cases the presents were made after the judgments were pronounced, frequently a considerable time after. We know of no

better vindication of Bacon than his own explanation of each charge, as he admits it. We give the charges ten, twenty-two, and twenty-four, twenty-five, and twenty-six, as fair samples of the whole. "10. To the tenth article of the charge, viz., he borrowed of Vanlore a thousand pounds upon his own bond, at one time, and the like sum at another time upon his own bill, subscribed by Mr. Hunt, his man. I confess and declare that I borrowed the money in the article set down, and that this is a true debt; and I well remember that I wrote a letter from Kewe, above a twelve month since, to a friend about the king, wherein I desired that whereas I owed Peter Vanlore two thousand pounds, his Majesty would be pleased to grant me so much out of his fine set upon him in the Star Chamber." We fail to see how this can be made anything more than a simple case of debt.

Article 22 runs thus:—"22. In the case of Sir Henry Ruswell, he received money from Ruswell, but it is not certain how much. I confess and declare that I received money from my servant Hunt, as from Mr. Ruswell, in a purse. And whereas the sum in the article is indefinite, I confess it to be three or four hundred pounds, and it was some months after the cause was decreed; in which decree I was assisted by two of the judges." The next three articles are embodied in one charge:—"24. There being a reference from his Majesty to his lordship of a business between the grocers and the apothecaries, the Lord Chancellor received of the grocers two hundred pounds. 25. In the same cause, he received of the apothecaries, that stood with the grocers, a tester of gold, worth between forty and fifty pounds, and a present of ambergris. 26. He received of the new company of apothecaries that stood against the grocers one hundred pounds. To these I confess and declare that the several sums from these parties were received; and for that it was no judicial business, but a concord or composition between the parties, and that I thought all had received good, and they were all common purses, I thought it less matter to receive that which they voluntarily presented; for if I had taken it in the nature of a corrupt bribe, I knew it could not be concealed, because it must be put to accompt to the three several companies."

Such are fair specimens of the "crimes" and "abject (?) confessions" of Bacon to his peers. In forming our opinion upon these matters several questions must be carefully considered. 1. That the major part of the great officials of the state were paid in fees and gifts, as barristers are now, and these gifts and fees to the Lord Chancellor were not abolished till the time of Lord Chancellor Cowper. (See the "Diary of Lady Cowper," lately published.) Such presents and fees were given, not to warp or influence the minds of the judges, but as pay for the administration of justice. The salary of the great functionaries amounted to a very small

sum compared with the real amount of their income. Had the same measure been meted out to Bacon's father, to Coke, to Egerton, or other of the king's great officials, their fall would have been as great, while their case might have been tenfold blacker. 2. It must be considered that it was only during the two first years of his office that these alleged offences took place. Out of 7,000 judgments, only these few and paltry cases could be raked up by his enemies. 3. That after Williams, his successor in Chancery, had, by order of Parliament, investigated into the justness of his decrees, he could not find one,—not even those that formed the grounds of the charges—to be amended or reversed. 4. That when he entered the Court of Chancery, he found the forger Churchill in office, and he expelled him; this man after his expulsion was the willing tool of Coke and others to rake up every semblance of a case against Bacon. Without him the charges could not have been formed. 5. Let it be noted that most of these gifts were presented in open court, not in private, as something illegal and wrong. And, 6, so far from the gifts influencing his mind in favour of the donor, his judgments were in several of the cases given against the party making the present. He may be blameworthy in not inquiring whether the case was finally settled before he received the suitors' fees, and in the irregularity of his servants, who betrayed both the suitors and himself very often.

He saw his ruin coming, and he bowed his head to the storm. He had submitted to the command of the king, who assured him that he would stand by him. We think it was not mean servility that animated him in this compliance, but the higher sentiment of loyalty. The sentence of the peers was heavier than he or the king expected. He was fined £40,000, imprisoned in the Tower during the king's pleasure, declared incapable of holding any office, and forbidden to come within the verge of the court. He only spent one night in the Tower, the king also remitted his fine. He was also summoned to the Parliament of 1624, and appeared at court. Though summoned to Parliament, his age, infirmities, and the painful sense of his degradation, prevented his taking any part in public life again. From the Tower he removed to Gorhambury. Here he devoted himself to the congenial pursuits of science and literature, and wrote several important works. In the time of his trouble unhappiness arose between him and Lady St. Alban's, sufficient to warrant his obtaining a divorce. But we hasten to the end; indeed, the end drew rapidly on him. He became more and more infirm, his constitutional ailments broke out in aggravated forms. Singular to say, his death was hastened by his devotion to the favourite pursuit of his life, experimental science. He was in London in the early spring time of 1626, and was in Highgate taking carriage airing, when it occurred to him to try whether animal

substances could be preserved in snow. He alighted from the coach, purchased a fowl, and proceeded to assist in stuffing it with snow, when he was chilled, and taken extremely ill. His illness was seriously increased by being put into a damp bed in the Earl of Arundel's house. He lingered a week in suffering and pain, when he breathed his last on Easter Sunday morning, April 9th, 1626, in the sixty-sixth year of his age.

What the further researches of Mr. Spedding may do towards clearing the memory of this Prince of Philosophers, we shall be anxious to know. In the meantime let us not commit ourselves blindly to the opinions that have been only too current against him. It is impossible fully to tell how much damage has been done to Bacon's memory by the stinging antithesis in the well known lines of Pope:—

> "If parts allure thee, think how Bacon shin'd,
> The wisest, brightest, meanest of mankind."

It does not say much for Pope's moral discrimination when, in this very poem, he degrades Bacon, and crowns with highest honours the atrocious Bolingbroke. But for these lines, and Macaulay's brilliant, but one-sided, essay, the name and fame of Francis Bacon would have been very differently regarded to-day. For ourselves we must have stronger evidence before we can adopt the general creed that he had an angel's head, but a demon's heart; that while working so sincerely and illustriously for truth in philosophy, he through his whole life trampled it under foot in morals; that this imperial intellect was cold-blooded, mean, truckling, and basely ungrateful. On the evidence as yet furnished, we do not so read his character, or interpret his life.

We must occupy our remaining space with the writings of this illustrious man. Of his works bearing upon legal questions we will not trust our lay pen to write. But his principal historical, theological, philosophical, and ethical works, we will attempt to set before the reader. His ethical writings are—*The Wisdom of the Ancients, The Colours of Good and Evil,* and the *Essays.* The first-named work is an attempt to discover in ancient systems of mythology some lessons of truth and wisdom. We quote instance 16, as being brief, and a fair specimen of the contents of the book: "Juno's suitor, or baseness explained of submission and abjection. The poets tell us that Jupiter, to carry on his love intrigues, assumed many different shapes, as of a bull, an eagle, a swan, a golden shower, &c.; but when he attempted Juno, he turned himself into the most ignoble and ridiculous creature, a wretched, wet, weather-beaten, affrighted, trembling, half-starved cuckoo. Explanation: —This is a wise fable, and drawn from the very entrails of morality. The moral is that men should not be conceited of themselves, and

imagine that a discovery of their excellences will always render them acceptable; for this can only succeed according to the nature and manners of the person they court or solicit; who, if he be a man not of the same gifts and endowments, but altogether of a haughty and contemptuous behaviour, here represented by the person of Juno, they must entirely drop the character that carries the least show of worth or gracefulness, nor is it sufficient to act the deformity of obsequiousness, unless they really change themselves, and become abject and contemptible in their persons." It must be confessed that these interpretations, while they display great ingenuity, and afford some instruction, are extremely fanciful.

"The Colours of Good and Evil," consist of short disquisitions upon passages in the ethical writings of Aristotle. They were afterwards, with additions and alterations, incorporated in the "De Augmentis," where they appear in a Latin dress.

The volume of the "Essays" is one of the noblest books that the literature of England can boast of, and one of the most famous. The meaning of the term essay has greatly changed since Bacon's day. Now it means an elaborate treatise; then, and as he used it, it meant a slight sketch to be filled in by the reader—loose thoughts thrown out, without much regard to coherence, to awaken further inquiries and reflections—"a fragmentary endeavour after truth." These "Essays" were his occasional labour for nearly half his life. He took care that his thoughts and instances should not be lost. Old Aubrey tells us of his manner, that he was wont to walk in the beautiful groves of Gorhambury, in company with Hobbes, of Malmesbury, and when a thought was worked out in his mind, Hobbes was quick and apt in writing it down. "And his lord used to say that he did it better than any one else." Some of the essays were written in Latin, and then rendered into English; indeed, a Latin edition was nearly finished when the writer died. The book has had the fortune always to be popular, and has affected and coloured English thinking as much as any book extant, the Bible alone excepted. It has always been read, and therefore always at work. It deals with what is common and familiar, even to triteness; a practical exemplification of Wordsworth's sentiment:—

> "Turning the common dust of servile opportunity to gold;
> Filling the soul with sentiments august,
> The beautiful, the brave, the holy, and the just."

We feel as we read that there is much more in old subjects than we had dreamed. There is here and there an abruptness and incompleteness in the essays, yet we see clearly that he has said what he meant, and has said enough; for fulness in brevity is one leading characteristic of the book. Instead of trying how many paragraphs he could

spin out in wire-drawn prolixity, he tries how few words he can use. Commonly the thoughts and suggestions of thought, move in solid phalanx, and every line is a study. The seriousness and sobriety of the book enhance its value. There is so much low punning, wretched wit, and gross buffoonery, even upon subjects the most solemn and sacred, now-a-days, that with loathing we turn from much of current literature for relief to a man who speaks in sober, earnest truth. We are often reminded that there is more than one side to most questions, and we need so to be reminded, and this great writer seems never weary of suggesting how many sides a question has, and how much might be said upon each. There is an abundance of deep reflection, original thinking, quaint, rich analogies, gorgeous metaphors, close grappling with the secret motions of the heart, and clear, practical advice. It is a book you do not get to the bottom of in a few readings. "For," as Dugald Stewart says, "though you may read it through in a few hours, yet after the twentieth perusal one finds something overlooked before." But let us recite the history of the book, and then let some extracts speak for themselves.

The first issue was in 1597, and the title-page ran thus:— "Essays, Religious Medetationes, Places of Perswasion and Disswasion, Seene and Allowed. At London, printed for Humfery Hooper, and are to be sold at the Blacke Beare in Chancery Lane, 1597." The dedication is to his brother Anthony. He calls these Essays "fragments of his conceits." He likens them to the new silver half-pence, then just issued, "which though the silver is good, the pieces are small;" yet small as they were, they "travelled abroad." For he was "like some that have an orchard in an ill neighbourhood, that gather the fruit before it's ripe to prevent stealing." The Essays were originally ten in number, filling thirteen folio leaves. Then followed fourteen leaves of "Religious Medetationes;" and the "Colours of Good and Evil" completed the volume. It passed through nine editions during Bacon's life; but saving three, they were pirated editions. Bacon's second edition was in 1612, when he was Solicitor-General. It was very much changed from its first form. It appears from the first edition, that the Essays were parts of a connected discourse upon a man's furnishing himself for the business of life. But if such was his first design, he afterwards abandoned it. The dedication in this second edition was first to Henry, Prince of Wales; but the prince died while the book was in press, when it was dedicated to the author's brother-in-law, Sir John Constable. The last issue with Bacon's sanction was in 1625. The dedication was addressed to the Duke of Buckingham. In this he describes these Essays as "seeming to come home to men's business and bosoms," and speaks "of the Latin volume of them (being in the universal language) lasting as

long as books last." The edition named at the head of this writing is by far the best we have seen. It is one of Macmillan's *Golden Treasury* series. The "getting-up" is excellent—in binding, toned paper, clear type, &c. There is also a gem, on the title-page, in the vignette by Woolner, the poet and sculptor, in which Bacon, robed, stands speaking. The chief excellence of this edition, however, is in the editing; the work seems to have been a pleasant labour to Mr. Wright. He traces the growth of the essays through all their stages; marking the addition of proverb, quotation, illustration, or pregnant example. The notes and glossary add greatly to their value. But does the work deserve all the eulogium poured upon it? or all this care and scholarship? Or does it derive its fame from Bacon's other works and his eminent position? Were we called upon to speak to this, our reply would be brief to the intelligent reader,—get this book, and four shillings and sixpence will buy it, and give it a good reading, and we are confident of a favourable opinion. On looking over our own copy again, we find that if we were to transcribe all we have marked, we should copy one-third of the book. This is a fine sentence in the first essay on Truth:—"Certainly, it is heaven upon earth, to have a man's minde move in charitie, rest in Providence, and turne upon the poles of Truth." In "Unity in Religion," he speaks of the use of the sword in religious controversies. "The temporall sword is to bee drawne with great circumspection in cases of Religion. It was a great blasphemy, when the devill said, I will ascend and be like the Highest; but it is greater blasphemy to personate God and bring him in saying, I will descend and be like the Prince of darknesse. And what is it better, to make the cause of Religion to descend to the cruell and execrable actions of murthering princes, butchery of people, and subversion of states and governments? Surely this is to bring downe the Holy Ghost, instead of the likenesse of a dove in the shape of a vulture or raven; and to set out of the barke of a Christian Church, a flagge of a barque of pirates and assassins." Of Revenge, an essay first published in the third edition, he says: "Revenge is a kinde of wilde justice, which the more man's nature runs to, the more ought law to weed it out. For as for the first wrong, it doth but offend the law; but the Revenge of that wrong putteth the law out of office. Certainly, in taking Revenge, a man is but even with his enemy; but in passing it over, he is superiour: For it is a prince's part to pardon. And Salomon, I am sure, saith, It is the glory of a man to passe by an offence. That which is past is gone and irrevocable, and wise men have enough to doe with things present and to come; therefore they do but trifle with themselves, that labour in past matters. . . . . This is certaine, that a man that studieth Revenge, keepes his own wounds greene, which otherwise would heale and doe well." There is a quaint,

beautiful passage in the essay "Of Adversitie," which we will quote for the delectation of our readers. This was among his latest productions, and has been quoted by Macaulay as a proof that in his old age his powers were not decayed, but were richer and softer than in his youth or prime. "The vertue of Prosperity is Temperance; the vertue of Adversity is Fortitude; which in moralls is the more heroicall vertue. Prosperity is the blessing of the Old Testament; Adversity is the blessing of the New; which carrieth the greater benediction, and the cleerer revelation of God's favour. Yet, even in the Old Testament, if you listen to David's harpe, you shall heare as many herselike ayres as carols: And the pencil of the Holy Ghost hath laboured more, in describing the afflictions of Job, than the felicities of Salomon. Prosperity is not without many feares and distastes; and Adversity is not without comforts and hopes. Wee see in needle-workes and imbroideries, it is more pleasing to have a lively worke upon a sad and solemne ground, than to have a darke and melancholy worke upon a lightsome ground: Juge, therefore, of the pleasure of the heart, by the pleasure of the eye. Certainly, vertue is like pretious odours, most fragrant, when they are incensed [or burnt. See the Glossary at the end of Wright's edition.] or crushed. For prosperity doth best discover vice; but adversity doth best discover vertue." In the essay on "Simulation and Dissimulation," which was added to the edition of 1625, he says, "Nakedness is uncomely, as well in minde as body; and it addeth no small reverence to men's manners and actions, if they be not altogether open. As for talkers and futile persons, they are commonly vaine and credulous withall. For he that talketh what he knoweth, will also talk what he knoweth not. Therefore set it downe, That a habit of secrecy is both politick and morall. And in this part, it is good, that a man's face give his tongue leave to speake." Our next quotation is from the essay that treats "of Great Place." It was given to the world in 1612, when Bacon first obtained a "great place." "Men in Great Place are thrice servants: servants of the soveraigne or state; servants of fame; and servants of businesse. So as they have no freedom; neither in their persons, nor in their actions, nor in their times. It is a strange desire, to seeke power, and to lose libertie; or to seeke power over others, and to lose power over a man's selfe. The rising into place is labourious; and by paines men come to greater paines. And it is sometimes base, and by indignities, men come to dignities. The standing is slippery, and the regresse is either a downefall, or at least an escape." In the essay on "Boldness" occurs the well-known definition of Demosthenes of oratory: "The question was asked of Demosthenes, What was the chief part of an orator? He answered, Action. What next? Action. What next again? Action; he said it, that knew it best. . . . .

Wonderfull like is the case of Boldnesse, in the civill businesse. What first? Boldnesse. What second and third? Boldnesse. And yet Boldnesse is a childe of ignorance, and basseness farre inferiour to other parts, yet it doth fascinate, and binde hand and foot, those that are either shallow in jugement, or weake in courage. . . . . You shall see a bold fellow many times doe Mahomet's miracle. Mahomet made the people believe that he would call an hill to him, and from the top of it offer up his praiers, for the observers of his law. The people assembled; Mahomet called the hill to come to him againe and againe; and when the hill stood still, he was never a whit abashed, but said, If the hill will not come to Mahomet, Mahomet will go to the hill. So these men, when they have promised great matters, and failed most shamefully (yet if they have the perfection of Boldnesse), they will but slight it over, and make a turne, and no more adoe." In the essay on "Seditions," he says, "When any of the foure pillars of Government are mainly shaken or weakened (which are Religion, Justice, Counsell, and Treasure), men need pray for faire weather. . . . Above all things, good policie is to be used, that the treasure and moneyes in a state be not gathered into a few hands. For otherwise, a state may have great stock, and yet starve. And money is like muck, not good except it be spread. . . . . To remove discontents give moderate liberty. For he that turneth the humours backe, and maketh the wound bleed inwards, endangereth maligne ulcers and pernicious impostumations."

With some extracts from the essay on Atheism, we must hold our hand. This is perhaps the best known of the collection. It first appeared in 1612. The lying wonders he speaks of are doubtless the legends and fables of the Romish saints—such as walking with their heads off, preaching to fishes, &c.; and the Talmud is full of the most incredible narratives. "I had rather," he says, "believe all the fables in the Legend, and the Talmud, and the Alcoran, than that this universall frame is without a minde. God never wrought miracle to convince Atheisme, because his ordinary works convince it. It is true, that a little philosophy inclineth man's minde to Atheisme; but depth in philosophy bringeth men's mindes to Religion. . . . They that deny a God, destroy man's nobility: for certainly man is of kinne to the beasts by his body; and if he be not of kinne to God by his spirit, he is a base and ignoble creature. It destroys likewise magnanimity, and the raising of humane nature."

Bacon's theological writings are few and brief, though his writings abound in quotations of letter and illustration from the Bible. They are characterized by all his vigour of thought, richness of illustration, and quaint but stately eloquence. They are:—I. A Confession of Faith composed when he was Solicitor General, 1607.

II. The character of a Believing Christian in Paradoxes. The authenticity of this tract has been questioned, but it is now generally admitted to be Bacon's. These two paradoxes will sufficiently indicate the nature of the work: "8. He lives not to himself, yet of all others he is most wise for himself. He denieth himself often, yet no man loveth himself so well as he. He is most reproached, yet most honoured. He hath most afflictions and most comforts." "15. He is often in prison, yet always at liberty; a freeman though a servant. He loves not honour amongst men, yet highly prizeth a good name." III. Church controversies and pacification, and edification of the church. Here he writes of heresy, schism, and how they are to be treated, so as to promote the peace and prosperity of the church. IV. Religious meditations. These were first published in 1597, but were subsequently wrought into the "Essays" and "Advancement of Learning." V. Four prayers. The spirit of these prayers is truly devout, and the composition is beautiful. VI. The translation of certain Psalms into English verse. In the fine dedication to "his very good friend, Mr. George Herbert," he speaks of them as the "poor exercise of my sickness." The first verse of the ninetieth Psalm, as a specimen, will show that while it is musical and poetical, a high poetic faculty was not among his extraordinary gifts:—

> "O Lord! Thou art our home, to whom we fly,
> And so hast always been from age to age;
> Before the hills did intercept the eye,
> Or that the frame was up of earthly stage.
> One God thou wert, and art, and still shalt be:
> The line of time, it doth not measure thee."

Bacon's political, forensic, and epistolary writings are too numerous for us to describe or characterise. For historical writing he had equal aptitude and inclination. In his sketch of Julius Cæsar, it is interesting to know that his great contemporary, Shakespeare, understood and represented him in the same spirit and manner. Bacon could sketch in a few felicitous strokes a great historic character or event. In a single page he makes Augustus Cæsar stands out with all the vividness of life. But his chief historical work is his history of Henry VII. Mr. Craik says that, "after all that has been written by Hume and others, Bacon's history still remains, perhaps, unsurpassed in our literature, in all the highest qualities of historical composition." It was written just after his downfall, and was corrected in part by that wise fool, King James. The dedication is addressed to Prince Charles. The story commences at the defeat of Richard, at Bosworth, which placed Henry on the throne. Had his life been spared he purposed continuing this history down to his own day. Charles Knight, himself no mean historian, says, it is a "book much neglected,

although a remarkable specimen of clear and vivid narrative, and judicious reflection."

We turn now to Bacon's *chef d' œuvre*, his *Instauratio Magna*, As the name indicates, he purposed a reconstruction of arts, sciences, and literature, and all learning, upon a just basis; and further, as the name indicates, this reconstruction was to be with a special view to correctness, harmony, and completeness; the plan and purpose are vast and beyond the ability of one man to perform, and demanding more than his three-score years and ten can yield. The creative powers of the great epic poets have not called up a grander vision than that which filled the mind of Bacon. His eye scanned all time, saw the illusions the greatest minds were pursuing, and his spirit swept across the chaos, and gave men an organon that should make nature and science fruitful and beneficent. Well might he say that it would take numerous ages to fully execute his plan. This great work he distributed in these six parts:—1. Survey and Extension of the Sciences; or, the Advancement of Learning. 2. *Novum Organum;* or, precepts for the Interpretation of Nature. 3. Phenomena of the Universe; or, Natural and Experimental History on which to found Philosophy. 4. Ladder of the Understanding: or, Scala Intellectus. 5. *Prodromi*; or, Precursors or Anticipators of the Second or New Philosophy. 6. The Second Philosophy. None of these plans did he fully carry out. The first is the fullest, most finished, and nearest the philosopher's ideal. The second, the *Novum Organum*, is the most important, inasmuch as it was the instrument, the organon to reform and revolutionize science and philosophy. The third was a posthumous work, entitled *Sylva Sylvarum*, or, History of Nature. It takes in a vast field of experiment, observation, and phenomena. Included with the Sylva was a philosophical romance, called a *New Atlantis*; it is only a fragment, yet it is one of the most brilliant productions of his pen. It has a poor plot, no dramatic character, no piquant or sparkling dialogue, yet its interest, affluence of thought, and beautiful easy-going language, and Utopian character excite and interest the reader to the end. This third part of the Instauratio is the most assailable of all of Bacon's productions.

The eminent continental *savant*, Baron Liebig, has lately written some severe strictures upon it. Looked at in the light of the present day, no doubt it abounds in absurdities and puerilities, and we might pick out many of them for the amusement or scorn of our readers. But we remember science was in its infancy, and we remember the mass of solid sterling material in the work, and leave to others the unthankful task of pointing out the faults and weaknesses of the book. The remaining parts of this great enterprise were never executed.

Let us turn to that most splendid intellectual effort *De Augmen-*

tis. The style is elaborated and highly polished; this is seen even in its English dress. The mastery of every subject is most complete and exhaustive, and the reasoning powerful and conclusive. To show this to our readers we will give them a brief summary of the book. In the first of the nine books he places in array all the objections that can be brought against learning, he then shows up their folly and weakness, and contends for the real dignity and merit of learning. A few sentences from the conclusion are all we can find space for. "The pleasure and delight of knowledge and learning far surpasseth all others; for if the pleasures of the affections exceed the pleasures of the senses, as much as the obtaining of desire or victory exceed a song or a dinner, so shall not the pleasures of the understanding exceed the pleasures of the affections. In all other pleasures there is satiety, and after use their verdure fades, which shows they are but deceits and fallacies, and that it was the novelty which pleased, and the quality whence voluptuous men frequently turn friars, and ambitious princes melancholy. But of knowledge there is no satiety, for here gratification and appetite are ever interchanging, and so this is good in itself, simply, without fallacy, or accident."

In Book II., learning is divided into History, Poetry, and Philosophy, corresponding to the three faculties of the mind,—memory, imagination, and reason. The same distribution applies to theology, —sacred history, parable and divine poesy, and holy doctrine, and precept, its fixed philosophy. History is again divided into natural and civil. Subdivided—the former into the history of generations, of prætergenerations, and the arts. The civil history into ecclesiastical and literary. To show his power of severe analysis and division, see further how he divides the history of generation into the history of the heavens, of meteors, of the earth and sea, of massive or collective bodies, and of species. In this book he gives an elaborate theory of poetry, which he divides into narrative, dramatic, and parabolic. Poetry is, with him, creative and fantastical. It can condition and furnish the universe anew for its own pleasure. He gives us some excellent examples of the creative and weird-like power of poesy. In Book III. he treats of theology and philosophia prima. A long chapter occurs in this book containing the Baconian speculations upon metaphysics as a branch of natural philosophy. Metaphysics he divides into (1), knowledge of forms, and (2), doctrine of final causes. It is impossible to avoid seeing how Locke's system grows out of Bacon's metaphysics, just as Hume's system grew out of Locke's. His division of physics is as follows:—(1), principles of things; (2), structure of things; (3), variety of things. This last is divided into abstract and concrete: abstract again being resolved into doctrine of material forms and motion. Here he lifts his hand against the wide spread-

ing discovery of Copernicus, but in the Latin edition he inserted a clause intimating its general acceptance. He also dissertates upon astrology, magic, and mathematics, but makes this last a mere handmaid to natural philosophy, giving her a servant's place in the "appendix of philosophy." The three chapters of Book IV. are occupied with the science of man, his undivided nature, his dual nature, body and soul. Concerning body, our author has four subjects of discourse—(1), the art of medicine for health; (2), cosmetic art for beauty; (3), athletic art for activity and strength; and (4), the voluptuary art for pleasure. The mind next comes for review under the terms—soul, rational and irrational, its nature or substance, its faculties and functions. The fifth book is one of the most important in the whole treatise, treating of logic and ethics. Logic is viewed as invention, judgment, memory, elocution, or tradition. Invention is divided into arts and arguments; arts subdivided into literate and experience; and arguments into promptuary or preparation, and topical or suggestion, while topics are yet again divided into general and particular. The art of judgment is separated into the several branches of induction and syllogism. Induction is remitted to the "Novum Organum." Bacon does not decry the syllogism as a method of ratiocination, but as a means of investigation. It is a mere form of thought that has its materials for filling up; it only arranges or demonstrates what is already known, it invents and discovers nothing. The sixth book regards the organ, method, and illustration of speech. The organ of speech is the knowledge of marks of things, speaking and writing. The last two comprise the leading parts of grammar, and grammar is literary or philosophical. The most of the book is taken up with rhetoric and criticism. He arranges a great number of rhetorical sophisms collected in his youth. He also gives a table of antithetical examples. We select one on "Delays."

"FOR.

"Fortune sells many things to the hasty which she gives to the slow.

"Hurrying to catch the beginning of things is grasping at shadows.

"When things hang wavering, mark them; and work when they inclose.

"Commit the beginning of actions to Argus, with his hundred eyes; the end to Briareus, with his hundred hands.

"AGAINST.

"Opportunity offers the handle of the bottle first, then the belly.

"Opportunity, like the Sybil, diminishes the commodity, but enhances the price.

"Dispatch is Pluto's helmet.

"Things undertaken speedily are easily performed."

This is one out of the forty-five antitheses which are "seeds not flowers."

The seventh and eighth books take up the subject of ethics, which he holds is the moral welfare of mankind and their cultivation in virtue. It is divided into (1), doctrine of character; (2), remedies and moral expedients. Then comes the important question of state policy. To show how people should be governed he gives us a number of biblical maxims, with quaint and rich comments of his own; then we have ninety-seven aphorisms, expounding the principles of universal justice, or the fountains of equity. We give one, the thirty-ninth. "Let there be no records of blood, nor sentence of capital crimes passed in any court, but upon known and certain laws. God himself first pronounced, and afterwards inflicted death. No man should lose his life without knowing that he had forfeited it." A short chapter, making the ninth book, on the compartments of theology, finishes the *De Augmentis*. Appended is a table of the deficiencies of knowledge, as pointed out in the body of the work, such as these, "a well purged history of nature in her extent; sober satire; or the insides of things. The first flowings of Scripture; or a set of short, sound, and judicious notes upon particular texts, tending to use and practice."

We have hurried the reader through this vast field of speculation and learning; we had marked for quotation and comment many a splendid passage, quaint saying, or sprightly proverb, or striking instance, and telling and pregnant illustration, or profound and subtle argument, but we must deny ourselves. Let our readers procure Bohn's edition, and carefully go through it, unless perchance they can wade their way through the Latin original, and they will thank us, as we flatter ourselves, for the recommendation.

The full statement, however, of Bacon's philosophy is found in the *Novum Organum*; this immortal work was published three years before the *De Augmentis*, which had been in substance before the world in the *Proficiency of Learning*. Beyond question the "Organum" is the ripest and richest fruit of Bacon's intellect. Like Newton's *Principia*, Locke's *Essay*, and Kant's *Critique*, it was the work of many years. It seems fitting that a work destined to live for ever should be of slow growth. The style is aphoristic, and taken as aphorisms they are splendid examples of proverbial philosophy and wisdom. The first aphorism is a key to Bacon's system: "Man who is the servant and interpreter of nature, can understand and act no further than he has either in operation or in contemplation, observed of the method and order of nature." He points out the little that has been done in the understanding and interpreting of nature, and throws the blame upon the false method till then in common use. Science was occupied with fruitless, verbal distinctions, instead of serving man in investigating nature. We rightly interpret nature when we look at her in the

light of pure experience. Experience is pure when we abjure all idols; these idols, compared with the original, external to ourselves are no true copy; but an empty unreal image that we ourselves have created. Dr. Goulburn says, "Truth is a pure and spiritual goddess, who alone ought to be worshipped by all philosophers, but that men set up idols in her temple, the workmanship of their own hands or brains." Against this view of idols, which is held by Brown, Playfair, Dugald Stewart, Dr. Fleming, and others, Hallam, the philosophic historian, enters his protest, and says, that the Greek *eidola*, from which Bacon gets his Latin *idola*, means spectral appearances, a species of illusion. Bacon's commentators in Germany hold the same views; they say that these idols are *ignes fatui*, not a divinity before which the mind bows down. These false lights must not be followed, we must begin to doubt: our safety lies in doubt. "Doubt is the starting point, not the goal of science, the goal is certain well-grounded knowledge." This doubting of Bacon's seeks not to shake the foundations of truth, but those of falsehood, in order that a firm and true temple may be reared, and be the pattern of the world. What are the idols or delusions so inimical to science and man? Bacon has four classes of them—viz., *Idola Tribus*, *Idola Specus*, *Idola Fori*, and *Idola Theatri*. "Idols of the Tribe" are prejudices common to the human race, and arising from passion or prepossession. We fancy correspondences and parallels where none exist, and from our hasty observation come to erroneous conclusions. We are lynx-eyed to seize upon every scrap of evidence likely to prove anything we are in favour of, but blind to everything *per contra*. "The Idols of the Cave," or den, come next. Every man has a private cavern or den, which intercepts or corrupts the light of nature. This may arise from his constitution, education, or intercourse with men, or from his excessive reverence for authority. "The Idols of the Market" spring from the misunderstandings that arise between men. What innumerable controversies and fallacies, and what confusion ensue from this source. You may easily mistake words, but not nature, when you inquire rightly. Bacon sets the knowledge of things over against the much vaunted wisdom of words, and this has been the practice of his illustrious successors. Lastly come "The Idols of the Theatre." Some imposing theory supported by great names, making loud demands for instant credence. These vaunting assumptions are nothing in reality. Many such systems were ushered in with flourish of trumpets among the ancients as well as moderns, having scarcely an atom of truth in their entire composition. Dr. Fischer illustrates these idols thus: "If I assert that the sun moves, because we are so taught by Ptolemy, I judge by an *idolum theatri*. If I make the same assertion on the ground that

everybody says so likewise, I judge by an *idolum fori.* If I say, 'The sun moves because I see it moves with my own eyes,' I judge by the *idolum tribus.*" Without idols, therefore, nature must be interrogated, and our system so formed will become fruitful and productive of the advancement of man. But what is to be our method in pursuing these investigations? Bacon here lays down elaborately the system of induction known to all time as "Baconian." It is here that he sets himself in deadly antagonism to Aristotle. Not that he does the great Peripatetic justice, for the necessary complement of induction is deduction. That all bodies fall towards the earth has been shown by a great number of instances, the considering of these instances with reference to the general truth they teach is induction; but from this we argue that the stone we throw from our hands will show the same tendency, and we deduce. And there are not a few subjects on which our only available method is to reason from admitted truths, intuitions, and self-evident axioms. This method is a bold one: Bacon's is slow, cautious, wary, and doubting; carefully tracing its way, gathering its data, making every step sure; putting lead and weights upon the mind, rather than wings; till it lands the inquirer triumphantly on the sure and indisputable conclusion. This method is essentially analytic, the other synthetic. An American writer says, "Careful collection of facts, patient examination of details, critical comparison of instances, rigid analysis of evidence, manifold collation of experiences, strict scrutiny of appearances, ruthless rejection of hasty or insufficient generalizations—these and much more akin to them, are what have guided and impelled the magnificent career of the Baconian philosophy, and unveiled to the wondering gaze of man the mysteries of the material universe. These are what have whitened the seas with his commerce, started and swelled the busy hum of his manufactures, brought together the extremities of continents, and so mightily advanced the conquests of civilization. To these we owe the fame of Newton, and Kepler, and Cuvier, and Owen, and Black, and Boyle, and Davy, and Watt, and Brewster, and Lavoisier, and Agassiz, and Hugh Miller."

In prosecuting an inquiry upon the Baconian method, we see that much depends upon rejecting all that is foreign, till you have the essential and true left. We can only vouch for a truth when it cannot be gainsaid. If any point fails us upon which we had reckoned, this is a negative instance, and brings us nearer the truth. Then there are facts that help us positively, these are of different value—hence Bacon gives us a table of twenty-seven instances. Take the first and fourteenth for illustration. 1. *Solitary Instances.*—In some inquiries the factors to make the sum may agree in all parts but one, in others they differ in all but one. These are *Instantiæ Solitariæ.* 14. *Crucial, Decisive,* or *Judicial*

Instances, or instances of the *Cross*, the *Oracle*, or the *Command*. The leading term is taken from the finger posts at cross roads, which directs the doubting wayfarer in the way he should take. When the mind is in equilibrio, so to speak, from an equal number of induced particulars in two cases, then look out for an instance which will harmonise with one of these cases and not the other; this instance decides the inquirer which course to take, and is a crucial instance.

But we pursue the subject no further. While we are conscious of the imperfectness of the sketch we have given, yet sufficient has been said to give the reader a glimpse of this goodly land; and we lay down our pen remarking that while Bacon has founded no school in philosophy, he has influenced all schools, and none of the masters of these schools have excelled him in compass of intellectual view; and his imperial imagination has lighted up the realms of science with unexampled splendour. We remark likewise that while he was an iconoclast in philosophy and science, and broke in ten thousand pieces the chain that had enslaved the intellect of the world for ages, he clung to the great principles of the Christian faith: so that while we see his noble towering form pointing the ages to come to fruitful fields and flowing streams, we delight to think of him as a Christian philosopher. Cowley has sung of him thus:—

> "Bacon, like Moses, led us forth at last,
> The barren wilderness he past,
> Did on the very border stand
> Of the blest promised land;
> And from the mountain top of his exalted wit,
> Saw it himself, and showed us it."

E. H.

Art. V.—RENAN'S LIFE OF JESUS.

The Life of Jesus. By Ernest Renan, Member of the Institute of France. London: Trubner and Co. 1864.

(Continued from page 288.)

M. RENAN professes to regard the Gospels as the principal sources of information concerning the life of Jesus; but they are departed from at pleasure, and a narrative formed altogether at variance with their simple and historic character. Christ, he alleges, was born in the obscure Galilean town of Nazareth, and grew up ignorant of the Jewish scholasticism which was then flourishing at Jerusalem, unacquainted with Grecian culture, and devoid of all knowledge of the general state of the world. This birth in Nazareth is determined from the fact that the Evangelists state the early life of Jesus was spent there. Bethlehem, as the place of birth, is recorded by Matthew, one of the earliest writers according to M. Renan; and by Luke, whose work, accepting the

same authority, is of later date, and a much more finished composition; and there is no reason advanced why these men ought to be credited in the one instance and discredited in the other. It is alleged that Bethlehem of Judea was selected in order to harmonise the later claims of Jesus with professed Judaistic prophecies. But where is the evidence of this? No man has any right to make such an averment, unless he can show, by independent testimony, that Jesus was born in Nazareth and not in Bethlehem. It cannot be accepted as a just critical canon that the statements of any writer may be set aside upon mere caprice. But were we to accept this representation of the case, the combination of the Bethlehemite birth with the Nazarene education for deceptive purposes, would place the Evangelists upon a higher intellectual platform than M. Renan would be willing to allow; for the conjunction bespeaks a depth of skilful duplicity that can scarcely be granted to men possessing only moderate culture. Christ's ignorance of Jewish scholasticism is difficult to reconcile with the manner in which he confronted and overthrew its casuistry; and equally difficult is it to harmonize his ignorance of the general state of the world, with that wise and cautious deportment which prevented collision with ruling powers.* Assumption is usually self-contradictory, and it is well for the world that it is so.

The political condition of Galilee is represented as having had considerable influence in forming the character and determining the course of Jesus. Although he knew comparatively little respecting political events, and attached no importance to them—ignorant of the nature of Roman rule, his knowledge not extending beyond an acquaintance with the name of Cæsar, yet political influences acted an important part in giving his life its direction and form. There is no evidence offered in support of this view. It is quietly assumed. Political influences operate rather singularly upon Jesus. The country was like an "immense furnace wherein the most diverse elements were seething."† A revolutionary spirit caused general fermentation. Men held life in contempt, and endeavoured to realise the most extravagant notions respecting liberty and the kingdom of God. Amid this unceasing agitation, this conflict of passion and opinion, Jesus reached manhood. But this very excitement, which might reasonably have been expected to carry him along in its powerful flow, led him to form the conception of an unworldly and spiritual kingdom. This man, ignorant of the state of the world, unaware of its progress and culture, in the midst of violent excitement, and surrounded by revolutionary action, is so far from being moulded by his condition and circumstances, that he strikes out for himself a bold and original course,

* P. 109. † P. 73.

and appears upon the same theatre to propound a spiritual and unworldly rule. An ignorant Galilean steps in advance of the wisest sages, and announces with unequalled clearness the distinction between soul and body, between the life that now is and that which is to come; and this without school or preceptor, and under the disadvantages peculiar to a passionately turbulent period. National excitement and frenzy do not affect him as they affect other men. Instead of being involved in revolutionary projects, and crushed by collision with Roman power, he becomes the initiator of a spiritual movement, than which no other will effect so much in the renovation of the world. Now this theory demands greater credulity than anything contained in the evangelistic narratives. To believe that an ignorant man could be so wise, that political excitement and insurrectionary movement could produce in an uncultured person such results, requires a stretch of faith which violates the principles of historic credibility.

The northern division of Palestine at the commencement of the Christian era, if we accept the description given by Renan, was almost a paradise in luxuriance and beauty; verdant uplands, murmuring streams, richly clothed valleys, and abounding fruit, gave to the district an almost tropical splendour. We are afraid the picture is too highly coloured; but even if granted we can scarcely think that these beauties of landscape, and this richness of soil, had much, if anything, to do with producing the gentle virtues which adorned the character of Christ; neither do we think that the contrast between the fertility of Galilee and the barrenness of Judea was such as to originate that lofty idealism with which M. Renan credits Jesus. This contrast it is alleged operated powerfully upon the development of the Nazarene Prophet, producing on the one hand the antipathies he manifested, and on the other the sympathies he disclosed. We may be permitted to ask for the evidence of all this positive statement. Where is it to be found? That the Holy Land has undergone considerable changes in its physical aspects may be readily admitted; but that it was so much more fertile at the beginning of our era than now, or that the extreme divisions stood in such marked contrast to each other, may be reasonably doubted. The strife and contention which previous to the birth of Christ prevailed in Palestine, the many invasions of the country, and the deep-rooted antipathies existing between sections of its inhabitants, could not but impede processes of agriculture, and give to the country an entirely different aspect to that insisted upon in this volume. But were all the statements concerning scenic beauty, the fruitfulness and barrenness of the land accepted, it still remains to be shown that these causes played an important part in influencing the thoughts of Jesus of Nazareth, and making him what he became. We by no means affirm that locality,

climate, and natural scenery, have no influence upon a man in the formation of character; neither in this case would we entirely omit them, but we maintain that the sources of information furnish no evidence that they exerted any such influence as is assumed, and no critic has any right to take it for granted.

No effect can possess what its cause or causes did not possess, which axiomatic truth is entirely disregarded in the construction of this "Life of Jesus." The causes to which it is attributed are, Jewish thought and expectation, fanatical and grossly erroneous, an acquaintance with apocryphal lore, fierce politico-religious commotions, the physical geography, the fertility of the land, and the scenic contrasts it afforded. Now can there be furnished by reference to these causes, a consistent and harmonious life of Jesus? Will they account for all the phenomena, or does not the acceptance of them involve greater absurdities than the commonly received opinions? The thought and activity of Jesus came into direct collision with Jewish thought and expectation; familiarity with apocryphal lore is a mere fancy;* political frenzy, though combined with balmy breezes, never leads to gentleness and purity; and yet we are required to believe that from these causes came the lofty thought and noble purpose of Jesus of Nazareth; that here originated a transcendent spirituality, the power of which to purify and elevate the nations is inexhaustible. With all our credulity as believers in Jesus, we cannot believe this. Orthodox doctrine is but a gnat beside this rationalistic camel.

Almost every page of this singular volume abounds with assumptions. The following quotation may be taken as a specimen of the material out of which this "Life of Jesus" is formed, and of the manner in which the author deals with his New Testament authorities. "The Jesus who founded the true kingdom of God, the kingdom of the meek and the humble, was the Jesus of early life—of those chaste and pure days when the voice of his Father re-echoed within him in clearer tones. It was then for some months, perhaps a year, that God truly dwelt upon the earth. The voice of the young carpenter suddenly acquired an extraordinary sweetness. An infinite charm was exhaled from his person, and those who had seen him up to that time no longer recognised him. He had not yet any disciples, and the group which gathered around him was neither a sect nor a school; but a common spirit, a sweet and penetrating influence was felt. His amiable character, accompanied, doubtless, by one of those lovely faces which sometimes appear in the Jewish

* Strauss maintains, along with Volkman and Helgenfeld, that the "Book of Enoch," to which Renan makes such frequent reference, and to which he is so largely indebted in his "Life of Jesus," is of Christian origin. And the "Talmud," which Renan regards as of high authority in reference to Jewish thought and doctrine, previous to and at the time of Christ's life, Strauss holds as uncertain, owing to the lateness of its date.

race, threw around him a fascination from which no one in the midst of these kindly and simple populations could escape."* The true kingdom of God, then, was founded by the Jesus of early life, in the days when he was chaste and pure, and when the voice of his Father was clearly heard. Jesus, it seems, deteriorated. He was less pure at the close of life than at the beginning. Sad reverse! For about a year he taught an exalted morality, and sustained it by great purity of life, though even then, M. Renan thinks he practised a little deception; but morality and deception, according to the Professor's standard, are not irreconcilable. Then his conscience lost its purity, his aim its steadiness, and he was no longer master of himself. Does this agree with the originals whence the information is professedly drawn? The extraordinary sweetness which his voice suddenly acquired seems rather like a miracle. The cause of this sudden acquisition is not even hinted at. Sweetness of voice is a natural gift; it may certainly be improved by careful and judicious use of vocal power; but extraordinary sweetness gained at once, without effort on the part of the person who has gained it, looks remarkably like miracle. Here is an effect for which no sufficient natural cause is assigned, and if we are not to regard it as a miracle, there should have been plain statement as to the light in which we are to regard it.

The affirmed non-recognition of Jesus by those who had previously seen and known him, affords an insight into the manner in which M. Renan deals with his authorities. The references given are Matt. xiii. 54 and following; Mark vi. 2 and following; and John vi. 42. Now these passages contain no evidence of this assumed non-recognition. Indeed his auditors name him, and declare their knowledge both of him and his family. The interrogatory form of the declaration is not indicative of their ignorance of his person, nor of any doubt as to identity; but of surprise that he whose person and parentage they knew so well should possess such profound wisdom. It is no charm exhaled from his person which draws forth the inquiry, but the manifest excellence of his teaching. The lovely face of Jesus is a fanciful fiction. Whether he was beautiful, or of ordinary appearance, we presume not to say, but it may be safely said that no sources of information furnish any evidence of those fascinating personal attractions by which he is represented to have spell-bound the "kindly and simple populations" of Palestine.

Of a similar character with the contents of the paragraph just quoted, are the statements respecting Jesus always riding upon a mule, and the "large black eyes" of the animal, "shaded by long eye lashes," contributing to the impression which he made upon

* Pp. 84, 85.

the people. The mimic ovations which his disciples are said now and again to have given him; his relation to the Baptist; and his habit of thanksgiving when breaking bread, out of which grew in after years the eucharistic ordinance: in all these instances—and many more—we have creations of fancy, and groundless averments, in unartistic combination, and not the shadow of a true history constructed out of the materials furnished according to the laws of the historic art.

In respect to the teaching of Christ, we hesitate not to say that the representation given of it by M. Renan is unfounded. The only authorities upon this point are the Evangelists; but though professedly accepted as the originals, this "Life of Jesus" is decidedly at issue with them. The author finds a striking difference between the early utterances of Christ and his later discourses. When Jesus first began to instruct his countrymen, amid the beautiful scenery of Galilee, he came forth as a charming moralist. He aimed at nothing more than expressing elevated maxims, which he desired them to accept as rules of life. The morality he taught possessed little originality;* part of it came from the books of the Old Testament, and part from the teachings of Antigonus, Jesus the son of Sirach, and Hillel. "The synagogue was rich in very happily expressed sentences, which formed a kind of current proverbial literature. Jesus adopted almost all this oral teaching, but imbued it with a superior spirit."† He placed upon these old maxims an emphasis full of unction, which made them appear new.‡ In the latter part of his life he was violently millennarian. The end of the world was at hand. He preached war against nature, and in his fits of severity went so far as to abolish all natural ties. The harsh and gloomy feeling of distaste for the world, and of excessive self-abnegation which characterizes Christian perfection, was originated not by the refined and cheerful moralist of earlier days, but by the sombre fanatic whom a kind of grand presentiment was withdrawing more and more out of the pale of humanity. Family, friendship, country, had no longer any meaning for him.§ Indeed so outrageously enthusiastic did he become, that "sometimes one would have said that his reason was disturbed." This "delightful pastoral of infant Christianity," this "juvenile frankness" and "simple innocence" of early days—this violence and gloomy harshness of later life find no support in the gospels. There are no two definitely marked periods in the teaching and life of Jesus. No plain unprejudiced reader of the gospel will ever

* P. 87. † P. 85.

‡ How this acquaintance with the lights of the Synagogue can be harmonized with previously asserted ignorance, we leave M. Renan to explain. It will not remove the difficulty to say, that it was not reached by learned study, but acquired in the form of a proverbial philosophy.

§ Pp. 220, 222, 224.

imagine so, and by no process of critical torture can the records be made to yield this result. It is a pure fiction, the offspring of a dangerously sportive fancy, and is contradicted by the whole tenour of the evangelistic narrative. Strauss upon this as upon many other points entirely disagrees with Renan. He says, "That a distinction of two periods, in one of which the plan of Jesus had a different colour from the other, is not to be found in the Evangelists."

A high conception of the Divine (in the view of the author) was in a manner the source of all the power of Jesus; but he "never gave utterance to the sacrilegious idea that he was God." "He believed himself to be in direct communion with God; he believed himself to be the Son of God. The highest consciousness of God which has existed in the bosom of humanity was that of Jesus."* In the same category with him may be placed Caskya-Mouni, Plato, St. Paul, and St. Francis d' Assissi. These men did not realise so full a conception of the Divinity, nor attain to so lofty and idealistic a mode of communion with God as Jesus did; yet they felt the Divine in themselves, and had intimate fellowship with the Supreme. The difference is only one of degree. The Prophet of Nazareth takes first rank: Son of God is nowhere expressive of Divinity. All men may become sons of God. Jesus never accepted this phrase in its modern theological sense. He never dreamt of making himself pass for an incarnation of God. The idea of an incarnate Deity was foreign to the Jewish mind, and there is no trace of it in the synoptical gospels. It may be found in John, but it cannot be accepted as expressing the thought of Jesus. Christ took precaution to put down this doctrine, and the accusation that he made himself equal with God is said in John's gospel to be a calumny of the Jews.† Believing himself to be more than an ordinary man, he yet regarded himself as separated by an infinite distance from God.‡

A very moderate acquaintance with the gospels will suffice to show how utterly at variance with their contents are the conclusions of M. Renan. An uncalled-for liberty is taken with these writings, and a construction put upon plain language in defiance of every law of interpretation. Matt. xix. 17, and its parallels, are cited in a foot note in support of the statement that Jesus sought to put down the notion of his divinity, though in the text it said that not a trace of the doctrine can be found in the synoptics; and John

* Pp. 81, 82.

† Renan scarcely knows what to make of the fourth gospel. We perceive here the same perplexity and embarrassment so obvious in the introduction. If Christ did not teach this doctrine, then John invented it, and invented this Jewish accusation too. But if so, how are we to interpret Matt. xi. 27; xxvi. 63, 64; Luke x. 22?

‡ P. 183.

v. 18; x. 33 are advanced to show that the accusation that Jesus made himself equal with God was a Jewish calumny. Now these passages support no such conclusions. The common-sense of any impartial reader will be a sufficient guide in determining this. M. Renan acknowledges that Jesus professed to have unlimited power—that he affirmed his ability to control nature, and his right to pardon sin; but in what form, or to what extent these affirmations were made, he says we cannot determine. Our petty conventionalities ought not to be the law by which we judge Jesus. The admiration of his disciples overwhelmed him and carried him away, so that titles which at first satisfied him no longer sufficed for him.* The common-sense rendering of this is that Jesus was weak-minded and vain, allowing the flattery of others to turn his head, and make both his thought and action exceedingly extravagant. This representation of Christ's own teaching respecting his person has no foundation in the evangelistic record. Jesus claims equality with the Father, and both by word and deed declares his divinity. It is not as the first in rank in the great family of God that he appears in the gospels; but as the One by whom alone the Father is known, and through whom alone the Father is revealed to men.

The work of Christ is equally the subject of misrepresentation; M. Renan's description of it is not the Gospel description. At first Jesus, as a charming moralist, seeks by the power and purity of his teaching to renovate men. He afterwards becomes a gloomy millennary, thundering forth judgment, and proclaiming the speedy end of all things. This is the mode in which the renovation of the world was sought. The first kind of effort was natural to him, the second was forced upon him. There is no mention made of him as a Saviour from sin. The compassionate Deliverer with whom we meet upon every page of Gospel history, who by the sacrifice of himself redeemed humanity, is nowhere to be met with in M. Renan's book. In his place we have an unstable weak-minded man; now uttering very sublime things, and then committing the grossest extravagances—struggling against the force of circumstances, and yet unable to overcome, and so permitting himself to be carried away with the stream. This Jesus in his person and work is not the Jesus of the evangelists, who the more we know him, inspires us with the profounder reverence.

The Jews were firm believers in signs and miracles, and of course they expected their Messiah to perform many wonderful works. This is admitted, and the miracles attributed to Christ are credited to these circumstances. Late in life, M. Renan thinks Jesus became a thaumaturgus, and then only when he was compelled in order to maintain the Messianic character he had assumed. Had

* Pp. 182, 183.

he been able to sustain his position without such pretensions he would not have made them. He endeavoured to do this, but failed, and so fell into imposture. An attempt is made to show there was no imposture, but without success. Mere tricks are not miracles, and if a man persuade himself into the belief that they are, it is only evidence of an unsound mind. As the case is put, if Jesus did not perform miracles, he was either an impostor or insane, and could not have been what M. Renan affirms he was—"the greatest among the sons of men."* Rationalistic critics, though loud in demanding evidence, rear ponderous buildings upon very slender foundations. Christ refused to give the Jews a sign, and more than once he imposed silence upon those whom he had miraculously cured, and, forsooth, the conclusion is that he played the part of miracle worker very unwillingly. The shade of a shadow becomes substantial in favour of rationalism; while the most substantial evidence melts into shadow when opposed to it.

The mode of treating Gospel miracles adopted in this volume is remarkable for two things—its shallowness and its staleness. The feeding of the thousands in the desert is thus explained: to avoid the ill-will of Antipas, Jesus and his disciples retired into the wilderness, and "by exercising an extreme frugality the holy band was enabled to live there, and in this there was naturally seen a miracle."† A sufficient explanation certainly. It is indeed remarkable that only in two instances, and both in the history of one man, extreme frugality appeared miraculous, while in myriads of other instances it has appeared no such thing. This is the result of the *higher criticism*, and ought to be considered satisfactory, and assuredly it is as satisfactory as anything shallow can be. The resurrection of Lazarus is represented as the upshot of a plot. The disciples of Jesus saw that something would have to be done to establish his reputation, and Lazarus who had been, and indeed was at the time ill, consented to be incarcerated in the tomb—not a very pleasant chamber, by the bye, for a sick man,—Jesus was sent for, and when he arrived he was conducted to the grave,—in a burst of passionate grief he called for Lazarus, and his friend came forth. Jesus manifested no surprise at the singular response. There was a veritable resurrection, and he accepted the honour and power thus unexpectedly obtained.‡ Now whether does this version or the evangelistic narrative impose the greater tax upon faith? The man who can accept such an account of the reported miracle need never complain of difficulty in believing anything. This odd explanation has not, however, the merit of novelty. Woolston in the early part of the eighteenth century advocated a similar view, the only difference being that, with Renan, Christ seems to have had little to do with it, while with Woolston he was a party to the plot.

*P. 311. †P. 154. ‡P. 251.

A careful consideration of M. Renan's position has produced in our minds a fuller conviction of its untenableness. To reduce Jesus to a level with the most exalted genius, or even to give him the most advanced place which man has ever yet reached, and at the same time to preserve him to the world as a reformer and benefactor, appears to us an impossible task. Those who disclaim the divinity of Jesus, but regard him as a pattern man—the revealer of the profoundest religious thought—the initiator of the truest and most powerful development of religious life, involve themselves in serious embarrassment, and are compelled to confront difficulties which they cannot overcome. The only records we possess which give any particular detail concerning him, affirm his true divinity—not an indwelling of God such as may be affirmed of good men in common, but divinity properly and strictly understood. Like a golden thread this incarnation and manifestation of Deity in humanity runs through the evangelic annals, binds them into a consistent whole, gives them their distinctive character, and invests them with unparalleled worth. To eliminate divinity from the person of Christ is to deprive him of heavenly beauty, and render the narrative of his life baseless. A human life which commands respect and esteem cannot be constructed when the divinity is denied. Let the Jesus of M. Renan be divested of the gorgeous drapery in which he has clothed him, and what remains?—an ignorant and weak-minded man, who, possessing little force of character, is misled by his associates, and thus duped himself misleads others. "We will admit then without hesitation, that acts which would now be considered as acts of illusion or folly, held a large place in the life of Jesus."* His teleological utterances were merely ignorant ravings. "After the death of John, or of the last survivor, whoever he might be, of the group which had seen the Master, the word of Jesus was convicted of falsehood. The world has not ended as Jesus announced and as his disciples believed."† In obtaining followers sometimes Jesus employed "an innocent artifice, which Joan of Arc also used; he affected to know something intimate respecting him whom he wished to gain, or he would perhaps recall to him some circumstance dear to his heart. It was thus that he attracted Nathanael, Peter, and the Samaritan woman."‡ Towards the latter part of his life the natural gentleness of Jesus "seemed to have abandoned him; he was sometimes harsh and capricious. His disciples at times did not understand him, and experienced in his presence a feeling akin to fear. Sometimes his displeasure at the slightest opposition led him to commit inexplicable and apparently absurd acts. It was not that his virtue deteriorated; but his struggle for the ideal against reality became insupportable. Contact with the world pained and revolted him. Obstacles

*P. 195. †P. 204. ‡P. 133.

irritated him."* The cursing of the fig tree is given as an example of these inexplicable and absurd acts which under slight opposition Jesus occasionally did. But it is difficult to perceive what opposition Jesus encountered as he returned from Bethany upon the morning when the incident transpired. Had it been evening, after confronting the antagonism and contradiction of the Jewish sects and authorities for the day, this gratuitous explanation might have been more deserving of attention. The inexplicableness and absurdity are not in the act itself but in the setting in which it has been determined to place it. Take away the divinity of Christ, rob his life of its significance, and every act becomes inexplicable and absurd. A consistent life of Christ in the framework of the negative criticism is an impossibility. Jesus, by the demand for the supernatural, is represented as being compelled to questionable courses. "We must also remember that in this dull and impure city of Jerusalem, Jesus was no longer himself. Not by any fault of his own, but by that of others, his conscience had lost something of its original purity. Desperate, and driven to extremity, he was no longer his own master. His mission overwhelmed him, and he yielded to the torrent. As always happens in the lives of great and inspired men, he suffered the miracles opinion demanded of him—rather than performed them. He was no more able than St. Bernard, or St. Francis d'Assissi, to moderate the avidity for the marvellous displayed by the multitude, and even by his own disciples. Death, moreover, in a few days would restore him his divine liberty, and release him from the fatal necessities of a position which each day became more exacting and more difficult to sustain."†

Notwithstanding the laudation in which M. Renan indulges‡ sober-minded men will not be able to see in the Christ he depicts anything but a man more to be pitied than revered,—a man, indeed, greatly inferior to many of his followers. What person can command our respect and love, or in any sense whatever be set forth as our example, who was the sport of circumstances, and unable to maintain ordinary self-possession? Artifices such as the Maid of Orleans condescended to employ may, by the negative criticism, be regarded as innocent; but judged by the rules of strict morality, no pretence or affectation for the purpose of deception can be considered allowable. Falsehood is never harmless, never admissible; and yet we are asked to believe that the Prophet of Nazareth, whom M. Renan acknowledges as the greatest among men, stooped to the same kind of petty fraud as a visionary enthusiast of the dark ages.

In the character M. Renan sketches there is an utter absence of

* P. 226. † Pp. 250—252.

‡ A rather choice specimen of this laudation may be found upon page 291.

moral consistency. It is said that "in him was condensed all that was good and elevated in our nature."* "His perfect idealism is the highest rule of the unblemished and virtuous life. He has created the heaven of pure souls, where is found what we ask for in vain on earth, the perfect nobility of the children of God, absolute purity, the total removal of the stains of the world; in fine, liberty, which society excludes as an impossibility, and which exists in all its amplitude only in the domain of thought."† "He stands at the highest summit of human greatness."‡ "He remains an inexhaustible principle of moral regeneration for humanity,"‖ and yet he deceived the people and practised imposture.§ "He was glad to see children, who did not compromise him, rush into the front and give him titles which he dared not take himself. And when asked if he heard, replied in an evasive manner, that the praise which comes from young lips is the most agreeable to God."¶ He liked to be honoured, for honour served his aim; and he was always dissatisfied when a greater affection was manifested for others than for him. It is even hinted that he sought his own destruction. Elements so incongruous cannot be united in one person. The representation is self-destructive. A man on the summit of human greatness, in whom all goodness and everything of an elevated character belonging to humanity are condensed, manifesting the most contemptible cowardice, allowing children to say for him what he dare not say for himself, exhibiting the greatest weakness, and stooping to the most abhorrent meannesses, is inconceivable. Exalted excellency and low selfishness cannot co-exist in the same person. The creation is a monstrosity; it is condemnable upon artistic grounds as being untrue to nature, and yet this must be the result of all criticism which seeks to take away the divinity of Christ. The same stroke which removes the divinity destroys the perfect character of the man; for Jesus is reduced to a mere charlatan, and his life is a tissue of juggleries and impostures.

The disciples of Jesus share his defective morality. They are imposed upon by the Master, and they impose upon him, and both unite in practising imposition upon the public. The defence set up for this questionable conduct is singular. Standards of morality are said to change with longitude and latitude. There are no eternal and unchangeable principles by which conduct is either condemned or approved. "To the deeply earnest races of the west, conviction means sincerity to one's self; but sincerity to one's self has not much meaning to Oriental peoples little accustomed to the subtleties of a critical spirit. Honesty and imposture are words which, in our rigid consciences, are opposed as two

* P. 310. † P. 303. ‡ P. 305. ‖ P. 307. § P. 251. ¶ P. 151.

irreconcilable terms. In the east they are connected by numberless subtle links and windings. The authors of the apocryphal books (of "Daniel" and of "Enoch" for instance), men highly exalted, in order to aid their cause, committed without a shadow of scruple an act which we should term a fraud. * * * Cæsar knew well that he was not the son of Venus; France would not be what it is, if it had not for a thousand years believed in the Holy Ampulla of Rheims. It is easy for us who are so powerless to call this falsehood, and proud of our timid honesty to treat with contempt the heroes who have accepted the battle of life under other conditions. When we have effected by our scruples what they accomplished by their falsehoods, we shall have the right to be severe upon them."* This mode of dealing with the question is very unsatisfactory. We reprobate deceit wherever we detect it, and reference to Oriental conceptions of sincerity and morality cannot lead us to do otherwise. The teaching and example of the Prophet of Nazareth were designed not for Orientals only, but for mankind; so that his life must harmonise with the standard of right applicable to east and west alike. He whom we are requested to regard as the greatest among men, and the worship of whom will constantly renew its youth, is obviously, according to the results of the advanced criticism, our moral inferior.

Accepting the conclusions of M. Renan, we are committed to the positions that the world may be regenerated by fraud, that falsehood is the great lever power by which humanity is to be raised, that truth is not only reached approximately, but that its fullest development is the product of falsity. How contrary this is to all our conceptions of God and his government! What violence it does to the judicial element in human nature! Looked at calmly there can be nothing more untrue, more repulsive, than the life of Jesus described in this volume, and one of the most repulsive features is the laudation by which it is sought to conceal the deformities. Give us the Jesus of the Gospels, whom from childhood we have been taught to revere, the gentle and compassionate Saviour. We ask no more. Our life's truest hopes centre in him. Our trust and comfort amid the conflicts and sorrows of this earthly state, our guide amid the perplexities which beset our path, his earthly life our example, his heavenly life a constant intercession for us. We look joyfully forward through him to that rest which he has prepared for all them who shall unfeignedly believe in him. A. J.

* Pp. 186, 187.

NOTICES OF BOOKS.

American Slavery; a Sketch. By the Rev. W. Whitby. London: R. Davies.

This is an expository rather than an argumentative book. For many years gone by the question of slavery has passed beyond the sphere of argument. This at least holds true with regard to all men of sound intelligence and Christian character in Europe. There are, indeed, occasional efforts made by some of the organs of public opinion in this country to bolster up the system of slavery, attributing to it excellences which are purely mythical, shading and extenuating its acknowledged evils, and by show of argument attempting to harmonize it with the immutable principles of justice. But these efforts are as furtive as they are feeble, showing that the men who thus work in favour of the cause of human wrong have no confidence in their own arguments, and are on the whole rather ashamed of the trade to which they prostitute their talents. The question of slavery is as surely and finally settled as the primary laws of physical science. Never more will arguments be required to prove that man cannot by law of right or reason hold property in man.

Slavery as it exists in America at the present day is of the very worst type, worse than that of the ancient Egyptians, Greeks, or Romans, worse than that of Mediæval ages in Europe, worse than what obtains at present in any other part of the world. True, as the author of the book before us allows, the inevitable abominations and barbarities of American slavery may be, and in exceptional cases are mitigated, by the humane disposition of the slaveholder; nevertheless the system in itself and in its general working stands convicted before the face of the civilized world as a monstrous compound of cruelty, oppression, and wrong, such as never existed before any age or country.

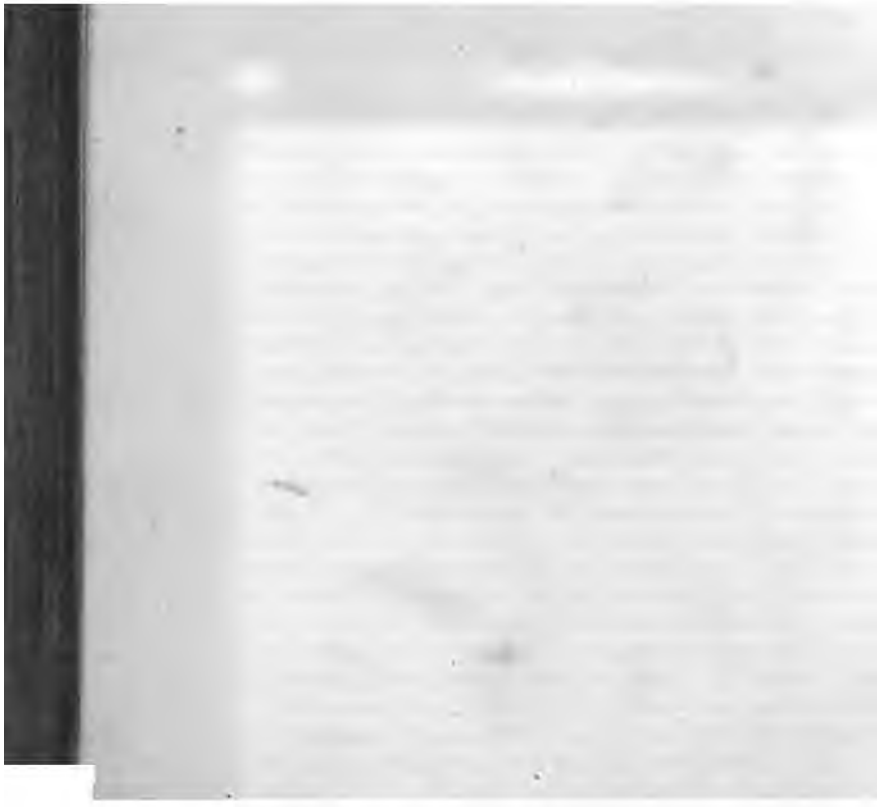
The work now under our notice appears at an opportune juncture. The fratricidal war raging in America, and which beyond doubt is to be attributed to slavery as its main cause, has revived the question of slavery and given a new interest to it among the people of England. Mr. Whitby's volume is well fitted to satisfy the desire for information on the subject so generally awakened by this war. In a series of chapters on the origin, the nature, the sources, the extent of American slavery, on the despotism of American slaveholders, courts for slaves, American slavery and the American churches and on other important phases of the infamous subject, he supplies a large amount of deeply interesting and useful instruction. This book is written in a clear, unpretentious, pleasant style; it abounds with incidents and narratives overflowing with interest, especially to young people, and it is got up in quite a respectable form.

A *Digest of the History, Polity, and Doctrines of the Primitive Methodists.* By the Rev. John Parrott. London: R. Davies.

There are some things in this pamphlet that will be of interest to Primitive Methodists, and probably not altogether uninteresting to the members of other hurches. The author's sketch of the history, polity, and doctrines of the connexion is in substance trustworthy and satisfactory; but we are not certain that such a tractate was required after the volume published by Mr. Petty, and even if it had been needed we would have been pleased to see the work better done. The arrangement of the materials is in our judgment faulty, and the style anything but clear. There is not a page but furnishes examples of an inapt use of words both in their combinations and meaning. "Transfer," to denote a person changing from one community to another; "isolations," indicating separate churches; "intellect-expanding," and "piety-promoting," are also instances of the misuse and inaptitude to which we refer. The author endeavours to give emphasis to his statements by the frequent use of *italics*, forgetting that a correct literary taste only introduces them where absolutely necessary.

Advice to Young Preachers: A charge delivered in the Primitive Methodist Chapel, Bath. By the Rev. Joseph Best. London: R. Davies.

Nothing can be of greater importance to a young minister than suitable advice concerning his studies and habits of life, and in this pamphlet of Mr. Best's there are many suggestions which, if accepted in the spirit in which they are given, will be of service to every young man who desires to perform his ministerial duties efficiently.

Errata.

Page	14,	line	24,	from top,	supply "the" before "dignity."
„	15,	„	5,	„	for "natural" read "material."
„	24,	„	16,	„	for "duarality" read "duality."
„	36,	„	3,	from bottom,	for "cognition" read "conation."
„	41,	„	5,	„	for "part" read "fact."
„	285,	„	9,	from top,	for "form" read "force."